

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)

3. The Book of the Threes (3. Tikanipāto)



PaliVerse

5. The Collection of Minor Texts

08. Commentary on the Verses of the Elder Monks

3. The Book of the Threes

1. The Commentary on the Verses of the Elder Aṅgaṇikabhāradvāja

219-221. In the Book of Threes, "Unwisely seeking purity" is the verse of the Venerable Elder Aṅgaṇikabhāradvāja. 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, 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, having paid homage with the fivefold prostration, raised his joined palms. 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 the house of a brahmin endowed with wealth in a city named Ukkaṭṭha near the Himalayas, having received the name Aṅgaṇikabhāradvāja, having come of age, having attained accomplishment in the sciences and crafts, through his disposition towards renunciation, having gone forth into the going forth of a wandering ascetic, practising austere asceticism for immortality, going about here and there, having seen the Perfectly Enlightened One wandering on a journey through the country, with a gladdened mind, having heard the Teaching in the presence of the Teacher, having abandoned that wrong asceticism, having gone forth in the Dispensation, doing the work of insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The bull, the excellent, the hero, Vessabhū, the victorious;
With a confident mind, glad at heart, I paid homage to the foremost Buddha.

"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 homage.

In the twenty-fourth cosmic cycle, named Vikatānanda;
Endowed with the seven treasures, a wheel-turning monarch of great power.

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

But having become a possessor of the six higher knowledges, dwelling in the bliss of liberation, out of compassion for his relatives, having gone to his native land, having established many relatives in the refuges and in the precepts, having turned back from there, dwelling in a forest not far from a market town named Kuṇḍiya in the Kuru country, having gone to the Ugga park on some business, having met with brahmin acquaintances who had come from the northern region, when asked by them

"Friend Bhāradvāja, having seen what did you abandon the doctrine of the brahmins and take up this doctrine?" showing them that outside of this Buddha's teaching there is no purity -

219. "Unwisely seeking purity, I tended the fire in the forest;
Not knowing the path of purity, I practised austere asceticism for immortality."
He spoke the first verse.

Therein, "ayoni" means unwisely, by wrong means. "Purity" means purification from the round of rebirths, escape from existence. "Seeking" means searching. "I tended the fire in the forest" means with the intention "this is the path of purity," having made a fire room in a fire-offering hall in a forest haunt, making oblations, I tended the fire god, I venerated it according to the method stated in the Vedas. "Not knowing the path of purity, I practised austere asceticism for immortality" means not knowing the path of purity, the path to Nibbāna, thinking "this is the path of purity," I practised, I conducted, I proceeded along the pursuit of self-mortification such as the five-fold burning asceticism and so on, just like fire-worship.

Thus the elder, as if going from hermitage to hermitage, having practised fire-worship and so on according to the method stated in the Vedas, having shown the absence of purity outside by the fact of not having attained purity, now showing "in this very Dispensation purity has been attained by me" -

220. "That happiness was obtained through happiness, see the excellence of the Teaching as Teaching;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

He spoke the second verse.

Therein, "that" means that for the sake of which, seeking purity, not knowing the path to it, I tended the fire, I practised austere asceticism for immortality - that happiness of Nibbāna was obtained by me through happiness, through the pleasant practice of serenity and insight meditation, without resorting to the pursuit of self-mortification. "See the excellence of the Teaching as Teaching" means see, know, the excellence of the Teacher's Teaching of the Dispensation, the intrinsic nature of the Teaching that is undistorted and leading to liberation. He speaks by way of addressing the Teaching, or he addresses himself. But showing the fact of its having been obtained -

"The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

He said; that is just the meaning already stated. Thus, because purity has been attained, showing "henceforth I am a brahmin in the ultimate sense" -

221. "Formerly I was a kinsman of Brahma, now indeed I am a brahmin;
I am a possessor of the threefold true knowledge and one who has bathed, I am a learned one, one who has attained the highest knowledge." He spoke the third verse.

Its meaning is - Before this, merely by birth, because of the state of being a brahmin, by the convention of brahmins, I was called a kinsman of Brahma. But because of having warded off evil, now indeed, through the achievement of arahantship, I am in the ultimate sense a brahmin as well. Before this, through the study of the three knowledges termed the Vedas, which produce the accumulation of existence, having been called a possessor of the threefold knowledge by mere designation, now, by the power of the true knowledge that produces the destruction of existence, because of having attained the three true knowledges, I am in the ultimate sense a possessor of the threefold true knowledge as well. Likewise, before this, through the accomplishment of the bathing rite bound to the gratification of existence, having been called one who has bathed by mere designation, now, because the stain of mental defilements has been thoroughly washed away by the water of the eightfold path, I am in the ultimate sense one who has bathed as well. Before this, through the meditative absorption of incantations from which the gratification of existence is unliberated, having been called a learned one merely by conventional expression, now, through the meditative absorption of the Teaching from which the gratification of existence is well liberated, I am in the ultimate sense a learned one as well. Before this, merely by having gone through the Vedas whose evil qualities have not been renounced, having been called one who has attained the highest knowledge, now, because of having gone to the far shore, having attained, having known, by path knowledge termed veda, the great flood of saṃsāra, the veda, and the four truths, I have become in the ultimate sense one who has attained the highest knowledge. Having heard that, the brahmins declared lofty confidence in the Dispensation.

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

2. The Commentary on the Verses of the Elder Paccaya

222-224. "Five days since I went forth" is the verse of the Venerable Elder Paccaya. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, ninety-one cosmic cycles from now, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, one day, having seen the Teacher going on the bank of a river named Vinatā, with a gladdened mind, having plucked large fig fruits of delightful appearance, offered them. He, by that meritorious action, wandering only in fortunate destinations, in this fortunate cosmic cycle, when the Blessed One Kassapa had arisen in the world, when the excellent wheel of the Teaching had been set in motion and he was giving assistance to those accessible to instruction, having gone forth in his Dispensation, having established insight, devoting himself to meditation, one day, having reflected on the suffering of the round of rebirths,

with a sense of urgency very much arisen, seated in the monastery, having determined in his mind "Without attaining arahantship I shall not go out from here," striving, because of the immaturity of knowledge, was not able to arouse zeal for insight. He, having died, 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 the city of Rohita, having received the name "Paccaya," having come of age, after his father's passing, established in the kingdom, one day began to perform a great royal offering. There the great multitude gathered together. At that assembly, for the

purpose of arousing confidence in him, the Teacher, while the great multitude was looking on, having sat down on a jewelled lion-throne in a jewelled gabled mansion created by Vessavaṇa in the sky, expounded the Teaching. There was full realisation of the teaching for a great crowd of people. Having heard that Teaching, King Paccaya too, having abandoned the kingdom, urged by his former cause, went forth. He, just as he had made the acknowledgment in the time of the Blessed One Kassapa, having made such an acknowledgment, having entered the monastery, developing insight, because his knowledge had reached maturity, at that very moment 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.

"In him, with a gladdened mind, the washer of the stain of defilements;
Having taken a fig fruit, I gave it to the foremost Buddha.

"Ninety-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.

"In this fortunate cosmic cycle, with an agitated and stirred mind;
In the Dispensation of the Blessed One Kassapa, I went forth.

"Having thus gone forth, being virtuous, I engaged in meditation;
I shall not go out from the monastery, having thus made up my mind.

"Not having reached the highest good, and I had not attained it at that time;
But now, through the maturity of knowledge, I am quenched;

I have attained the unshakeable state, having touched the imperishable state.

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

But having attained arahantship, declaring final liberating knowledge by way of praising his own practice -

222. "Five days since I went forth, a trainee who has not attained his goal;
Having entered my dwelling, there arose an aspiration of mind.

223. "I shall not eat, I shall not drink, I shall not leave the dwelling;
Nor shall I lay down my side, while the dart of craving is not rooted out.

224. "For me dwelling thus, see the exertion of energy;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

She spoke these three verses.

Therein, "five days since I went forth" means five days I, having gone forth five days, the fifth day from the day of going forth is completed - this is the meaning. "A trainee who has not attained his goal" means a trainee because of training in the training in

higher morality and so on. "Mānaso" means that which completely cuts off conceit without remainder, the highest path; "mānasaṃ" means that which has come from that mānaso produced by it, arahantship; that, or he who has not attained by this - thus "one who has not attained his goal." "Having entered my dwelling, there arose an aspiration of mind" means thus for me, a trainee, having entered the dwelling-place where I lived, the inner chamber, being mindful, such an aspiration of mind arose in the manner now being stated; thus the mind was directed by me - this is the meaning.

By "I shall not eat" and so on, he shows the aspiration of mind. Therein, "I shall not eat" means I shall not consume, I shall not eat whatever food - while the dart of craving lodged in my heart is not rooted out, not removed - thus it should be connected in all terms. "I shall not drink" means whatever is fit to be drunk, I shall not drink. "I shall not leave the dwelling" means from this inner room where I am now seated, I shall not go out. "Nor shall I lay down my side" means of the two sides of my body, I shall not lay down even one side for the purpose of dispelling bodily fatigue; I shall not lie down even on one side - this is the meaning.

"For me dwelling thus" means for me, having thus directed the mind, having made a determination of firm energy, dwelling by way of the pursuit of insight. "See the exertion of energy" means see, know, the effort that has become enthusiasm, which has received the name "energy" because it is to be exerted in due method, and "endeavour" because of stepping upon successive stages. "By the power of which the three true knowledges have been attained by me, the Buddha's teaching has been fulfilled" - this is just the meaning already stated.

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

3. The Commentary on the Verses of the Elder Bākula

225-227. "He who formerly should be done" is the verse of the Venerable Elder Bākula. What is the origin? It is said that this one too, in the past, at the summit of more than one hundred thousand cosmic cycles plus one incalculable period, even before the arising of the Blessed One Anomadassī, having been reborn in a brahmin family, having come of age, having learnt the three Vedas, not seeing any substance therein, thinking "I shall seek the welfare pertaining to the future life," having gone forth in the going forth of sages, dwelling at the foot of a mountain, having become an obtainer of the five direct knowledges and the eight meditative attainments, dwelling thus, having heard of the arising of a Buddha, having gone to the Teacher's presence, having heard the Teaching, having become established in the refuges, when a stomach illness arose in the Teacher, having brought medicines from the forest, having relieved that, having diverted the merit therein for the purpose of health, having passed away from there, having been reborn in the Brahma world, wandering in the round of rebirths among gods and humans for one incalculable period, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, having seen the Teacher establishing a certain monk in the foremost position among those with few illnesses, himself desiring that position of rank, having made an aspiration, having accumulated wholesome deeds for as long as life lasted, wandering only in fortunate destinations, even before the arising of the Blessed One Vipassī, having been reborn in a brahmin family in the city of

Bandhumatī, in the former method just so, having gone forth in the going forth of sages, having become an obtainer of meditative absorptions and direct knowledges, dwelling at the foot of a mountain, having heard of the arising of a Buddha, having gone to the Teacher's presence, having heard the Teaching, having become established in the refuges, when a grass-flower disease arose among the monks, having relieved that, having remained there as long as life lasted, having passed away from there, having been reborn in the Brahma world, wandering in the round of rebirths among gods and humans for ninety-one cosmic cycles, in the time of the Blessed One Kassapa, having been reborn in a family home in Bārāṇasī, living the household life, having seen a certain old great monastery that was perishing, having had all the public rest-houses built there including the Observance hall and so on, having supplied all medicine for the community of monks there, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans for one interval between Buddhas, even before the arising of our Blessed One, he was reborn in a millionaire's house in Kosambī. He, while being bathed in the great river Yamunā for the sake of health, was swallowed by a fish from the nurse's hand; when the fish had come into the fisherman's hand, when it had been sold to the wife of the Bārāṇasī millionaire and taken, even while being split open, by the power of merit he was healthy indeed, and being taken by her as a son and being nourished; having heard that news, when the pursuit was made by his birth parents, his mother and father, saying "This is our son, give us our son," because the king, having made the judgment by the status of heir to both families, saying "Let him be common to both," established him thus, he received the name Bākula; having come of age, experiencing great success, having become eighty years old, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, he was a worldling for only seven days; at the eighth dawn, together with the analytical knowledges, he attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Sobhita;
A hermitage was well made by me, built by my own pupils.

"And many pavilions were there, sindhuvāraka trees in bloom;
And many wood-apple trees were there, jīvajīvaka trees in bloom.

Many medicinal shrubs were there, and jujube and emblic myrobalan trees;
Sweet lovi-lovi and gourds, and white lotuses in bloom.

"Āḷaka plants and wood-apple trees were there, plantains and citrons;
Many mahānāma trees were there, and arjuna trees and piyaṅgu plants.

"Kosamba, Salala, Neem trees, banyan trees and wood-apple trees;
Such was my hermitage, with my pupil I dwelt there.

"The Blessed One Anomadassī, the self-become one, the leader of the world;
Seeking seclusion, came to my hermitage.

"When I had approached the great hero, Anomadassi of great fame;
In a moment, a wind illness arose in the Protector of the World.

"Wandering in the forest, I saw the leader of the world;
Having approached the Perfectly Enlightened One, the one with vision, of great fame.

"And having seen his posture, I distinguished it then;
Without doubt, illness arose in the Buddha.

"Quickly I came to the hermitage, near my pupils;
Wishing to prepare medicine, I addressed the pupils then.

"Having assented to my word, all the pupils respectfully;
Gathered together in one place, out of respect for me as their teacher.

"Having quickly ascended the mountain, enduring all great medicines;
Having made a drinking water preparation, I gave it to the foremost Buddha.

"When the great hero, the omniscient lord of the world, was reviled;
Quickly the wind subsided, for the Fortunate One, the great sage.

"Having seen the disturbance calmed, Anomadassī of great fame;
Having sat down on his own seat, he spoke these verses.

"He who gave me medicine, and cured my disease;
Him I will explain, listen to me as I speak.

"For a hundred thousand cosmic cycles, he will delight in the heavenly world;
When music is played there, this one will always rejoice.

"Having come to the human world, urged on by wholesome root;
A thousand times he will be a king, a universal monarch.

"In the fifty-fifth cosmic cycle, a warrior named Anoma;
Ruler of the four quarters, victorious, lord of the Indian subcontinent.

"Endowed with the seven treasures, a wheel-turning monarch of great power;
Having shaken even the Tāvatiṃsa gods, he will exercise lordship.

"Whether become a god or a human, he will be free from illness;
Having avoided possession, he will cross over disease in the world.

"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.

"Having burnt up the defilements, he will cross the stream of craving;
Bākula by name, he will be a disciple of the Teacher.

"Having directly known all this, Gotama, the bull of the Sakyans;

Having sat down in the community of monks, will establish him in the foremost position.

"The Blessed One Anomadassī, the self-become one, the leader of the world;
Looking around for seclusion, came to my hermitage.

"The great hero who had arrived, the Omniscient One, the leader of the world;
I satisfied with all medicines, devoted, with my own hands.

"That well-done action of mine, an accomplished seed in a good field;
I am indeed not able to exhaust it, for that was well done by me.

"It is a gain for me, it is well-gained for me, that I saw the leader;
By that remainder of action, I have attained the unshakeable state.

"Having directly known all this, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, established me in the foremost position.

"Immeasurable cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of medicine.

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

But having attained arahantship, one day, when the Teacher was establishing his own disciples in successive positions, he was established in the foremost position among those with few illnesses. He, at the time of final Nibbāna, in the midst of the Community, declaring the final liberating knowledge by way of exhortation to the monks -

225. "He who wishes to do afterwards what should be done before;
He falls from a state of happiness, and afterwards he repents.
226. "What one would do, that one should say; what one would not do, that one should not say;
One not doing but speaking - the wise fully understand him.
227. "Very happy indeed is Nibbāna, taught by the Perfectly Enlightened One;
Sorrowless, stainless, secure, where suffering ceases." He spoke a triad of verses.

Therein, "he who wishes to do afterwards what should be done before" means whatever person, formerly, earlier, at the very time when one is not yet overcome by ageing, disease and so on, not having done through negligence the deeds to be done that bring about one's own welfare and happiness, afterwards, having passed beyond the time when they should be done, wishes to do them. "So" is merely a particle. But at that time, because of being overcome by ageing, disease and so on, he is unable to do them; and being unable, "he falls from a state of happiness, and afterwards he repents" means that person, falling away from a state of happiness, from heaven and from Nibbāna, because of not having produced the means for that, afterwards feels

remorse by way of "good was not done by me" and so on, and incurs regret. The syllable "ma" serves as a word-connector. But showing "Having done what should be done, I thus speak to you," he spoke the second verse beginning with "what one would do."

Therein, "fully understand" means they know by delimiting "this one is of such extent"; they do not think much of him - this is the meaning. For by way of right practice, only one who acts as he speaks shines, not otherwise. Now, in order to show in its own form the meaning stated in common terms by way of what should be done, he spoke the third verse beginning with "very happy indeed." Its meaning is - Nibbāna, taught by the Blessed One, the Perfectly Enlightened One, because of having perfectly and by himself awakened to all phenomena; sorrowless because of the complete absence of causes of sorrow; stainless because of being free from the defilement of lust and so on; secure because of being untroubled by the four mental bonds - is well happy indeed. Why? Because in that Nibbāna, where the entire suffering of the round of rebirths ceases, is absolutely appeased.

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

4. The Commentary on the Verses of the Elder Dhaniya

228-230. "If one wishes to live happily" is the verse of the Venerable Elder Dhaniya. 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, made an offering with a garland of reeds. 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 potter's family in Rājagaha, having received the name Dhaniya, having come of age, lives by the potter's craft. And at that time the Teacher, having sat down in the potter Dhaniya's hall, taught the Discourse on the Analysis of the Six Elements to the son of good family Pukkusāti. He, having heard that, had performed his obligations. Dhaniya, having heard of his state of having attained final Nibbāna, having gained faith thinking "The Buddha's Dispensation is indeed leading to liberation, where even by the acquaintance of a single night one is able to be freed from the suffering of the round of rebirths," having gone forth, dwelling engaged in the adornment of huts, having been blamed by the Blessed One on account of the building of huts, dwelling in lodgings belonging to the monastic community, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, the receiver of oblations;
Going through the forest top, I saw the leader of the world.

"Having taken a reed garland, and going out at that very moment;
There I saw the Enlightened by himself, a crosser of the mental floods, without
mental corruptions.

"With a confident mind, glad at heart, I made an offering of a garland of reeds;
To the one worthy of offerings, the great hero, who has compassion for all the
world.

"Thirty-one cosmic cycles ago from now, when I placed that garland;
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, those monks who, having exalted themselves by the undertaking of ascetic practices, while accepting meals for the Community and so on, despise other monks - by way of giving exhortation to them, declaring the final liberating knowledge -

228. "If one wishes to live happily, expectant in the ascetic life;
One should not despise what belongs to the monastic community, robe, drink and food.
229. If one wishes to live happily, expectant in the ascetic life;
Like a snake in a rat's hole, one should resort to lodgings.
230. If one wishes to live happily, expectant in the ascetic life;
One should be content with whatever there is, and should develop one thing."
- He spoke three verses.

Therein, "if one wishes to live happily, expectant in the ascetic life" means: if one who is expectant in the ascetic life, in the state of an ascetic, having become one with keen respect for the training, should wish to live happily, having abandoned wrong ways of earning, if one desires to live with the happiness of asceticism - this is the meaning. "One should not despise what belongs to the monastic community, robe, drink and food" means one should not despise the robe and food brought from the monastic community. The material gain arising for the monastic community is of pure origin - thus for one who consumes that, through the origination of purity of livelihood, the happiness of asceticism has come into one's possession - this is the intention. "Like a snake a rat's hole" means one should resort to, should frequent, a lodging like a snake frequents a hole dug by a rat. Just as a snake, without making a dwelling place for itself, having dwelt in a dwelling place made by a rat or by another, departs wherever it wishes, just so a monk, without incurring defilement from the making of a lodging himself, having dwelt wherever anywhere, should depart - this is the meaning.

Now, showing that the happiness of asceticism comes only through contentment with whatever is obtained regarding both the mentioned and unmentioned requisites, and not otherwise, he said "one should be content with whatsoever," meaning one should arrive at contentment with whatever requisite obtained, whether inferior or superior - this is the meaning. "One thing" means the state of diligence, for indeed for one who devotes oneself to that, all blameless mundane happiness and supramundane happiness has come into one's possession. Therefore the Blessed One said - "For the diligent one, meditating, attains abundant happiness."

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

5. Commentary on the Verses of the Elder Mātāṅgaputta

231-233. "Too cold" is the verse of the Venerable Elder Mātaṅgaputta. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, near the Himalayas, beneath a great natural lake, in a great serpent realm, having become a king of serpents of great might, was reborn; one day, having gone out from the serpent realm, while going about, having seen the Teacher going through space, with a gladdened mind, he made an offering with the gem from his own head. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn as the son of a householder named Mātaṅga in the Kosala country, became known as Mātaṅgaputta. He, having attained discretion, having become lazy by nature, not doing any work, blamed by relatives and others, desiring a comfortable life thinking "These ascetics, disciples of the Sakyan, live comfortably," having become acquainted with the monks, having approached the Teacher, having heard the Teaching, having gained faith, having gone forth, having seen other monks possessing supernormal power, having aspired to the power of supernormal ability, having taken a meditation subject in the Teacher's presence, devoting himself to meditation, 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;
The Perfectly Enlightened One, desiring seclusion, goes through the sky-path.

"Not far from the Himalayas, there was a great natural lake;
There my dwelling was, connected with meritorious action.

"Having gone forth from the dwelling, I saw the leader of the world;
Like a blazing blue water-lily, like a burning fire.

"Selecting, I did not see a flower, they will honour the leader;
Having gladdened my own mind, I venerated the Teacher.

"Having taken the gem from my head, I worshipped the leader of the world;
By this gem-offering, may the result be good.

"Padumuttara, knower of the world, the receiver of oblations;
The Teacher, standing in the sky, spoke this verse.

'May that thought of yours succeed, may you obtain abundant happiness;
By this gem-offering, may you experience great fame.'

Having said this, the Blessed One, named after the best of lotuses,
The Supreme Buddha went to where his mind was directed.

"For sixty cosmic cycles as lord of the gods, I exercised divine kingship;
And many hundreds of times, I was a universal monarch.

"Remembering my former action, having become a god, being mindful;
A gem arises for me, making light for me.

"Eighty-six thousand women were my possessions;
Adorned with variegated garments and ornaments, wearing jewelled earrings.

'With long eyelashes, cheerful, with good perception, slender-waisted;
They surround me constantly, this is the fruit of gem-offering.

"Made of gold, made of jewels, and likewise made of ruby;
My goods are well-made, ornaments if you wish.

"Pinnacle chambers, houses, charming, and a very precious bed;
Having understood my thought, arise at will.

"It is a gain for them, and well gained, who obtain the listening;
A field of merit for human beings, a medicine for all living beings.

"By me too well-done action, I who saw the leader;
From the nether world I am freed, I have attained the unshakeable state.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
By day and by night, there is always light for me.

"By that very gem-offering, having experienced accomplishment;
The light of knowledge was seen by me, I have attained the unshakeable state.

"A hundred thousand cosmic cycles ago from now, the gem which I venerated;
I do not know of an unfortunate realm, this is the fruit of gem-offering.

"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, censuring idleness by way of a person as standpoint, and praising his own arousal of energy -

231. "'It is too cold, it is too hot, it is too late in the evening,' thus it was;
Thus for those who abandon their work, moments pass by the young man.

232. "But whoever regards cold and heat as no more than grass;
Doing a man's duties, he does not abandon happiness.

233. "Dabba grass, kusa grass, thorny shrubs, usīra root, and muñja reed -
I shall push aside with my chest, developing seclusion." He spoke three verses.

Therein, "too cold" means exceedingly cold due to snowfall, hailstorms, and so on; the connection is made by bringing in "thus it was." "Too hot" means exceedingly hot due to the burning heat of the sun and so on; by both of these he states the basis for idleness by way of climate. "Too late in the evening" means too late in the evening due to the decline of the day; and here by the mention of evening, morning is also included; by both of these he states the basis for idleness by way of time. "Thus" means in this manner. By this he includes the basis for idleness stated beginning with "Here, monks, a monk has work to be done." "Those who abandon their work" means those who have given up their exertion and work. "Moments" means the opportunities for abiding by the holy life, beginning with the arising of a Buddha. "Pass by" means they pass beyond. "The young man" means beings. "Regards as no more than grass"

means does not regard as above grass, regards as like grass; having overcome cold and heat, he does what should be done by himself. "Doing" means while doing. "A man's duties" means those things to be done by a heroic man, pertaining to one's own welfare and the welfare of others. "From happiness" means from happiness; the intention is from the happiness of Nibbāna. The meaning of the third verse has been stated above.

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

6. Commentary on the Verses of the Elder Khujjasobhita

234-236. "Those who are brilliant speakers, very learned" is the verse of the Venerable Elder Khujjasobhita. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One going together with a large Community of monks, with a gladdened mind, praised him with ten verses. 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 the city of Pāṭaliputta. His name was "Sobhita." But because of being slightly humpbacked in nature, he became known as Khujjasobhita. He, having come of age, when the Teacher had attained final Nibbāna, having gone forth in the presence of the Elder Ānanda, became a possessor of the six higher knowledges. 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, who, having seen him, is not pleased?

"Having removed the darkness of ignorance, having helped many people cross over;
Shining with the light of knowledge, who, having seen him, is not pleased?

"With a hundred thousand masters, the leader of the world being led;
Lifting up many beings, who, having seen him, is not pleased?

Beating the drum of the Teaching, crushing the groups of sectarians;
Roaring the lion's roar, who, having seen him, is not pleased?

"As far as from the Brahma world, having come together with the Brahmās;
They ask subtle questions, who, having seen him, is not pleased?

"Having made a salutation with joined palms, those together with the gods implore him;
By that they experience merit, who, having seen him, is not pleased?

"All people, having assembled together, invite the one with vision to admonish;
When requested, he does not waver, who, having seen him, is not pleased?

"When he enters the city, many drums resound;
Intoxicated elephants trumpet, who, having seen him, is not pleased?

"For one going along the road, whose radiance always shines in all directions;

The high places become level, who, having seen him, is not pleased?

"When the Buddha speaks, it is heard even to the world-circle;
He informs all beings, who, having seen him, is not pleased?

"A hundred thousand cosmic cycles ago from now, when I praised the Buddha;
I do not know of an unfortunate realm, this is the fruit of praising.

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

But having become a possessor of the six higher knowledges, at the time of the First Great Rehearsal, being commanded by the monastic community assembled at the Sattapaṇṇi Cave at Rājagaha saying "Address the Venerable Ānanda," having dived into the earth, having arisen before the Elder, having reported the message of the monastic community, he himself went first through the sky and reached the entrance of the Sattapaṇṇi Cave. And at that time a certain deity, sent by the host of gods for the purpose of warding off Māra and those belonging to Māra's retinue, was standing at the entrance of the Sattapaṇṇi Cave. To her, the Elder Khujjasobhita, telling of his arrival -

234. "Those who are brilliant speakers, very learned, ascetics dwelling in Pāṭaliputta;
One of them, this venerable one, stands at the door, Khujjasobhita." He spoke the first verse.

Therein, "brilliant speakers" means variegated Teaching speakers; the meaning is those who are habitually disposed to expounding the Teaching in conformity with the dispositions of others by various methods such as summarising, elaborating, making profound, making clear, removing uncertainty, and establishing in the Teaching, and so on. "Very learned" means very learned through the fulfilment of great learning in the Scriptures and penetration. "Ascetics" because of having calmed evil in every respect. "Dwelling in Pāṭaliputta, one of them" means dwelling in Pāṭaliputta because of residing in the city of Pāṭaliputta; one of them; this venerable one is long-lived, the Venerable. "Stands at the door" means stands at the door of the Sattapaṇṇi Cave; the meaning is to enter with the permission of the monastic community. Having heard that, that deity, announcing the arrival of the Elder to the monastic community -

235.

"Those who are brilliant speakers, etc. stands at the door, stirred by the wind." She spoke the second verse.

Therein, "stirred by the wind" means stirred by the wind produced by the mind of supernatural power; the meaning is he came by the power of supernatural power.

Thus, having been given permission by the monastic community through the announcement of that deity, the Elder, going to the presence of the monastic community -

236. "By fighting well, by sacrificing well, and by victory in battle;
By practising the holy life, thus this one thrives in happiness."

By this third verse he declared the final liberating knowledge.

Therein, "by fighting well" means by fighting well against the mental defilements in the preliminary stage by way of abandoning through substitution of opposites and suppression. "By sacrificing well" means by the gift of suitable Teaching given now and then by good friends. "And by victory in battle" means and by the victory in battle obtained through the crushing of all mental defilements and volitional activities in every respect by way of abandoning through eradication. "By practising the holy life" means by the holy life of the highest path that was practised. "Thus this one thrives in happiness" means thus, in the way above explained, this Khujjasobhita thrives in, experiences, the happiness of Nibbāna and the happiness of fruition attainment - this is the meaning.

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

7. Commentary on the Verses of the Elder Vāraṇa

237-239. "Whoever among humans" is the verse of the Venerable Elder Vāraṇa. What is the origin? This one too, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, ninety-two cosmic cycles ago from now, even before the arising of the Blessed One Tissa, having been reborn in a brahmin family, having become one who had gone beyond the brahminical sciences and crafts, having gone forth in the going forth of sages, dwelt teaching the sacred texts to fifty-four thousand pupils. And at that time, by the descent of the Blessed One Tissa, who was the Bodhisatta, having passed away from the Tusita realm, into his mother's womb in his final existence, there was a great earthquake. Having seen that, the great multitude, frightened and agitated, having approached that sage, asked the cause of the earthquake. He, having explained that "The Great Bodhisatta has descended into his mother's womb; therefore this earthquake; therefore do not be afraid," thus having spoken of it as being an advanced sign of the arising of a Buddha, consoled them, and announced the rapture having the Buddha as its object. 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 "Vāraṇa," having come of age, having heard the Teaching in the presence of a certain forest-dwelling elder monk, having gained confidence, having gone forth, practises the ascetic duty. He, one day, while going to attend upon the Buddha, on the way, having seen a snake and a mongoose that had fought with each other and died, having become agitated in mind thinking "These beings have reached the destruction of life through mutual hostility," went to the Blessed One's presence. The Blessed One, having known the disposition of his mind, giving exhortation conforming with that -

237. "Whoever among humans harms other living beings;
From this world and from the next, from both a man falls to ruin.
238. "But whoever with a mind of friendliness has compassion for all living beings;
Such a person indeed generates much merit.
239. "One should train in well-spoken speech, and in the attendance upon ascetics;

And in sitting alone in a secret place, and in the appeasement of the mind."He spoke three verses.

Therein, "whoever among humans" means among humans here, whoever - whether a warrior or a brahmin or a merchant or a worker or a householder or one gone forth. And here, the mention of humans should be seen as an illustration of superior beings. "Harms other living beings" means kills other beings and afflicts them. "From this world" means from this world here. "From the next" means from the world beyond. "From both falls to ruin" means falls from both; the meaning is one declines from the welfare and happiness included in both worlds. "Man" means a being.

Having thus shown the evil quality characterised by the oppression of others, now showing the wholesome quality characterised by the cessation of oppression of others, he spoke the second verse beginning with "but whoever with friendliness." Therein, "with a mind of friendliness" means with a mind associated with friendliness, whether one that has attained absorption or any other whatsoever. "Has compassion for all living beings" means one shows friendliness towards all living beings as if they were one's own legitimate sons. "Such a person indeed generates much merit" means that such a person who abides in friendliness generates, obtains, attains much, great, not trifling wholesome merit.

Now, urging him towards the mental states of serenity and insight meditation together with their constituents, he spoke the third verse beginning with "in well-spoken speech" and so on. Therein, "one should train in well-spoken speech" means one should train in the well-spoken Scriptures of such divisions as talk on fewness of wishes and so on, by way of hearing, retention, interrogation and so on. "And in the attendance upon ascetics" means one should train in approaching from time to time the ascetics who have calmed evil, the good friends, the lay followers, and in attending upon them and in conducting oneself near them in practice. "And in sitting alone in a secret place, and in the appeasement of the mind" means one who is alone, without a companion, developing bodily seclusion, should train in sitting, in the seated posture, in a secret place by way of the pursuit of the meditation subject. Thus, devoting oneself to the meditation subject and bringing meditation to its summit, one should train in the appeasement of the mind from mental defilements by way of eradication. By which trainings in higher morality and so on the mental defilements are absolutely allayed and abandoned, for one training in those trainings of the path and fruition, the mind is absolutely called allayed. At the conclusion of the verse, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"Having plunged into the Himalayas, I then recited charms;
Fifty-four thousand pupils attended upon me.

"All have studied and attained the highest knowledge, having reached
perfection in the six factors;
Proud of their own knowledge and learning, they dwell in the Himalayas.

"Having passed away from the Tusita realm, the young god of great fame;
Was born in his mother's womb, fully aware and mindful.

"When the Enlightened by himself was arising, the ten thousand trembled;
The blind obtained vision, when the Leader was arising.

"In every way this entire earth trembled;
Having heard the resounding sound, the great multitude became frightened.

"All people, having assembled together, came to my presence;
The earth trembled, what will be the result?

"I said to them then, 'Do not fear, there is no danger for you;
Be confident, all of you, this arising is auspicious.'

"By eight causes coming into contact, the earth quakes;
Likewise signs appear, the radiance vast and great.

"Without doubt the Supreme Buddha, the one with vision, will arise;
Having convinced the populace, I spoke about the five precepts.

"Having heard the five precepts, and the rare arising of a Buddha;
They became glad-minded, stirred with excitement, satisfied and joyful.

"Ninety-two cosmic cycles ago from now, the sign that I explained;
I do not know of an unfortunate realm, this is the fruit of the explanation.

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

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

8. Commentary on the Verses of the Elder Vassika

240-242. "Even one with faith, wise" is the verse of the Venerable Elder Vassika. 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 Atthadassī, having been reborn in a family home, having attained discretion, one day, having seen the Teacher, with a gladdened mind, gave fruits of the wave-leafed fig 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 brahmin family in the Kosala country, having received the name "Vassika," having come of age, having seen the Twin Miracle of the Teacher, having gained faith, having gone forth, practising the ascetic duty, became sick. Then his relatives, having attended on him with a method of medicine prescribed by a physician, made him well. He, having emerged from that illness, being stirred with a sense of urgency, having aroused zeal in meditation, 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, having gone through the sky to the presence of his relatives, standing in the sky, having expounded the Teaching, he established them in the refuges and in the precepts. Among them, some who had died, because of being established in the refuges and in the precepts, were reborn in heaven. Then the Teacher asked him, who had come to attend upon the Buddha, "How is the health of your relatives, Vassika?" He, relating to the Teacher the assistance done by himself for his relatives -

240. "Even one with faith, wise, among faithless relatives here;
Righteous, accomplished in morality, is for the benefit of kinsmen.
241. "Having restrained with compassion, my relatives were urged by me;
With love for relatives and kinsmen, having done service to the monks.
242. "They have passed away and died, they have attained the celestial abode of happiness;
My brothers and mother rejoice, those who desire sensual pleasures."

He spoke three verses.

Therein, this is the meaning of the first verse -Whoever is faithful by way of faith in the fruit of action and faith in the Triple Gem, and for that very reason wise through the application of knowledge of the ownership of action and so on, righteous because of being established in the Teacher's teaching of exhortation and in the nine supramundane states, accomplished in morality by way of the morality of good conduct, path-morality, and fruition-morality, he, even one alone, among those who are faithless due to the absence of the aforesaid faith, here in this world, of relatives in the sense of being known as "these are ours," and likewise of kinsmen who have obtained the name "kinsmen" in the sense of binding through the bond of affection, is for the benefit and welfare of them.

Thus, in order to show by applying to oneself the meaning stated in common terms, the remaining verses were spoken beginning with "having restrained" and so on. Therein, "having restrained with compassion, my relatives were urged by me" means having rebuked them, saying "Even now you are in unfortunate states, not having done wholesome deeds, you will experience affliction again in the future," my relatives were exhorted by me. "With love for relatives and kinsmen" means through the affection that arose as "this is our kinsman," being unable to go beyond my exhortation because of that affection, having done service to the monks, having become those with confident minds, having made honour and respect to the monks through the giving of requisites such as robes and through attendance, they passed away and died, having departed from this world. "Puna te" is merely a particle. "The celestial abode of happiness" means happiness included in the world of the gods, or they attained the celestial abode, which is desirable happiness. He said "But who are

they?" "My brothers and mother rejoice, those who desire sensual pleasures." The meaning is that they delight, having become endowed with sensual pleasures consisting of objects of desire as they wished.

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

9. Commentary on the Verses of the Elder Yasoja

243-245. "Resembling a black bamboo joint" is the verse of the Venerable Elder Yasoja. 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 of park keepers, having attained discretion, one day, having seen the Blessed One Vipassī going through space, with a gladdened mind, gave a breadfruit.

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 fisherman who was the headman of five hundred families in a fishermen's village at the gate of the city of Sāvattihī; they gave him the name Yasoja. He, having come of age, together with his own companions who were fishermen's sons, cast a net in the river Aciravatī for the purpose of catching fish. Therein one great fish of golden colour entered inside the net. They showed it to King Pasenadi. The king, thinking "The Blessed One knows the reason for the colour of this golden-coloured fish," having had the fish taken, showed it to the Blessed One. The Blessed One, having said "This one, having gone forth when the Dispensation of Kassapa, the Perfectly Enlightened One, was declining, practising wrongly, having caused the Dispensation to decline, was reborn in hell, having been tormented in hell for one interval between Buddhas, having passed away from there, was reborn as a fish in the Aciravatī," and having had that very one tell of the state of his sisters being reborn in hell and the state of his brother elder monk having attained final Nibbāna, on this occasion taught the Kapila Discourse.

Having heard the Teacher's teaching, Yasoja, being stirred with a sense of urgency, together with his own companions, having gone forth in the presence of the Blessed One, dwelling in a suitable place, one day together with his following went to Jeta's Grove to pay homage to the Blessed One. Upon his arrival, there was loud noise and great noise in the monastery due to the preparation of lodgings and so on. Having heard that, "the Blessed One dismissed Yasoja together with his following" - all this should be understood according to the method that has come in the Udāna. But the Venerable Yasoja, having been dismissed, like a good thoroughbred horse struck by a whip, with an agitated mind, together with his following, dwelling on the bank of the river Vaggumudā, striving and endeavouring, having developed insight, during the rainy season itself became a possessor of the six higher knowledges. 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 breadfruit, I gave it to the foremost Buddha;
Standing in space, being peaceful, the one of great fame accepted.

"Generating joy for me, bringing happiness in the present life;

Having given fruit to the Buddha, with a clear mind.

"I attained joy then, extensive and 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.

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

But the Teacher, having summoned the Venerable Yasoja together with his following, who was now a possessor of the six higher knowledges, extended a friendly welcome with the imperturbable attainment. He lived having undertaken all the ascetic practices. On account of that his body was lean, rough, and discoloured; the Blessed One, praising him for his supreme fewness of wishes -

243. "Resembling a black bamboo joint, emaciated, with veins spread over him;
Moderate in food and drink, a man of undepressed mind." He spoke the first verse.

Therein, "resembling a black bamboo joint" means having limbs resembling the joints of a tooth-stick creeper, due to the body parts being poorly formed and emaciated through the disappearance of the accumulation of flesh; therefore he said "emaciated, with veins spread over him." "Emaciated" means thin in body through the fulfilment of the practice of moral perfection. "With veins spread over him" means with body covered by veins, with body spread over by prominent tendons and sinews due to having little flesh and blood. "Moderate" means knowing the measure in seeking, accepting, consuming, and distributing. "With undepressed mind" means with mind not sluggish, with conduct not lazy, because of not being overcome by idleness and so on. "Man" means a person; the intention is that he is endowed with the characteristics of manliness, a man fit to bear the burden, because of bearing the burden of manliness.

Thus the elder, having been praised by the Teacher, in a manner befitting his praised state, expounding the Teaching to the monks by way of extolling his own endurance, patience, arousal of energy, and delight in seclusion -

244. "Touched by gadflies and mosquitoes, in the forest in a great wood;
Like an elephant at the head of battle, mindful, one should endure there.

245. "As Brahmā, so is one alone; as a god, so are two;
As a village, so are three; beyond that is uproar."

He spoke these two verses.

Therein, "like an elephant at the head of battle" means just as a thoroughbred noble elephant, having endured the blows of swords, spears, lances, and so on on the battlefield, destroys the enemy army, so a monk in the forest in a great wood, in the

wilderness, should endure the dangers of gadflies and so on, mindful and fully aware, and having endured, should destroy the force of Māra by the power of meditative development.

"As Brahmā" means just as Brahmā dwells alone, free from mental irritation, always happy through the happiness of meditative absorption, so "one alone" means a monk too, alone, without a companion, cultivating the happiness of seclusion, dwells in happiness. For it has been said: "The happiness of asceticism for one alone is sublime." By this he gives the exhortation that a monk who dwells alone is "equal to Brahmā." "As a god, so are two" means just as among the gods there might be mental irritation now and then, so in the living together of two monks there might also be friction; thus a monk living with a companion is said to be "equal to a god." "As a village, so are three" means in this very passage the intention is that the living together of three monks is similar to village life and is not a life of seclusion. "Beyond that is uproar" means the communal life of many beyond those three is uproar, similar to a gathering of a great multitude with loud noise and great noise; therefore the intention is that one should be a dweller alone.

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

10. Commentary on the Verses of the Elder Sāṭimattiya

246-248. "You had faith before" is the verse of the Venerable Elder Sāṭimattiya. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Siddhattha, having been reborn in a family home, having attained discretion, one day, having seen the Teacher, with a gladdened mind, gave a palm-leaf fan. 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 country of Magadha, having received the name Sāṭimattiya, having come of age, because of being accomplished in the supporting conditions, having gone forth in the presence of forest-dwelling monks, doing the work of insight, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"To the Blessed One Siddhattha, I gave a palm-leaf fan;
Covered with jasmine flowers, I hold this very precious gift.

"Ninety-four cosmic cycles ago from now, I gave a palm-leaf fan;
I do not know of an unfortunate realm, this is the fruit of the fan.

"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 exhorts and instructs monks, and having expounded the Teaching to many beings, he established them in the refuges and in the precepts. And he made a certain faithless and undevoted family faithful and devoted. Because of that, the people in that family were devoted to the elder. There a certain girl, lovely and beautiful, carefully served the elder who had entered for almsfood with food. Then one day Māra, having thought "Thus this one's disgrace will increase, he will be without support," having gone in the form of the elder, seized that girl by the hand. The girl knew "This is not a human

touch," and had her hand released. Having seen that, the household generated distrust towards the elder. On the following day, the elder, not reflecting upon that reason, went to that house. There the people showed disrespect. The elder, reflecting upon that reason, having seen the deed of Māra, having determined "Let a dog's carcass be fastened around his neck," having made Māra, who had approached for the purpose of being freed, confess the deed done on the previous day, having threatened him, dismissed him. Having seen that, the householder, having asked forgiveness saying "Forgive us, venerable sir, for the transgression," said "From this day forth, venerable sir, I myself shall attend upon you." The elder, teaching him the Teaching -

246. "You had faith before, that is not found in you today;
What is yours is yours alone, there is no misconduct of mine.
247. "For faith is impermanent, unsteady, thus indeed it has been seen by me;
They become attached and become detached, therein what does the sage lose?
248. "Food is cooked for the sage, little by little, from family to family;
I shall walk for almsfood, I have strength in my legs."

He spoke three verses.

Therein, "you had faith before, that is not found in you today" means: lay follower, before this you had faith in me by way of "the noble one is a practiser of righteousness, a practiser of evenness" and so on; that faith of yours is not found in you now at present. Therefore "what is yours is yours alone" means the giving of the four requisites - let that be yours alone, I have no need of that; for the intention is that a gift should be given with a rightly devoted mind. Or alternatively, "what is yours is yours alone" means whatever disrespect towards me has occurred from you today, that is yours alone; its fruit is to be experienced by you alone, not by me. This is the meaning. "There is no misconduct of mine" means but there is no such thing as misconduct of mine, because the mental defilements that are the causes of misconduct have been utterly eradicated by the path itself.

"For faith is impermanent, unsteady" means because the faith of a worldling is impermanent, not absolute, and for that very reason unsteady, like a gourd placed on a horse's back, and like a small post buried in a heap of chaff, unsettled. "Thus indeed it has been seen by me" means and that faith, being thus, has been seen by me in you, known from direct experience. "They become attached and become detached" means because of its very unsettled nature, these beings sometimes somewhere, by way of association with a friend, become attached and even develop affection, and sometimes become detached and have dispassionate minds. "Therein what does the sage lose" means in that attachment and detachment of worldlings, what does the sage, the one gone forth, lose? What is his deterioration? This is the meaning.

Showing "Do not think thus: 'If you do not accept my requisites, how will you sustain yourselves?'" he spoke the verse beginning with "is cooked." Its meaning is: the food of the sage, the one gone forth, is cooked from family to family, from house to house, day after day, little by little, and not only in your house. "I shall walk for almsfood, I

have strength in my legs" means I have strength in my legs; I am not one with broken legs, nor lame, nor afflicted with a foot disease; therefore I shall walk for almsfood, for mixed alms; he shows that having walked for almsfood according to the method stated by the Teacher beginning with "just as a bee with a flower," I shall sustain myself.

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

11. Commentary on the Verses of the Elder Upāli

249-251. "Having gone forth through faith" is the verse of the Venerable Elder Upāli. What is the origin? This one too, in the time of the Blessed One Padumuttara, having been reborn in a family home in the city of Haṃsavatī, one day, while hearing the Teacher's Teaching, having seen the Teacher establishing a certain monk in the foremost position among experts in monastic discipline, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in a barber's house; they gave him the name Upāli. He, having come of age, having become the barber of the six warriors beginning with Anuruddha, when the Truth-finder was dwelling in the Anupiya mango grove, having gone forth together with the six warriors who were going forth for the purpose of ordination, he went forth. The procedure of his going forth has come in the canonical text itself.

He, having gone forth and been fully ordained, having taken a meditation subject in the Teacher's presence, said "Venerable sir, allow me dwelling in the forest." "Monk, for you dwelling in the forest, only one charge will grow; but for one dwelling near us, both the charge of scriptural study and the charge of insight will be fulfilled." The elder, having accepted the Teacher's word, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"In the city of Haṃsavatī, a brahmin named Sujāta;
With a store of eighty crores, abundant in wealth and grain.

"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, having reached perfection in his own teaching.

"Wandering ascetics with single top-knots, those of the Gotama clan, disciples of the Buddha;
Prowling creatures and hermits too, they roam upon the earth then.

"They too surround me, thinking 'a renowned brahmin';
Many people venerate me, I venerate nothing.

"I do not see one worthy of veneration, stubborn in pride I was then;
The word 'Buddha' does not exist, so long as the Conqueror does not arise.

"By the elapse of days and nights, the one named Padumuttara;
Having dispelled all darkness, the one with vision arose in the world.

"When the Dispensation was widespread, belonging to the public, and widely spread;

The Buddha then approached the city named after the swan.

"For the benefit of his father, that Buddha, the one with vision, expounded the Teaching;

At that time the assembly was all around for a yojana then.

"Esteemed among humans, an ascetic named Sunanda;

As far as the Buddha's assembly extended, he covered it with flowers then.

"When the Excellent One was making known the four truths, in the flower pavilion;

There was the full realisation of the teaching for a hundred thousand koṭis.

"For seven nights and days the Buddha, having rained down showers of the Teaching;

When the eighth day arrived, the Conqueror praised Sunanda.

"In the heavenly world or among human beings, this one wandering in the round of rebirths;

Having become the most excellent of all, he will transmigrate through existences.

"In a hundred thousand cosmic cycles, of the Okkāka clan origin;

Gotama by name, by clan, the Teacher in the world will be.

"His heir in the teachings, legitimate, created by the Teaching;

Puṇṇa, son of Mantāṇī by name, will be a disciple of the Teacher.

"Thus the Perfectly Enlightened One praised the ascetic Sunanda then;

Gladdening all the people, showing his own power.

"With joined palms people pay homage to the ascetic Sunanda;

Having done service to the Buddha, he purified his own destination.

"There arose in me a thought, having heard the sage's word;

I too shall make an offering, according as I see Gotama.

"Having thus reflected, I considered my deed;

What action should I perform, in the unsurpassed field of merit.

"And this monk Pāṭhika, in the Dispensation of the one who recites all;

Is placed foremost in the monastic discipline, that state I aspire to."

"This my boundless wealth, imperturbable, like the ocean;

With that wealth, I would build a monastery for the Buddha.

"A park named Beautiful, to the east of the city;

Having bought it for a hundred thousand, I had a monastery built for the Community.

"In pinnacle buildings and mansions, in pavilions, long buildings, and caves;
Having made walking paths well-made, I had a monastery built for the Community.

"A sweat room, a fire hall, and also a water enclosure;
Having built a bathing house, I gave to the community of monks.

"Sofas and small chairs, and vessels for use;
And monastery attendants and medicine, all this I gave.

"Having established protection, I had a firm wall built;
Let no one vex them, those of such peaceful minds.

"For a hundred thousand I had a residence built in a monastery for the Community;
Having built that Vepulla, I offered it to the Enlightened by himself.

"The park has been completed by me, accept it, you sage;
I will hand it over to you, O hero, consent, O One with Vision.

"Padumuttara, knower of the world, the receiver of oblations;
Having understood my thought, the Leader consented.

"Having understood the acceptance of the omniscient great sage;
Having prepared the food, I announced the time.

"When the time was announced, the leader Padumuttara;
With a thousand who eliminated the mental corruptions, approached my monastery.

"When he was seated, having understood the proper time, I satisfied him with food and drink;
When he had finished eating, having understood the proper time, I spoke these words.

"Bought for a hundred thousand, built for just that much;
The park named Sobhana, accept it, you sage.

"By this gift of a park, and by volition and aspirations;
Being reborn in existence, I obtain what I wished for.

"Having accepted the monastery for the Community, well built,
Having sat down in the community of monks, the Perfectly Enlightened One spoke these words.

"He who gave to the Buddha a monastery for the Community, well built;
Him I will explain, listen to me as I speak.

"Elephants, horses, chariots, infantry, and a fourfold army;
They will constantly surround me, this is the fruit of a monastery for the
Community.

"Sixty thousand musical instruments, drums fully adorned;
They will constantly surround me, this is the fruit of a monastery for the
Community.

"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 me, this is the fruit of a monastery for the
Community.

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

"All that is to be attained by the king of gods, he will obtain;
Having become one of complete enjoyment, he will exercise divine kingship.

"A thousand times he will be a wheel-turning monarch, a king in the realm.
Kingship over the earth, 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.

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

"Having attained perfection in the monastic discipline, and skilled in the
possible and impossible;
Upholding the Conqueror's Dispensation, he will dwell without mental
corruptions.

"Having directly known all this, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, will establish him in the foremost
position.

"From immeasurable aeons past, I aspired for your Dispensation;
That purpose has been attained by me, the destruction of all mental fetters.

"Just as a man impaled on a stake, threatened by royal punishment;
Finding no comfort on the stake, wishes only for release.

"Just so I, O great hero, threatened by the rod of existence;
Being impaled on the stake of action, afflicted by the feeling of thirst.

"I find no pleasure in existence, being burnt by three fires;
I seek release, just as one punished by the king.

"Just as a man afflicted by poison, oppressed by poison;
He would seek medicine, for the destruction of poison and preservation of life.

"Searching, he would see medicine, a poison-destroyer;
Having drunk that, he would be happy, through release from poison.

"Just so I, O great hero, like a man who endures poison;
Oppressed by ignorance, I seek the medicine of the Good Teaching.

Seeking the medicine of the Dhamma, I saw the teaching of the Sakyan;
That is the highest of all medicines, the removal of all darts.

"Having drunk the medicine of the Dhamma, I abolished all poison;
I touched Nibbāna, the ageless, deathless, state of coolness.

"Just as a man afflicted by a spirit, oppressed by spirit-possession;
Would seek an exorcist, for release from the spirit.

"Searching, he would see one skilled in exorcism;
He would remove the spirit for him, and destroy it along with its root.

"Just so I, O great hero, oppressed by the grip of darkness;
I seek the light of knowledge, for release from darkness.

"Then I saw the Sakyan sage, the cleanser of the darkness of defilements;
He dispelled my darkness, like an exorcist dispels a spirit-possessed one.

"I cut through the stream of wandering in the round of rebirths, I prevented
the stream of craving;
I uprooted all existence, like an exorcist from the root.

"Just as a Garuḍa swoops down upon a serpent, its own prey;
All around for a hundred yojanas, it stirs up the great lake.

"Having seized the serpent, head downwards, harassing it;
Having taken it, the bird departs wherever it wishes.

"Just so I, O great hero, just as the powerful Garuḍa;
Seeking the unconditioned, I washed off hate.

"Having seen the excellent Teaching, the unsurpassed state of peace;
Having taken it, I dwell with this, just as a Garuḍa with a serpent.

"There is a creeper named Āsāvatī, born in the Cittalatā grove;
After a thousand years, one fruit arises from it.

"The gods attend upon it, when it bears fruit after so long;
Thus dear to the gods is that Āsāvatī, the best of creepers.

"For a hundred thousand years, I would attend upon that sage;
Morning and evening I pay homage, as the gods to the Āsāvatī creeper.

"Not barren was the service, and not fruitless was the veneration;
Though I had come from afar, this moment did not fail me.

"I do not see conception, searching in existence, I;
Without clinging, free, at peace, I wander."

"Just as a lotus, by the sun's rays, blooms;
Just so I, O great hero, am in bloom through the Buddha's rays.

"Just as in the species of cranes, a male is never found;
When the clouds are thundering, they always conceive an embryo.

"Even for a long time they bear the embryo, as long as the cloud does not
thunder;
They are released from the burden, when the cloud rains down.

"Of the Buddha Padumuttara, thundering with the Dhamma-cloud;
By the sound of the Dhamma-cloud, I grasped the womb of the Dhamma.

"For a hundred thousand aeons, I bear the embryo of merit;
I am not released from the burden, as long as the Dhamma-cloud does not
thunder.

"When you, sage of the Sakyans, in charming Kapilavatthu;
Thunder with the Dhamma-cloud, I am released from the burden.

"Emptiness and the signless, and likewise the desireless too;
And all the four fruits, thus I cognised the phenomena.

"From immeasurable aeons past, I aspired for your Dispensation;
That purpose has been attained by me, the unsurpassed state of peace.

"Having attained perfection in the monastic discipline, just as the sage
Pāṭhika;
There is no one equal to me, I uphold the Dispensation.

"And in the monastic discipline, in the chapter, in the triad-section and in the
pentad;
Here I have no doubt, whether in letter or in phrase.

"Skilled in censure and atonement, and in the possible and impossible;
In reinstatement and ordaining, having gone to perfection in all respects.

"And in the monastic discipline or in the chapter, having laid down a passage,
I;
Having disentangled from both sides, I would re-enter according to function.

"Well skilled in language, and skilled in benefit and harm;
There is nothing unknown by me, I am the foremost in the Teacher's
Dispensation.

"Skilled in form am I today, in the Sakyan son's Dispensation;
I dispel all uncertainty, I cut off all doubt.

"The term and the word-by-word, and also the syllable and the phrasing;
In the origin and the conclusion, I am skilled everywhere.

"Just as a powerful king, having subdued those who torment others;
Having won the battle, would build a city there.

"A wall and also a moat, a pillar and a gateway;
And various watchtowers, many he should have built in the city.

"Crossroads and courtyards, and a well-arranged market place;
He should have an assembly hall built there, for the judgment of benefit and harm.

"For the purpose of destroying enemies, and to know the weak and strong points;
For the protection of the army, he appoints a general.

"For the protection of goods, a man skilled in storing;
'May my goods not perish,' he appoints him as a goods-keeper.

"Whoever has selfish attachment to the king, and wishes for his growth;
To him he gives a legal case, to proceed as a friend.

"Skilled in omens, in signs, and in characteristics;
A teacher, a bearer of Vedic charms, he appoints to the chaplaincy.

"Accomplished with these factors, he is called a warrior;
They always protect the king, like a ruddy goose protects one in distress.

"Just so you, O great hero, like a warrior who has destroyed his enemies;
Of the world including the gods, you are called the king of righteousness.

Having struck down the sectarians, and Māra too together with his army;
Having dispelled the darkness of ignorance, he established the city of the Dhamma.

"Morality is the wall there, knowledge is your gateway;
Faith is your pillar, O hero, and restraint is the gatekeeper.

"The establishments of mindfulness are your watchtower, wisdom is your crossroad, O sage;
And the bases for spiritual power are the four-way junction, the street of the Dhamma is well built.

"The discourses and the higher teaching, and also the monastic discipline in its entirety;
The ninefold word of the Buddha, this is your hall of the Teaching.

"Emptiness and the signless, and the desireless abiding;
And imperturbability and cessation, this is your Dhamma-hut.

"Placed as the foremost in wisdom, and skilled in discernment;
By the name Sāriputta, your generalissimo of the Teaching.

"Skilled in passing away and rebirth, having reached perfection in supernormal power;
Kolita by name, your chaplain, O sage.

"Bearer of the ancient lineage, of risen radiance, difficult to approach;
Foremost in the virtue of inculcating the ascetic practices, a judge for you, O sage.

"Very learned, a bearer of the Teaching, and foremost among reciters in the Dispensation;
Ānanda by name, the safeguarding of the Teaching is yours, O sage.

"Having surpassed all these, the Blessed One measured me;
He gave me judgment, taught by the wise in the monastic discipline.

"Whoever, any disciple of the Buddha, asks a question about the monastic discipline;
There is no doubt in me about that, I speak that very meaning.

"As far as the Buddha-field extends, having set aside that Great Sage;
In the monastic discipline there is none like me, whence will there be one greater?

"Having sat down in the community of monks, thus Gotama roars;
There is none equal to Upāli, in the monastic discipline and in the chapters."

"As far as what was spoken by the Buddha, the ninefold Teacher's instruction;
All that is grounded upon the monastic discipline, for those who see the monastic discipline as the root.

"Having remembered my action, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, established me in the foremost position.

"For a hundred thousand aeons, I aspired to this state;
That purpose has been attained by me, having gone to perfection in the monastic discipline.

"Bringing joy to the Sakyans, I was formerly a barber;
Having abandoned that birth, I became a son of the great sage.

"Two cosmic cycles from now, a warrior named Añjasa;
Of infinite power, of immeasurable fame, a protector of the earth, of great riches.

"I was the son of that king, a warrior named Candana;
Stiffened by the vanity of birth, and by the vanity of fame and wealth.

"Hundreds of thousands of elephants, adorned with all ornaments;
Mātaṅgas erupted in three ways, surround me always.

"Surrounded by my forces, wishing to go to the pleasure grove;
Having mounted the elephant named Sirika, I departed from the city then.

"And accomplished in conduct, with guarded doors, well-restrained;
The Perfectly Enlightened One named Devala came before me.

"Having sent forth the elephant named Sirika, I assailed the Buddha then;
Thereupon, having become angry with me, that elephant does not raise his foot.

"Having seen the elephant with a weeping mind, I made wrath towards the Buddha;
Having harassed the Enlightened by himself, I went to the pleasure grove.

"I find no comfort there, as if my head were ablaze;
I am burnt by fever, like a fish that has swallowed the hook.

"The earth with the ocean as its boundary, appears to me as if ablaze;
Having approached my father's presence, I spoke these words.

Like an angered venomous snake, like a mass of fire approaching;
Like an intoxicated tusked elephant, whom I, the Self-Become One, provoked.

"The Buddha was offended by me, the terrible one of fierce austerity, the Conqueror;
Before we all perish, we shall ask forgiveness of that sage.

"If we do not appease him, the self-tamed, the concentrated;
Within seven days, my country will be destroyed.

"Sumekhala and Kosiya, and also Siggava and Sattaka;
Having offended the sages, they went to ruin together with their kingdoms.

"When the sages become angry, the self-restrained practitioners of the holy life;
They destroy the world with its gods, with its oceans, with its mountains.

"Within three thousand leagues, I convoked the men;

For the purpose of confessing my transgression, I approached the Self-Become One.

"With wet clothes and wet heads, all with joined palms;
Having fallen at the Buddha's feet, they spoke these words.

"Forgive, O great hero, the people entreat you;

Dispel the fever, do not destroy our country.

"All together with gods and humans, with demons and with rakkhasas;
With an iron hammer, may they always split my head.

"Fire does not remain in water, a seed does not grow on rock;
A worm does not remain in medicine, irritation does not arise in a Buddha.

"And just as the earth is immovable, and the ocean is immeasurable;
And space is infinite, so the Buddhas are unshakeable.

"Always patient are the great heroes, forgiving and austere ascetics;
For the patient and forgiving ones, that wrong course is not found.

Having said this, the Perfectly Enlightened One, dispelling the fever,
In front of the great multitude, rose up into the sky then.

"By that action, O hero, I arrived at a lowly state;
Having transcended that birth, I entered the city of fearlessness.

"Even then, O great hero, me who was burning, well-established;
You dispelled the fever, and I asked forgiveness of the Self-Become One.

"Even today, O great hero, me who was burning with the three fires;
You extinguished the three fires, and I attained coolness.

"Those who have the giving of ear, listen to me as I speak;
I shall tell you the meaning, as the state has been seen by me.

"Having disrespected that Self-Become One, with peaceful mind, concentrated;
By that action I today, have been born in a low realm.

"Do not miss the moment, for those who have missed the moment grieve;
Strive for your own welfare, the moment has been provided to you.

"For some an emetic, for some a purgative;
For some a deadly poison, and for some a medicine.

"An emetic for those practising, a purgative for those established in fruition;
Medicine for those who have attained fruition, a field of merit for those seeking.

"For those opposed to the Dispensation, like deadly poison;
A venomous snake whose poison kills by sight, thus it burns that man.

"Deadly poison once drunk, stops life;
Having opposed the Dispensation, one burns for ten million cosmic cycles.

"By patience, by non-violence, and by having a mind of friendliness;
He helps the world with its gods to cross over, therefore they should not be opposed by you.

"They do not cling to gain and loss, to honour and contempt;
The Buddhas are like the earth, therefore they should not be opposed by you.

"Towards Devadatta and the murderer, the thief Aṅgulimāla;
Towards Rāhula and Dhanapāla, the sage is equal to all.

"For these there is no aversion, lust is not found in them;
The Buddha is equal towards all, towards the murderer and his own son.

"Having seen on the road an ochre robe, discarded and smeared with dung;
Having made salutation with joined palms on the head, the banner of the
sages should be venerated.

"And those Buddhas who have passed away, those existing now and those yet
to come;
By this emblem they are purified, therefore they are to be venerated.

"The excellent discipline like the Teacher's, I hold in my heart;
Paying homage to the discipline, I will dwell always.

"The monastic discipline is my dwelling place, the monastic discipline is my
standing and walking path;
I make my home in the monastic discipline, the monastic discipline is my
resort.

"Having attained perfection in the monastic discipline, and skilled in serenity
too;
Upāli pays homage at the feet of the Teacher, O Great Hero.

"I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the
Teaching."

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

For there the Teacher himself taught him the entire Canon of monastic discipline. He
afterwards judged these three cases: the Bhārukacchaka case, the Ajjuka case, and
the Kumārakassapa case. The Teacher, having given applause at each judgment,
making those three judgments the occasion, established the Elder in the foremost
position of those who are experts in monastic discipline. He afterwards, on a certain
Observance day, at the time of the recitation of the Pātimokkha, exhorting the monks

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249. "Having gone forth through faith, newly ordained, a novice;
One should associate with good friends, those of pure livelihood, not lazy.

250. "Having gone forth through faith, newly ordained, a novice;
A monk dwelling in the Community, being wise, should train in the monastic
discipline.

251. "Having gone forth through faith, newly ordained, a novice;
Skilled in what is allowable and not allowable, one should live without being
led." He spoke three verses.

Therein, "through faith" means on account of faith, not for the purpose of livelihood - this is the meaning. Or "through faith" means having believed in the fruits of action and the virtues of the Triple Gem. "Having gone forth" means having gone out from the household life. "Newly ordained" means having become new, one who has gone forth; one who has gone forth in the first stage of life itself. "A novice" means one who is new and young in the training in the Dispensation. "One should associate with good friends, those of pure livelihood, not lazy" means one should associate with, should approach, good friends possessing the characteristics stated beginning with "dear, respected, esteemed"; those of pure livelihood through the avoidance of wrong livelihood; those not lazy through putting forth strenuous energy; one should attend upon them by way of receiving their exhortation and instruction. "Dwelling in the Community" means dwelling in the Community, in the assembly of monks, by way of fulfilling all kinds of duties. "Being wise, should train in the monastic discipline" means having become well skilled in the knowledge of understanding, one should train in the scriptural learning of the monastic discipline. For the monastic discipline is the life span of the Dispensation; when it stands, the Dispensation stands. Some also read "buddho"; the meaning is the same. "In what is allowable and not allowable" means skilled in what is allowable and what is not allowable, subtle and clever by way of the rule and by way of conformity with the rule. "Without being led" means not being led by craving and so on, not expecting honour from any quarter whatsoever, one should dwell.

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

12. Commentary on the Verses of the Elder Uttarapāla

252-254. "Indeed, though I was wise" is the verse of the Venerable Elder Uttarapāla. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, had a bridge built on the path of departure of the Blessed One Vipassī. 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 "Uttarapāla," having come of age, having seen the Twin Miracle, having gained faith, having gone forth, practises the ascetic duty. One day, through unwise attention, as he was recollecting a previously experienced object, sensual lust arose in him. He, at that very moment, as if seizing a thief caught in the act, having restrained his own mind, being stirred with a sense of urgency, having suppressed the mental defilements by attention to the opposite, doing the work of insight, having aroused zeal in meditation, attained arahantship. Therefore it was said in the Apadāna -

"In the presence of the Blessed One Vipassī, as he was walking up and down;
With a confident mind, glad at heart, I had a bridge built.

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

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

But having attained arahantship, having reviewed his own practice, roaring a lion's roar -

252. "Indeed, though I was wise, fully capable of considering what is beneficial;
The five types of sensual pleasure in the world, through confusion, made me fall.

253. "Having plunged into Māra's domain, pierced by a firm dart;
I was able to free myself from the snare of the King of Death.

254. "All sensual pleasures have been abandoned by me, all existences have been destroyed;
The cycle of birth and wandering is eliminated, there is now no more rebirth."

He spoke three verses.

Therein, "indeed, though I was wise" means me who was accomplished in wisdom by the power of wisdom born of learning and reflection. "Fully capable of considering what is beneficial" means capable of considering the benefit and welfare of oneself and others; or one who has fully learnt, a considerer of the meaning; or one capable of destroying the mental defilements, a seer of the meaning - all this the elder says because of being one in his final existence. "The five types of sensual pleasure" means the five portions of sensual pleasure beginning with forms. "In the world" is showing the place of their occurrence. "Through confusion" means the sign of confusion, the cause of unwise attention. Or "through confusion" means confusing, causing confusion. "Made me fall" means they made the wise one fall from his steadfast state; or the meaning is they made me fall in the world, me who wished to rise above the world.

"Having sprung forward" means having entered into. "Into Māra's domain" means into the domain of mental defilements, the place where the Māra of mental defilements operates; the intention is that one has come under his control. Or having entered into and standing in the place of sovereignty of the Māra who is a son of a god. "Equipped with a firm dart" means firm, steady; or equipped with a firm dart, pierced having struck the heart with the dart of lust. "I was able to free myself from the snare of the King of Death" means by the pincers of the highest path, while pulling out completely the dart of lust and so on, I was able to be released from the snares of the King of Death, reckoned as the bondage of lust; from that I freed myself.

And precisely because of that, "all sensual pleasures have been abandoned by me, all existences have been destroyed" means all defilement sensual pleasures, divided into many distinctions by the distinction of basis, object, and so on, have been abandoned by me by way of eradication through the noble path. For when defilement sensual pleasures have been abandoned, object sensual pleasures too are indeed abandoned. Likewise, all existences such as sensual existence, kammic becoming, and so on have been destroyed and demolished by the sword of path knowledge. For when kammic becomings have been destroyed, the becomings of rebirth are indeed destroyed. Thus, precisely because of the destruction of kammic becomings, the

cycle of birth and wandering is eliminated, there is now no more rebirth. Its meaning has been stated above. And this itself was the elder's declaration of final liberating knowledge.

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

13. Commentary on the Verses of the Elder Abhibhūta

255-257. "Listen, all you relatives" is the verse of the Venerable Elder Abhibhūta. 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 Vessabhū, having been reborn in a family home, having attained discretion, through dependence on such a good friend, became devoted to the Dispensation. He, when the Teacher had attained final Nibbāna, while the great assembly was making an endeavour to collect his relics, himself before all others extinguished the funeral pyre with scented water. 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 royal family in the city of Veṭṭhapura, having received the name "Abhibhūta," after his father's passing, exercised kingship. And at that time, the Blessed One, wandering on a journey through the country, gradually arrived at that city. Then that king, having heard "The Blessed One, it is said, has arrived at my city," having gone to the Teacher's presence, having heard the Teaching, on the second day carried on a great gift. The Blessed One, having finished eating, while giving thanksgiving suited to the disposition of that king, expounded the Teaching in detail. He, having heard the Teaching, having gained confidence, having abandoned the kingdom, having gone forth, realised arahantship. Therefore it was said in the Apadāna -

"While the body of Vessabhū, the great sage, was burning;
Having taken scented water, I extinguished the pyre.

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

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

But when he, having attained arahantship, was dwelling in the bliss of liberation, his relatives, ministers, councillors, citizens and country-folk - all having assembled together, lamented "Venerable sir, why have you gone forth making us destitute?" The Elder, having seen those people lamenting with relatives at the head, speaking the Teaching to them by way of explaining the reason for his own going forth -

255. "Listen, all you relatives, as many as are assembled here;
I will expound to you the Teaching, painful is birth again and again.

256. "Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

257. "Whoever in this Teaching and discipline will dwell diligently;
Having abandoned the round of rebirths, will make an end of suffering." -He spoke three verses.

Therein, "listen" means attend; the meaning is "now, with ears inclined, reflect upon what is being said by me by following the ear-door." "Relatives" is a term of address to all of them with relatives at the head; therefore he said "all, as many as are assembled here"; the meaning is as many as, however many, are at this assembly here, or have assembled on account of my going forth.

Now, with reference to which the word of command to hear "listen" was made, having promised that "I will expound to you the Teaching," he began to teach beginning with "painful is birth again and again." Therein, "painful is birth again and again" means this birth is painful because of being the foundation of manifold suffering of the kind beginning with that rooted in conception in the womb and of the kind beginning with ageing. That, occurring again and again, is exceedingly painful.

But showing that effort should be made for the purpose of overcoming that birth, he said beginning with "begin." Therein, "begin" means make the energy termed the element of instigation. "Go forth" means, because of having gone out from the side of idleness, make the further energy termed the element of persistence. "Engage in the Buddha's teaching" means since for those established in these qualities - restraint by morality, guarding the doors of the sense faculties, moderation in eating, and mindfulness and full awareness - the elements of instigation and persistence succeed by way of the pursuit of wakefulness, therefore, being thus, be properly engaged in the Blessed One's Dispensation, which is termed serenity and insight meditation, or which is termed the training in higher morality and so on. "Shake off the army of Death, as an elephant a hut made of reeds" means thus practising, that which is termed the army of the King of Death, the lord of the three elements, who leads beings under his control - that which is weak and feeble - just as an elephant possessed of strength and power destroys in a moment a house made of reeds, even so shake off, destroy, demolish the host of mental defilements - this is the meaning.

But showing that for one making effort in the Buddha's teaching, the transcendence of the suffering of birth is definite, he spoke the third verse beginning with "whoever in this." That is easily understood.

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

14. Commentary on the Verses of the Elder Gotama

258-260. "Wandering" is the verse of the Venerable Elder Gotama. What is the origin? This one, it is said, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, when the Blessed One Sikhī had attained final Nibbāna, while gods and humans were venerating his funeral pyre, venerated the funeral pyre with eight champaka 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 the Sakyan royal family, having received the name marked by his clan alone as "Gotama," having come of age, having gained faith at the Teacher's gathering of relatives, having gone forth, doing the work of insight, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Upon the Blessed One who was burning, Sikhī, the kinsman of the world;
Eight champaka flowers, I placed upon the funeral pyre.

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

"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, dwelling in the bliss of
liberation, one day, when asked by relatives "Why, venerable sir, having abandoned
us, did you go forth?" making known both the suffering experienced by himself in the
round of rebirths and the happiness of Nibbāna now attained -

258. "Wandering indeed, I went to hell, I went to the realm of ghosts again and
again;
In suffering too in the animal realm, in many ways indeed I dwelt for a long
time.
259. "And human existence was attained, I went to the heavenly assembly again
and again;
In the fine-material sphere elements, in the immaterial sphere elements,
among those neither percipient nor non-percipient, and among the non-
percipient I stood established.
260. "Existences are well understood as coreless, conditioned, unstable, always in
motion;
Having known that self-existence, mindful, I attained only peace."

With three verses he expounded the Teaching to them.

Therein, "wandering" means wandering in the beginningless round of rebirths,
wandering again and again in the five destinations by way of passing away and
rebirth through action and mental defilements - this is the meaning. "Hi" is merely a
particle. "I went to hell" means I approached by way of conception the eightfold great
hell beginning with Sañjīva, and the sixteenfold minor hell beginning with Kukkuḷa.
"Again and again" should be brought here as well. "The realm of ghosts" means the
sphere of ghosts, the individual existence as a ghost distinguished by hunger, thirst,
and so on - this is the meaning. "I went" means I approached by way of conception, I
was reborn. "Again and again" means repeatedly. "In suffering too" means even
though it was difficult to bear with the sufferings of being struck by sharp whips,
goads, and so on mutually. For this is said by way of change of gender as "in
suffering too." "In the animal realm" means in the animal realm distinguished by deer,
birds, and so on. "In many ways indeed" means in many kinds and many times - as
camels, oxen, donkeys, and so on, and as crows, cranes, hawks, and so on - for a
long time, a long stretch of time, I dwelt, constantly experiencing suffering by way of
a terrified mind and so on. Here "long" is said for the purpose of showing that a being
reborn in the animal realm, due to great delusion, revolves again and again right
there for a further long time.

"And human existence was attained" means human existence was attained, accomplished, and obtained by me through the combination of such wholesome action. The Simile of the Blind Turtle Sutta should be cited here. "I went to the heavenly assembly again and again" means I went, by way of being reborn from time to time, to the group of sensual-sphere gods reckoned as the heavenly destination, again and again. "In the fine-material sphere elements" means in fine-material existences ending with the highest existence of a worldling; "in the immaterial sphere elements" means in immaterial existences. "Among those neither percipient nor non-percipient, and among the non-percipient I stood established" means in the fine-material and immaterial sphere elements, not only among percipient beings, but also having been reborn and established among neither-percipient-nor-non-percipient beings and among non-percipient beings - "by me" should be brought in and connected. By the inclusion of "neither percipient," the neither-percipient-nor-non-percipient existence is here taken. Even if these two existences are included by the inclusion of the fine-material and immaterial sphere elements alone, yet those outsiders who hold the perception of permanence and the perception of deliverance through existence therein - it should be seen that they are taken separately for the purpose of showing the wrong nature of that perception of theirs.

Thus, having shown with two verses his own experience of the suffering of the round of rebirths in the beginningless cycle of existence due to the unbroken continuity of the root of becoming, now showing the experience of the happiness of the end of the round of rebirths through the cutting off of that, he spoke the third verse beginning with "comings into being." Therein, "comings into being" means existences. For sensual existence and so on indeed come into being through the combination of causes and conditions - thus here they are called "comings into being." "Well understood" means well understood by path wisdom together with insight wisdom. "Coreless" and so on is the showing of the manner in which they were understood. Therein, "coreless" means devoid of the substance of permanence and other such substances. "Conditioned" means made by conditions having come together and combined. "Shaken" means because of being conditioned, shaken by arising, ageing, and so on in their various modes, unsettled. "Set in motion" means always, at all times, set in motion by dissolution; the meaning is short-lived, tending towards dissolution, perishable. "Having known that, of great self-origination" means having known that aforesaid conditioned nature as self-originated, arisen within oneself, dependent on oneself, not dependent on others by way of a creator and so on, by way of the full realisation of full understanding, I, having become mindful through the mindfulness of path wisdom, attained, reached that which is its opposite, peace itself, Nibbāna itself, arrived at through the development of the noble path. Thus the elder, by way of teaching the Dhamma to his relatives, declared the final liberating knowledge.

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

15. Commentary on the Verses of the Elder Hārīta

261-263. "He who formerly should be done" is the verse of the Venerable Elder Hārīta. What is the origin? This one too, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, when the Teacher

had attained final Nibbāna, when the offering at his funeral pyre was being made, made an offering with fragrance. 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 "Hārita," having come of age, in dependence on the conceit of birth, addressed others with the term 'outcast'. He, having gone to the presence of the monks, having heard the Teaching, having gained faith, even though he had gone forth, because of long familiarity, did not give up the behaviour of calling others outcasts. Then one day, having heard the Teaching in the presence of the Teacher, with a sense of urgency arisen, having established insight, investigating the course of his own consciousness, having seen that it was seized by conceit and restlessness, having abandoned that, having aroused zeal in insight, he attained arahantship. Therefore it was said in the Apadāna -

"When the funeral pyres were being prepared, with various odours heaped upon them;
With a confident mind, glad at heart, I offered a handful of fragrance.

"A hundred thousand cosmic cycles ago from now, I honoured the funeral pyre;
I do not know of an unfortunate realm, this is the fruit of honouring the funeral pyre.

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

But having become a Worthy One, experiencing the bliss of liberation, he declared the final liberating knowledge by way of giving exhortation to the monks with three verses beginning with "He who formerly should be done." Their meaning has been stated above.

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

16. Commentary on the Verses of the Elder Vimala

264-266. "Evil friends" is the verse of the Venerable Elder Vimala. 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 Padumuttara, having been reborn in a family home, having attained discretion, when the Teacher had attained final Nibbāna, after the days of sacred festivities had passed, while the lay followers were going to the cremation place having taken the Teacher's body, having reflected upon the Teacher's virtues, with a gladdened mind, made an offering with jasmine 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 Bārāṇasī, having received the name Vimala, having come of age, in dependence on the Elder Somamitta, having gone forth in the Dispensation, encouraged by him, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"While the body was being carried out, while drums were being beaten;
With a confident mind, glad at heart, I offered a paṭṭi flower.

"A hundred thousand cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of the worship of the
body.

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

But having attained arahantship, giving exhortation to his own friend, a monk -

264. "Having avoided evil friends, one should associate with the highest person;
And one should stand firm in his exhortation, aspiring for unshakeable
happiness.

265. "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.

266. "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 three verses.

Therein, "evil friends" means bad friends, bad persons, those of inferior energy.
"Having avoided" means having avoided them from afar by way of not associating
with them. "One should associate with the highest person" means one should attend
upon a good person, a wise person, a good friend, by way of receiving exhortation
and instruction. "And one should stand firm in his exhortation" means one should
stand firm in this good friend's exhortation and admonition by way of practising in
accordance with the advice. "Aspiring" means wishing for. "Unshakeable happiness"
means the happiness of Nibbāna and the happiness of fruition. For that too is called
"unshakeable" because of its unshakeable nature. The remainder has the meaning
already stated.

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

The commentary on the Book of Threes is concluded.

4. The Book of the Fours

1. Commentary on the Verses of the Elder Nāgasamāla

267-270. "Adorned" and so on is the verse of the Venerable Elder Nāgasamāla. What
is the origin? This one too, in the time of the Blessed One Padumuttara, having been
reborn in a family home, having attained discretion, in the summer season, having
seen the Teacher going on ground scorched by the heat of the sun, with a gladdened
mind, gave an umbrella. 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
the Sakyan royal family, having received the name Nāgasamāla, having come of age,

having gained faith at the gathering of relatives, having gone forth, was for some time an attendant of the Blessed One. He, one day, having entered the city for almsfood, having seen a certain dancing girl, adorned and prepared, dancing on the highway while musical instruments were being played, thinking "This material body turned this way and that by the diffusion of the air element through the activity of consciousness - alas, impermanent are activities!" - having established contemplation of destruction and passing away, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"The earth had become embers, the ground was covered with hot ashes;
The Blessed One Padumuttara walked up and down in the open air.

"Having taken a white umbrella, I proceeded on the journey;
There, having seen the Enlightened by himself, joy arose in me.

"The ground is spread over with mirages, this earth is like embers;
Great winds blow, causing discomfort to the body.

"Removing cold and heat, warding off wind and sunshine;
Accept this umbrella, I shall attain peace."

"Compassionate and merciful, Padumuttara of great fame;
Having understood my thought, the Conqueror then accepted.

"For thirty cosmic cycles as lord of the gods, I exercised divine kingship;
Five hundred times I was a universal monarch.

"Principality over a district, extensive, incalculable by counting;
I experience my own action, well done by myself in the past.

"This is my last birth, the final existence goes on;
Even today a white parasol is held for me at all times.

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

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

But having attained arahantship -

267. "Adorned, well-dressed, garlanded, full of sandalwood;
In the middle of the highway, a woman, a dancing girl dances to music.

268. "Having entered for almsfood, going I looked at her;
Adorned, well-dressed, like a snare of Death laid out.

269. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.

270. "Thereupon my mind was liberated, see the excellence of the Teaching as

Teaching;

The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

With four verses he declared final liberating knowledge by way of praising his own practice.

Therein, "adorned" means one whose body is decorated with ornaments such as hand-ornaments and so on. "Well-dressed" means beautifully dressed, clothed in beautiful garments. "Garlanded" means wearing garlands, bedecked with flower garlands. "Full of sandalwood" means one whose body is anointed with sandalwood unguent. "In the middle of the highway, a woman, a dancing girl dances to music" means in the aforesaid place, one woman, a dancing girl, an actress, dances in the middle of the city street while the five-part musical ensemble is being played; she performs the dance as it was arranged.

"For almsfood" means for alms. "Having entered" means I having entered the city. "Going I looked at her" means going along the city street, looking along the street for the purpose of avoiding dangers, I looked at that dancing girl. Like what? "Like a snare of Death laid out" means just as form and so on, which has become a snare of Death, of the King of Death, laid out, having wandered about in the world and remained, is assuredly bringing harm to beings, so too she is said to be similar to a snare of Death because she assuredly brings harm to blind worldlings who remain without reflection.

"Then" means therefore, because of being similar to a snare of Death. "Me" means for me (mayham). "Wise attention arose" means thus wise attention arose: "This is a collection of bones, bound together by sinews, smeared with flesh, covered by skin, repulsive with impurity, bad smell, and loathsomeness, subject to impermanence, rubbing, massaging, breaking up, and destruction - it will display such changes." "Danger became manifest" means thus, by way of ascertaining the intrinsic nature of the body, and while attending to the rise and fall and the momentary dissolution of consciousness and mental factors dependent on it, and when these presented themselves as fearful like demons and goblins and so on, therein the danger of many kinds, the fault, became manifest to me. And as the opposite of that, the benefit in Nibbāna. "Disenchantment was established" means the knowledge of disenchantment, the disenchanting accomplished through the power of the contemplation of danger, was established in my heart; not even for a moment was there a mind for grasping those material and immaterial phenomena; on the contrary, by way of the desire for release and so on, it became merely indifferent towards them - this is the meaning.

"Thereupon" means after the insight knowledge. "My mind was liberated" means while the supramundane meditation was occurring, by the succession of paths, my mind was liberated from all mental defilements. By this he shows the arising of fruition. For at the moment of the path, mental defilements become liberated, at the moment of fruition they are liberated. The remainder is according to the method already stated.

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

2. Commentary on the Verses of the Elder Bhagu

271-274. "I, by torpor" and so on is the verse of the Venerable Elder Bhagu. 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, when the Teacher had attained final Nibbāna, venerated his relics with flowers. He, by that meritorious action, having been reborn among the Nimmānaratī gods, wandering again and again among gods and humans, in this arising of a Buddha, having been reborn in the Sakyan royal family, having received the name "Bhagu," having come of age, having gone forth together with Anuruddha and Kimila, having gone forth, dwelling in the village of Bālakaloṇaka, one day, in order to dispel the overcoming of sloth and torpor, having come out from the dwelling, ascending the walking path, having fallen, having made that very thing his goad, having dispelled sloth and torpor, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"When the Blessed One attained final Nibbāna, Padumuttara of great fame;
Having made flower wreaths, I placed them upon his body.

"Having gladdened my mind there, I went to the Nimmāna realm;
Having gone to the world of gods, being peaceful, I remember my meritorious action.

"A shower of flowers rains down for me from the sky, at all times;
If I wander in the round of rebirths among human beings, I become a king of great fame.

"There a shower of flowers rains down upon me always;
Owing to that very flower offering to the All-Seeing One.

"This is my last, the final existence goes on;
Even today a shower of flowers rains down upon me always.

"A hundred thousand cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of the worship of the body.

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

But having attained arahantship, spending his time in the happiness of fruition and the happiness of Nibbāna, when the Teacher had approached to give thanks for his solitary dwelling - being asked "Are you, monk, dwelling diligently?" making known his own dwelling in diligence -

271. "I, overcome by torpor, went out from the dwelling;
Ascending the walking path, right there I fell to the ground.

272. "Having rubbed my limbs, having ascended the walking path again;
I walked up and down on the walking path, internally well concentrated.

273. "Then wise attention arose in me;

Danger became manifest, disenchantment was established.

274. "Thereupon my mind was liberated, see the excellence of the Teaching as Teaching;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

He spoke these four verses.

Therein, "overcome by torpor" means overpowered by torpor, which is reckoned as bodily laziness, having the intrinsic nature of lack of energy and vexation. "From the dwelling" means from the lodging. "Went out" means I went out to walk up and down. "Right there I fell to the ground" means right there on the steps of the walking path, through being overcome by sleep, I fell down on the ground. "Having rubbed my limbs" means having wiped down one's own bodily parts that had become soiled with dust from the falling on the ground. "Having ascended the walking path again" means without falling into contraction thinking "I have now fallen," having climbed up to the walking place once again. "Internally well concentrated" means the explanation is: having become well concentrated with a fully focused mind through the suppression of the mental hindrances in the meditation subject within the resort of one's own domain, he walked up and down. The remainder is according to the method already stated. And this itself was the elder's declaration of final liberating knowledge.

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

3. Commentary on the Verses of the Elder Sabhiya

275-278. "Others" and so on are the verses of the Venerable Elder Sabhiya. 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 Kakusandha, having been reborn in a family home, having attained discretion, one day, having seen the Teacher going for the day residence, with a gladdened mind, gave sandals. He, by that meritorious action, wandering in the round of rebirths among gods and humans, when the Blessed One Kassapa had attained final Nibbāna and a golden shrine had been established, being the seventh himself together with six sons of good family, having gone forth in the Dispensation, having taken a meditation subject, while dwelling in the forest, being unable to produce a distinction, said to the others - "We, going for almsfood, are concerned about life, and it is not possible for one concerned about life to attain the supramundane Teaching; and death as a worldling is suffering. Come, let us, having tied a ladder, having ascended a mountain, without longing for body and life, practise the ascetic duty." They did so.

Then their great elder, because of being endowed with decisive support, on that very day, having become a possessor of the six higher knowledges, brought almsfood from Uttarakuru. The others - "You, venerable sir, have done what had to be done; even mere conversation with you is an obstruction; we shall practise only the ascetic duty; you devote yourself to the pleasant abiding in the present life" - having said this, they rejected the almsfood. The elder, being unable to make them accept, departed.

Thereupon one of them, after the elapse of two or three days, having realised the fruition of non-returning together with the retinue of direct knowledges, having spoken in the same way, being rejected by them, departed. Among them, the elder who had eliminated the mental corruptions attained final Nibbāna; the non-returner arose in the Pure Abodes. The others, having died as worldlings, having experienced divine success in forward and reverse order in the six sensual heavens, in the time of our Blessed One, having passed away from the heavenly world, one took conception in a Malla royal family, one in a Gandhāra royal family, one in a foreign country, one took conception in the womb of a certain young woman of good family at Rājagaha. The other took conception in the womb of a certain female wandering ascetic. She, it is said, was the daughter of a certain warrior; her mother and father - "Let our daughter learn another doctrine" - handed her over to a certain wandering ascetic. Then one wandering ascetic committed sin together with her. She conceived an embryo by him. Having seen her pregnant, the wandering ascetics drove her out. She, going elsewhere, gave birth on the road in a rest-house. On account of that she gave him the name "Sabhiya." He, having grown up, having gone forth into the going forth of a wandering ascetic, having learnt various scriptures, having become a great debater, wandering about engaged in debate, not seeing anyone equal to himself, having had a hermitage built at the city gate, teaching crafts to warrior princes and others, while dwelling there, his mother, having been disgusted with the state of being a woman, having produced meditative absorption, having been reborn in the Brahma world, having prepared and given twenty questions, having taken them, he asked those various ascetics and brahmins. And they were not able to explain the meaning of those questions to him. But in the commentary on the Sabhiya Sutta it has come thus: "A Pure Abode Brahmā, having prepared those questions, gave them."

But when the Blessed One, having set in motion the excellent wheel of the Teaching, having come gradually to Rājagaha, dwelt at the Bamboo Grove, then Sabhiya, having gone there, having approached the Teacher, asked those questions. The Teacher answered those questions for him - all this should be understood according to the method given in the Sabhiya Sutta. But Sabhiya, when those questions had been answered by the Blessed One, having gained faith, having gone forth, having established insight, attained arahantship. Therefore it was said in the Apadāna -

"To the sage Kakusandha, the brahmin who has lived the holy life;
As he was going for the day's abiding, I gave a stepping stone.

"In this very cosmic cycle, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of treading upon.

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

But having become a Worthy One, when Devadatta was striving for schism in the Community, giving exhortation to the monks who were supporters of Devadatta -

275. "Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.

276. "And when those not understanding, behave as if immortal;
But those who understand the Teaching, are free from affliction among the afflicted.
277. "Whatever lax action, and whatever defiled religious duty;
A suspicious holy life - that is not of great fruit.
278. "For one in whom respect towards fellow monks in the holy life is not found;
He is far from the Good Teaching, as the sky from the earth."

He expounded the Teaching with four verses.

Therein, "others" means setting aside the wise, the others apart from them - Those engaged in contention by way of illustrating matters making for schism beginning with "what is not the Teaching is the Teaching" and "what is the Teaching is not the Teaching" are called "others." They, making contention therein, do not know "we are perishing, we are ceasing, we are being destroyed, we are constantly, continuously going near to Death." "Those who understand this" means those who are wise therein - They understand "we are going near to Death." "Thereby their quarrels are appeased" means for thus knowing, having aroused wise attention, they proceed towards the appeasement of quarrels and disputes. Then by that practice of theirs, those quarrels are appeased. Or alternatively, "others" means those who, by not accepting the Teacher's exhortation and instruction, are outsiders to the Dispensation - they are "others." So long as they do not understand "We, having taken up a wrong grasp, here in this world are perishing, striving by the suppression of the Dispensation," so long contentions are not appeased. But when, by way of the relinquishing of that grasp, those who therein among those engaged in contention understand as it really is what is not the Teaching and the Teaching and so on, from what is not the Teaching and the Teaching and so on, then from their presence, in dependence on those wise persons, the quarrels reckoned as contentions are appeased. Thus the meaning here should be understood.

"When" means at whatever time. "Not understanding" means not knowing the means for the appeasement of contention, or not knowing as they really are what is the Teaching and what is not the Teaching. "Behave as if immortal" means as if immortal, as if having surpassed ageing and death, having become agitated, arrogant, fickle, garrulous, and of loose speech, they exist, they walk, they wander about - then the contention is simply not appeased. "But those who understand the Teaching, are free from affliction among the afflicted" means those who know as it really is the Teaching of the Teacher's Dispensation, they dwell free from affliction, free from mental defilements, free from trouble, among beings afflicted by the disease of mental defilements. By their influence, the contention is absolutely appeased - this is the intention.

"Whatever lax action" means whatever wholesome action done with slackness, having made a loose grip through performing with sluggishness. "Defiled" means the taking up of a religious vow defiled by frequenting improper resorts such as prostitutes and so on, or by wrong livelihood beginning with scheming. "Suspicious" means to be remembered with suspicions; having heard something improper in the monastery - that should not be suspected by others as "surely this was done by such

and such a one"; having seen the Community assembled even on account of a certain function among the Observance ceremony functions and so on, thinking "Certainly these, having known my conduct, have assembled wishing to suspend me" - thus remembered with one's own suspicions, suspected and doubted. "That is not" means that holy life of such a kind, the practising of the ascetic's duties, is not of great fruit for that person. Precisely because it is not of great fruit for him, it is also not of great fruit for those who give him requisites. Therefore one should be of austere practice. The intention is that for one of austere practice there is simply no opportunity for contention.

"Respect is not found" means for whatever person there is no respect, no honouring, towards fellow monks in the holy life who should be respected, through the state of not receiving instruction respectfully. "He is far from the Good Teaching" means such a person is far from the Good Teaching of practice and also from the Good Teaching of penetration; for teachers do not train him, and not being trained, paying no heed, he does not proceed; not proceeding, how will he penetrate the truths? Therefore he said - "He is far from the Good Teaching." Like what? "As the sky from the earth" means just as the sky, space, is far from the earth, the solid element, by intrinsic nature. Never is there a state of being mixed. Therefore he said -

"The sky is far and the earth is far, the far shore of the ocean, that they say is far;
Farther than that, indeed, they say, is the principle of the good and the bad, O king."

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

4. Commentary on the Verses of the Elder Nandaka

279-282. "Shame on you" and so on are the verses of the Venerable Elder Nandaka. What is the origin? This one too, it is said, in the time of the Blessed One Padumuttara, having been a millionaire of great wealth in the city of Haṃsavatī, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among exhorters of nuns, having aspired to that position of rank, having venerated the Blessed One with a cloth worth a hundred thousand, he made an aspiration, and he also carried on a lamp offering at the Teacher's Bodhi tree. He, thenceforth wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kakusandha, having become an Indian cuckoo, chirping a sweet song, circumambulated the Teacher. Afterwards, having become a peacock, at the door of the dwelling cave of a certain Individually Enlightened One, with a gladdened mind, day after day he uttered a sweet cry three times. Thus, having performed meritorious deeds here and there, in the time of our Blessed One, having been reborn in a family home in Sāvattthī, having received the name "Nandaka," having come of age, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"At the excellent Bodhi tree of the Buddha Padumuttara;
With a confident mind, glad at heart, I held up three torches.

"A hundred thousand cosmic cycles ago from now, I held a torch;
I do not know of an unfortunate realm, this is the fruit of the gift of a torch.

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

But having become a Worthy One, spending his time in the bliss of liberation, being commanded by the Teacher for the exhortation of nuns, on a certain Observance day, he brought five hundred nuns to arahantship by a single exhortation alone. Therefore the Blessed One established him in the foremost position among exhorters of nuns. Then one day, a certain former wife, having looked at the elder walking for almsfood in Sāvattthī under the influence of defilements, laughed. The elder, having seen that action of hers, speaking the Teaching by way of making clear the repulsiveness of the body -

279. "Shame on you, full of foul odour, on Māra's side, filled with desire;
Nine streams in your body, which flow always.
280. "Do not imagine the old, do not insult the Truth-finders;
Even in heaven they find no pleasure, how much less then in human pleasures.
281. "But those who are foolish, imprudent, ill-counselled, wrapped in delusion;
Such ones find pleasure there, in the snare cast by Māra.
282. "Those for whom lust and hate and ignorance have faded away;
Such ones find no pleasure there, with strings cut, unfettered." He spoke these verses.

Therein, "dhī" is an indeclinable particle in the sense of disgust; "ratthū" - the letter "ra" serves as a word-connector; the meaning is: fie on you, I loathe you, may contempt be upon you. "Pūre" and so on are terms of address illustrating her contemptible nature. "Pūre" means completely filled with exceedingly loathsome various corpse-like things and various kinds of impurities. "Duggandhe" means of foul odour by intrinsic nature, precisely because of being filled with corpse-like matter. "Mārapakkhe" means because a disagreeable object, by serving as the basis for unwise attention in blind worldlings, increases the Māra of mental defilements, and gives an opportunity entered upon to the Māra who is a son of a god. Therefore it is on Māra's side. For that reason it was said "on Māra's side." "Avassute" means filled with desire through the constant flowing of mental defilements and through the discharge of impurities here and there. Now "nine streams in your body, which flow always" shows the place of discharge of impurity stated by the method beginning with "from the eye, eye-filth."

But thus, knowing as it really is the body with nine openings, constantly flowing, filled with impurity - "do not imagine the old" means do not imagine the laughter, talk, and play that occurred during the former time of not knowing; do not think "even now he will behave thus." "Do not insult the Truth-finders" means just as the former disciples of the Buddha came through the achievement of decisive support, or just as they went forth and practised through right practice, and just as they arrived at, attained,

and understood the true characteristic of material and immaterial phenomena and the noble truths regarding the true phenomena - "these too likewise" - thus, despising the Truth-finders, the noble disciples, in the meaning of "thus come" and so on, as though they were ordinary beings, and approaching them under the power of mental defilements - do not insult them. He states the reason for their not being to be insulted. "Even in heaven they find no pleasure, how much less then in human pleasures" means even in heaven, whose happiness cannot be brought to completion by description even by an omniscient Buddha, those enlightened as noble disciples find no pleasure; because the danger in activities has been well seen, they do not generate lust; how much less then in human types of sensual pleasure, which are like a heap of excrement - there is nothing at all to be said about their not finding pleasure there.

"Ye ca kho" means those who are foolish through the practice of folly, imprudent through the absence of wisdom nourished by the Teaching, ill-counselled through wrongly devised thinking by way of observing beauty in the unattractive, wrapped in delusion through the state of consciousness being altogether concealed by delusion and not knowing - such blind worldlings of that kind, there in that which is designated as a woman, in the snare cast by Māra, in the trap laid by Māra, they find pleasure - they remain lustful, greedy, bound, infatuated, and immersed.

"Virājītā" means for those who have eliminated the mental corruptions, lust whose intrinsic nature is difficult to remove like the dye of oil-collyrium, hate whose intrinsic nature is to corrupt when it has gained an opportunity like a foe, and ignorance whose intrinsic nature is not knowing - these have been altogether faded away, abandoned, and eradicated through the dispassion of the noble path; such ones, with the thread of craving for existence cut by the knife of the highest path, and for that very reason unfettered because of the absence of bondage anywhere - they find no pleasure there in that aforesaid snare of Māra. Thus the elder, having expounded the Teaching to that woman, departed.

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

5. Commentary on the Verses of the Elder Jambuka

283-286. The verses of the Venerable Elder Jambuka beginning with "Fifty-five." 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, having faith in the Teacher's perfect enlightenment, having paid homage to the Bodhi tree, he venerated it with a fan. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, having been reborn in a family home, having attained discretion, having gone forth in the Dispensation, having become a resident in a monastery built by a certain lay follower, he dwells being attended upon by him. Then one day a certain elder who had eliminated the mental corruptions, wearing coarse robes, was coming from the forest facing towards the village for the purpose of having his hair removed; having seen him, that lay follower, having become confident in his deportment, having had his hair and beard shaved off by a barber, having fed him with sumptuous food, having given him beautiful robes, saying "Dwell right here, venerable sir," made him dwell

there. Having seen that, the resident, overcome by jealousy and stinginess, said to the elder who had eliminated the mental corruptions - "Better for you, monk, than dwelling here thus being attended upon by this evil lay follower, would be to pull out your hair with your fingers, being naked, living on a diet of excrement and urine." And having said thus, at that very moment, having entered the toilet, as if serving up milk-rice, having kneaded and kneaded excrement with his hand, he ate as much as he liked, and drank urine. Having remained in this manner as long as life lasted, having died, having been tormented in hell, again having lived on a diet of excrement and urine, by the remainder of the result of that very action, even though reborn among humans, for five hundred births he became a Jain and was one who fed on excrement.

Again, in this arising of a Buddha, even though being reborn in a human womb, by the power of having insulted a noble one, having been reborn in a poor family, when being given breast milk or cow's milk or ghee to drink, having rejected that, he drank only urine; when being fed cooked rice, having rejected that, he ate only excrement. Thus growing up by the consumption of excrement and urine, even when he had come of age, he consumed that very same thing. People, being unable to prevent him from that, abandoned him. He, abandoned by his relatives, having gone forth into the naked going forth, does not bathe, wearing dust and dirt, having pulled out his hair and beard, having rejected the other postures, stands on one foot, does not consent to an invitation, having determined a monthly fast, food given by those desirous of merit he takes once a month with the tip of a blade of kusa grass and licks it with the tip of his tongue during the day; but at night, thinking "Wet excrement contains living beings," not eating that, he eats only dry excrement. As he was doing thus, fifty-five years had passed, and the great multitude, thinking "He is of great austerity and supremely of few wishes," slanting towards that and sloping towards that, became devoted to him.

Then the Blessed One, having seen the decisive support for arahantship blazing within his heart like a lamp inside a pot, himself having gone there, having expounded the Teaching, having established him in the fruition of stream-entry, having given him full ordination by the "Come, monk" ordination, having aroused zeal in insight, established him in arahantship. This is the summary here. But the detail should be understood according to the method stated in the commentary on the verse "Month after month with the tip of kusa grass" in the Dhammapada. But having become established in arahantship, at the time of final Nibbāna, showing "What is to be attained by a disciple in dependence on the Perfectly Enlightened One has been attained by me, even though I practised wrongly from the very beginning" -

283. "For fifty-five years, I bore dust and dirt;
Eating a monthly meal, I plucked out my hair and beard.
284. "I stood on one foot, I avoided sitting;
And I ate dry dung, and I did not consent to recitation.
285. "Having done such, leading to many bad destinations;
Floating along in the great flood, I came for refuge to the Buddha.
286. "See my going for refuge, see the excellence of the Teaching as Teaching;

The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

He spoke these four verses.

Therein, "for fifty-five years, I bore dust and dirt" means by undertaking naked asceticism, through rejecting bathing, for fifty years plus five, I bore on my body dust, reckoned as external particles stuck to the body, and dirt, reckoned as bodily stain. "Eating a monthly meal" means eating excrement at night, for the purpose of deceiving the world, having become a so-called monthly faster, eating food given by those desirous of merit once each month by way of touching it to the tip of the tongue; "I plucked out" means by the throwing in of such ashes, I caused the hair and beard, loosened at the roots, to be plucked out with the fingers.

"I stood on one foot, I avoided sitting" means I avoided sitting, the seated posture, in every respect altogether; and while standing, having raised both hands, I stood on just one foot. "Uddesa" means invitation. Some say "udissakata" (specially prepared). "Did not consent" means I did not accept, I rejected - this is the meaning.

"Having done such, leading to many bad destinations" means having done and generated such, of such a kind, much evil action producing results and leading to bad destinations, in former births and here. "Being carried along by the great flood" means being dragged towards the ocean of misery by the great flood beginning with the flood of sensuality, especially by the flood of views; "I went to the Buddha for refuge" means through such a gap in meritorious action, having obtained human existence with difficulty, now by the power of merit I approached the Buddha as "refuge," with unwavering confidence thinking "The Blessed One is the Perfectly Enlightened One," I gained confidence in the Teacher. "See the going for refuge, see the excellence of the Teaching as Teaching" means see my going for refuge that has reached its plane, and see the excellence of the Teaching of the Dispensation, in that even though I had thus wrongly practised, I was brought to such achievement by the Teacher through a single exhortation alone. By "the three true knowledges" and so on, he shows that achievement; therefore he said -

"For the Blessed One Tissa, the Bodhi tree being worthy of reverence,
Having held up a fan there, I fanned the lion's seat.

"Ninety-two cosmic cycles ago from now, I fanned the lion's seat;
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."

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

6. Commentary on the Verses of the Elder Senaka

287-290. "Indeed welcome" and so on is the verse of the Venerable Elder Senaka. 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, venerated the Blessed One with a peacock-feather fan. 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, was reborn in the womb of the sister of the Elder Uruvelakassapa. His name was Senaka Tissa. He, having come of age, having attained accomplishment in the brahminical sciences and crafts, lived the household life. And at that time, the great multitude, year after year, in the month of Phagguṇa, on the Uttaraphagguṇa constellation, experiencing a festival, performed the ceremonial ablution at the ford at Gayā. Therefore they call that festival "Gayā-Phaggu." Then the Blessed One, on such a festival day, out of compassion for those accessible to instruction, dwelt near the ford at Gayā, and the great multitude too, with the intention of the ceremonial ablution at the ford, approached that place from here and there. At that moment, Senaka too, having gone to that place for the purpose of the ceremonial ablution at the ford, having seen the Teacher expounding the Teaching, having approached, 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 -

"Having taken a peacock-feather fan, I approached the leader of the world;
With a confident mind, glad at heart, I gave the peacock-feather fan.

"By this peacock's hand, and by volition and aspirations;
The three fires were extinguished, I obtain abundant happiness.

"Oh, the Buddha! Oh, the Teaching! Oh, the accomplishment of our Teacher!
Having given a peacock-feather fan, I obtain abundant happiness.

"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.

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

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

But having attained arahantship, having reviewed his own practice, with pleasure
arisen, by way of an inspired utterance -

287. "Indeed welcome it was for me, at Gayā during the Gayā-Phaggu festival;
Because I saw the Enlightened by himself, teaching the highest Teaching.

288. "The one of great radiance, the teacher of groups, the one who has attained
the highest, the guide;
The Victor of the world with its gods, of incomparable vision.

289. "The great elephant, the great hero, of great effulgence, without mental
corruptions;
With all mental corruptions eliminated, the Teacher, safe from every quarter.

290. "Indeed, me who was long defiled, bound by the chain of views;

That Blessed One released, Senaka, from all mental knots."

He spoke four verses.

Therein, "indeed welcome it was for me" means it was indeed well come by me. Or, my coming was indeed beautiful. "At Gayā" means near the bathing place of Gayā. "During the Gayā-Phaggu festival" means at the Uttaraphaggunī constellation of the month of Phagguṇa, which obtained the conventional expression "Gayā-Phaggu." "That" and so on is the showing of the reason for the state of being welcome. Therein, "that" means because. "I saw" means I perceived. "The Enlightened by himself" means the Enlightened by himself because of having perfectly and by himself awakened to all phenomena. "Teaching the highest Teaching" means speaking the Teaching that is the highest, the foremost, the best of all, absolutely leading to liberation, in accordance with the disposition of those amenable to instruction.

"Of great radiance" means endowed with great radiance of body and radiance of knowledge. "Teacher of groups" means the teacher of groups such as the assembly of monks and so on, through the highest mastery and through training in good conduct. One who has attained the highest through the achievement of virtues such as morality and so on, which are the highest. The Guide, because of guiding gods, humans and so on through the supreme removal of defilements, and because of being himself devoid of a leader. Because of standing having overcome the entire world, being unvanquished by anyone; and because of having conquered even the five Māras, the Victor of the world with its gods, the supreme Victor in the world with its gods; of incomparable vision, because of the immeasurable vision and the matchless vision by the world with its gods, through the material body adorned with the thirty-two excellent marks of a great man, the eighty minor features and so on, and through the body of the Teaching adorned with virtues such as the ten powers, the four grounds of self-confidence and so on.

The great elephant, because of being similar to a great elephant through the achievement of gait, power, exertion and so on, and because of great might even among elephants, among those who have eliminated the mental corruptions. The great hero, because of crushing the army of Māra and because of great valour. "Of great effulgence" means of great splendour, of great power - this is the meaning. There are not even the four mental corruptions for him - thus "without mental corruptions." All mental corruptions together with their latent tendencies are utterly eliminated for him - thus "one in whom all mental corruptions are eliminated." Granted that enlightened as noble disciples and Individually Enlightened Ones are indeed ones who have eliminated the mental corruptions, but only omniscient Buddhas exhaust the mental corruptions together with their latent tendencies - for the purpose of showing this, having said "without mental corruptions," again "one in whom all mental corruptions are eliminated" was said. Therefore it was said - "All mental corruptions together with their latent tendencies are utterly eliminated for him - thus one in whom all mental corruptions are eliminated." The Teacher, because of instructing those amenable to instruction as is fitting through benefits pertaining to the present life, the future life, and the highest good; safe from every quarter,

because of the absence of fear from anywhere through the self-confidence of the four grounds of self-confidence; because I saw such a Perfectly Enlightened One, therefore indeed welcome it was for me - this is the explanation.

Now, showing the virtues attained by himself through seeing the Teacher, he spoke the fourth verse. Its meaning is - like a gourd filled with rice-gruel, like a pot filled with buttermilk, like a rag soaked with fat, defiled for a long time in the round of rebirths without discernible beginning by the bases of defilement. Like a dog bound by a leash to a post, bound and fettered to the post of identity by the chain of wrong view, by the bondage of wrong view, and releasing from that, from all mental knots beginning with covetousness, me, Senaka, by the hand of the noble path - "indeed that Blessed One, my Teacher, released me" - thus he declares his devotion towards the Blessed One.

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

7. Commentary on the Verses of the Elder Sambhūta

291-294. "He who hurries when he should delay" and so on is the verse of the Venerable Elder Sambhūta. What is the origin? This one too, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, in a world devoid of a Buddha, was reborn in the realm of kinnaras on the bank of the river Candabhāgā. One day, having seen a certain Individually Enlightened One, with a gladdened mind, having paid homage, with joined palms, he made an offering with arjuna 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 family home, having received the name "Sambhūta," having come of age, after the final Nibbāna of the Blessed One, having heard the Teaching in the presence of the treasurer of the Teaching, having gained faith, having gone forth, practising the ascetic duty, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"On the bank of the Candabhāgā river, I was a kinnara then;
I saw the stainless Buddha, the Self-Become One, the unconquered.

"With a confident mind, glad at heart, filled with joy, with joined palms;
Having taken an arjuna flower, I venerated the Self-Become One.

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

"Thirty-six times as lord of the gods, I exercised divine kingship;
Ten times as a wheel-turning monarch, I exercised great kingship.

"Principality over a district, extensive, incalculable by counting;
A seed sown in a good field, in the Self-Existent One, oh, mine!

"Wholesome deed is found in me, I went forth into homelessness;
Worthy of veneration am I today, in the Sakyan son's Dispensation.

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

But having attained arahantship, dwelling in the bliss of liberation, when the Blessed One had attained final Nibbāna a hundred years ago, when the Vesālian Vajjiputtakas were standing having taken up the ten cases, when seven hundred who had eliminated the mental corruptions, encouraged by the Venerable Elder Yasa, the son of Kākaṇḍaka, having broken that view and upholding the Good Teaching, had made the compilation of the Teaching and Discipline, with a sense of religious urgency at the elucidation of those Vajjiputtakas' false teaching and false discipline, the elder -

291. "He who hurries when he should delay, and delays when he should hurry;
Through unwise arrangement, the fool undergoes suffering.

292. "His benefits decline, like the moon in the dark fortnight;
And he attains ill repute, and is hostile to friends.

293. "He who delays when he should delay, and hurries when he should hurry;
Through wise arrangement, the wise one attains happiness.

294. "His benefits are fulfilled, like the moon in the bright fortnight;
He attains fame and renown, and is not hostile to friends."

Speaking these verses, he declared the final liberating knowledge.

Therein, "he who hurries when he should delay" means in any matter that ought to be done - When remorse concerning monastic discipline has arisen as "Is it allowable or is it not allowable?" as long as one does not dispel that remorse by asking a learned expert in monastic discipline, so long it is the time for delay; at the time when that task should be delayed, he hurries, trampling over it and commits a transgression. "And delays when he should hurry" means for the householder first, when the time has arrived for what should be hurried through, such as going for refuge, undertaking morality, and so on; for one gone forth, such as performing duties and counter-duties, and the pursuit of serenity and insight meditation, without quickly devoting oneself to that task - He might delay thinking "I shall do it in the coming month or fortnight," and might spend the time not doing that task at all. "Through unwise arrangement" means thus, hurrying when one should delay and delaying when one should hurry, through unskillful arrangement, through the absence of skillful arrangement, the fool, the person of dull understanding, undergoes suffering and harm both now and in the future.

"His benefits decline" means the benefits of that such person, classified as pertaining to the present life and so on, decline day by day, going to utter elimination and exhaustion, like the moon in the dark fortnight. By such statements as "Such and such a person is faithless, undevoted, lazy, lacking in energy" and so on. "Disgrace" means he obtains, he attains the state of being blameworthy by the wise. "And is hostile to friends" means by not accepting the exhortation of good friends who give advice saying "Practise thus, do not practise thus," thinking "We are not to be admonished," he is indeed called hostile.

The meaning of the remaining pair of verses should be understood by the reverse of what has been stated. Some, however, here - By taking the meaning of the terms "hurries" and "delays," they apply them to the exertion and restraint of the meditation consciousness. That is fitting in the latter verses. For the first two verses were spoken by the elder with reference to the Vajjiputtakas who, from the time of going forth, without practising the ascetic duty that should be practised, through acting badly with remorse, having set forth the ten bases, were expelled by the monastic community. But the latter verses concern those who, like himself, rightly practising, having accomplished their own purpose, stand firm.

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

8. Commentary on the Verses of the Elder Rāhula

295-298. "Accomplished in both" and so on is the verse of the Venerable Elder Rāhula. 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, having attained discretion, having seen the Teacher establishing a certain monk in the foremost position among those eager to train, himself too having aspired to that position of rank, having performed lofty meritorious deeds such as cleaning and illuminating lodgings and so on, he made an aspiration. He, having passed away from there, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been born in the womb of Queen Yasodharā in dependence on our Bodhisatta, having received the name Rāhula, he grew up with a great retinue of warriors; the procedure of his going forth has come in the Khandhaka itself. He, having gone forth, well instructed in the presence of the Teacher by many discourse passages, with mature knowledge, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"When the Blessed One Padumuttara, the foremost of the world, such a one,
In a seven-storied mansion, I spread out a mirror.

"Surrounded by a thousand who eliminated the mental corruptions, the great sage;
Approached the perfumed chamber, the lord of bipeds, the lord of men.

"Illuminating the perfumed chamber, the god of gods, the lord of men;
The Teacher, standing in the community of monks, spoke these verses.

"By whom this sleeping place is illuminated, well spread like a mirror;
Him I will explain, listen to me as I speak.

"Made of gold, made of silver, and also made of lapis lazuli;
Mansions will arise, whatever are dear to the mind.

"Sixty-four times as lord of the gods, he will exercise divine kingship;
A thousand times he will be a wheel-turning monarch, immediately after.

"Twenty-one cosmic cycles ago, a warrior named Vimala;
Ruler of the four quarters, victorious, will be a wheel-turning monarch.

"A city named Reṇuvatī, well built with bricks;
Three hundred in length, combined with a square shape.

"The mansion named Sudassana, created by Vissakamma;
Furnished with excellent pinnacle chambers, adorned with the seven jewels.

"That place, secluded from the ten sounds, crowded with sorcerers;
Will be like the city Sudassana, of the deities.

"Radiance goes forth from it, just as the sun rises;
It shines brilliantly always, for eight yojanas all around.

"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 Tusita, urged on by wholesome root;
He will be the son of the Blessed One Gotama.

"If he were to dwell in a house, he would become a universal monarch;
This is impossible, that such a one would attain delight in household life.

"Having gone forth from home, one of good conduct will go forth;
Rāhula by name, he will become a Worthy One.

"As a blue jay would guard her egg, as a yak its tail;
Prudent, accomplished in morality, the great sage protected me.

"Having understood his Teaching, I dwelt delighted in the Dispensation;
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, having reviewed his own practice, declaring the final liberating knowledge -

295. "Accomplished in both, they knew me as Rāhula the Fortunate;
In that I am the son of the Buddha, and in that I have vision regarding phenomena.
296. "And in that my mental corruptions are eliminated, and in that there is no more rebirth;
I am a Worthy One, worthy of offerings, a possessor of the threefold true knowledge, one who sees the Deathless.
297. "Blinded by sensual pleasures, covered by a net, veiled by the veil of craving;
Bound by the kinsman of the heedless, like fish in the mouth of a trap.
298. "Having forsaken that sensual pleasure, having cut off Māra's bondage;

Having uprooted craving with its root, I have become cool, quenched."

He spoke four verses.

Therein, "accomplished in both" means accomplished, endowed with both accomplishments, namely the accomplishment of birth and the accomplishment of practice. "They knew me as Rāhula the Fortunate" means my fellows in the holy life perceive me as "Rāhula the Fortunate." For having heard the message of his birth, with reference to the words spoken by the Bodhisatta "A Rāhu is born, a bondage is born," the great King Suddhodana gave the name "Rāhula." Therein, taking just the exposition spoken by his father from the beginning, he said - "They knew me as Rāhula the Fortunate." And "Fortunate" is a word of praise.

Now, in order to show that twofold achievement, "that I am" and so on was stated. Therein, "that" means because. The word "ca" has the meaning of conjunction. "I am the son of the Buddha" means I am the legitimate son of the Perfectly Enlightened One. "Regarding phenomena" means regarding mundane and supramundane phenomena; the meaning is regarding the phenomena of the four truths. "One with vision" should be connected thus: and I am one with vision through the eye of path wisdom.

Again, in order to show the twofold achievement in himself by yet other methods -He spoke the verse "and in that my mental corruptions are eliminated." Therein, "worthy of offerings" means deserving of offerings. "One who has seen the Deathless" means one who has seen Nibbāna. The remainder is easily understood.

Now, in order to show in himself that twofold achievement - of true knowledge and of liberation - through the absence of which the totality of beings revolves in the round of rebirths like fish caught in a fish-trap, he spoke the pair of verses beginning with "blinded by sensual pleasures." Therein, "blinded by sensual pleasures" means blind through sensual pleasures or blind regarding sensual pleasures. Made blind through defilement-sensual pleasures classified as "desire, lust" and so on, regarding objective sensual pleasures such as forms and so on, through not seeing the danger. "Covered by a net" means covered and enveloped in every way by the net of attachment that has spread over and stands covering the entire threefold existence. "Veiled by the veil of craving" means covered by the covering reckoned as craving from that very source, obstructed, completely covered over in every respect. "Bound by the kinsman of the heedless, like fish in the mouth of a trap" means just as fish bound in the mouth of a fish-trap, in the mouth of a fish-bag for catching fish, so these beings, bound by the bondage of sensual pleasure by Māra, the kinsman of the heedless, do not escape from that; they remain as if gone within the bondage.

Having abandoned that sensual pleasure of such a kind which has become a bondage, having given it up through the preliminary practice, having cut the bondage of the Māra of mental defilements, and again having completely destroyed it without remainder by the knife of the noble path, from that very source having pulled out and uprooted craving beginning with sensual craving together with its root, namely the root reckoned as ignorance, through the absence of the disturbance and fever of all mental defilements, become cool, quenched through the Nibbāna element with residue of clinging - the meaning is: I am.

9. Commentary on the Verses of the Elder Candana

299-302. "With gold" and so on is the verse of the Venerable Elder Candana. 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 as a tree deity in a world devoid of a Buddha, having seen a Paccekabuddha named Sudassana dwelling in the mountain caves, with a gladdened mind, made an offering with kuṭaja 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 family accomplished in wealth at Sāvatthī, having received the name Candana, having come of age, living the household life, having heard the Teaching in the presence of the Teacher, became a stream-enterer. He, having obtained one son, having abandoned the household life, having gone forth, having taken a meditation subject for insight, while dwelling in the forest, having come to Sāvatthī to pay homage to the Teacher, dwells in a cemetery. His former wife, having heard of his arrival, adorned and prepared, taking the child, goes with a great retinue to the elder's presence - "Having enticed him by feminine wiles and so on, I shall make him leave the Order." The elder, having seen her coming from afar, thinking "Now I shall be beyond her domain," having aroused zeal in the insight already undertaken, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

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

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

"Having taken a kuṭaja flower, having made a salutation with joined palms at
my head;
I placed upon the Buddha, the self-born great sage.

"Thirty-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of 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, standing in the sky,
having expounded the Teaching to her, having established her in the refuges and in
the precepts, he himself went to the very place where he had formerly dwelt. When
asked by companion monks - "Your faculties are indeed very clear, friend; have the
truths been penetrated by you?" -

299. "Covered with gold, attended by a group of female slaves;
Having taken my son on her hip, my wife approached me.

300. "And having seen her coming, the mother of my own son;
Adorned, well-dressed, like a snare of Death laid out.
301. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.
302. "Thereupon my mind was liberated, see the excellence of the Teaching as
Teaching;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled."

Speaking of his own practice with these verses, he declared the final liberating knowledge.

Therein, "covered with gold" means one whose body was concealed by way of decoration with ornaments made of gold such as head ornaments and so on; the meaning is adorned with all ornaments. "Attended by a group of female slaves" means placed in front, surrounded by her own group of female slaves who were adorned and bedecked as is fitting; this is the meaning. "Having taken my son on her hip" means thinking "perhaps having seen the son too, he might find comfort attached to the household," having taken the son on her own hip.

"Coming" means the one who was coming. "The mother of my own son" means the mother of my legitimate son; the meaning is my former wife. All this the elder speaks esteeming highly his own eradication of sensual lust. "Arose wisely" means thus wise attention arose: "Even such prosperity is indeed overcome by ageing, disease, and death; alas, activities are impermanent, inconstant, without comfort." The remainder is the same as the method stated below.

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

10. Commentary on the Verses of the Elder Dhammika

303-306. "The Teaching indeed" and so on is the verse of the Venerable Elder Dhammika. 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 become a deer-hunter, one day in a forest haunt, while the Teacher was expounding the Teaching to an assembly of gods, he took a sign in the teaching "This is called the Teaching." 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 "Dhammika," having come of age, having gained confidence at the acceptance of the Jeta Grove, having gone forth, having become a resident in a certain village residence, dwelling there, he was full of complaining and impatient regarding the duties great and small of visiting monks. Because of that, the monks abandoned that monastery and departed. He was all alone. The lay follower who was the owner of the monastery, having heard the reason, reported that incident to the Blessed One. The Teacher, having summoned that monk, having asked him about that matter, when he

said "Yes, venerable sir" - Having said "This one is not impatient only now; in the past too he was impatient," being requested by the monks, having related the Rukkhadhamma Jātaka, giving him exhortation further above -

303. "The Teaching indeed protects one who practises the Teaching, the Teaching well practised brings happiness;
This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm.
304. "For the Teaching and what is not the Teaching, both do not have similar results;
What is not the Teaching leads to hell, the Teaching causes one to reach a good destination.
305. "Therefore one should make desire for the teachings, thus rejoicing with the Fortunate One, such a one;
Established in the Teaching, the disciples of the excellent Fortunate One, the wise are led forth, going to the foremost excellent refuge.
306. "The root of the boil has been burst open, the snare of craving has been uprooted;
He whose wandering in the round of rebirths is ended, there is no possession for him,
Like the moon on a moonlit full-moon night."She spoke four verses.

Therein, "the Teaching" means the mundane and supramundane Teaching of good conduct. "Protects" means it protects from the suffering of the realms of misery, and being a decisive support for the end of the round of rebirths, it indeed protects from the suffering of the round of rebirths as well. "One who practises the Teaching" means one who practises, who proceeds in, that Teaching. "Well practised" means well practised, accumulated carefully and with respect, having believed in the fruits of action. "Happiness" means mundane and supramundane happiness. Therein, firstly the mundane Teaching, classified as belonging to the sensual-sphere of existence and so on, brings and produces happiness each according to its own nature, either in this very life, or upon rebirth, or in some other subsequent existence. But the other, it is proper to say, practised while standing on the decisive support for the end of the round of rebirths, brings it through succession, because of the absence of that for one who is not a decisive support. "This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm" means: a person who practises the Teaching, when the Teaching is well practised, does not go to an unfortunate realm on that account - thus this is the benefit when the Teaching is well practised, the yielding result. This is the meaning.

Since going to a fortunate destination is by the Teaching alone, and going to an unfortunate destination is by what is not the Teaching alone, therefore, in order to show that these - "the Teaching" and "what is not the Teaching" - have mutually unmixed results, he spoke the second verse beginning with "For the Teaching." Therein, "what is not the Teaching" means the opposite of the Teaching, misconduct. "Of similar result" means of similar resultant, of equal fruit.

"Therefore" means since this is the aforesaid distinction in result of the Teaching and what is not the Teaching, therefore. "Desire" means the desire to act. "Thus rejoicing with the Fortunate One, such a one" - the explanation is: thus, by the giving of exhortation in the way above explained, rejoicing, reaching satisfaction, with the Fortunate One who has gone to the right path, who is rightly practised, who is such a one through the attainment of the state of such-likeness towards desirable things and so on, who is named such, who is the cause - one should make desire for the teachings. Having shown the round of rebirths by this much, now showing the end of the round of rebirths, he said beginning with "established in the Teaching." Its meaning is - since the disciples of the Fortunate One, the excellent one, the excellent one among the Fortunate Ones, the Perfectly Enlightened One, established in his Teaching, the wise, exceedingly going to the highest refuge, by the very state of being established in the Teaching termed going for refuge, are led out, escape even from the suffering of the entire round of rebirths, therefore one should make desire for the teachings.

Thus, when the Teaching was expounded by the Teacher with three verses, in accordance with the teaching, just as he was seated, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

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

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

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

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

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

Thus he became established in arahantship. But having attained arahantship, making known to the Teacher the distinction attained by himself, he declared the final liberating knowledge with the last verse.

Therein, "burst open" means shaken off; the meaning is relinquished by path knowledge. "The root of the boil" means ignorance. For it festers, it flows. "Boil", monk, this is a designation for these five aggregates of clinging" - thus, because of the connection with the root of suffering of what was stated by the Teacher, because of the oozing of the impurity of mental defilements, and because of being swollen, ripened, and burst open through arising, ageing, and dissolution, "the snare of craving has been uprooted" means the root, the cause of the fivefold aggregates of clinging designated as a boil - the net termed craving has been eradicated by the path. "He whose wandering in the round of rebirths is ended, there is no possession for him" means that I, through the state of having abandoned craving and ignorance,

whose wandering in the round of rebirths is exhausted, precisely because the root of existence has been abandoned, there is not, and there is not found, any possession of lust and so on. "Like the moon on a moonlit full-moon night" means just as the moon, free from the faults of clouds, frost, and so on, at the time of fullness on the full-moon day, so I too, through the achievement of arahantship, rid of the possession of lust and so on, became one with a complete portion of the Teaching.

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

11. Commentary on the Verses of the Elder Sappaka

307-310. "When the cranes" and so on are the verses of the Venerable Elder Sappaka. 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 become a king of serpents of great might, was reborn; having taken a great lotus for the Individually Enlightened One named Sambhava who was seated in the open air in meditative attainment, holding it over the top of his head, he made an offering. 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 "Sappaka," having attained discretion, having heard the Teaching in the presence of the Blessed One, having gained faith, having gone forth, having taken a meditation subject, dwelling in the cave-mountain monastery on the bank of a river named Ajakaraṇī, before long attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Romasa;
And a Buddha named Sambhava, dwelt in the open air then.

"Having gone forth from the dwelling, I held a lotus;
Having held it for one day, I came again to the dwelling.

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

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

He, having attained arahantship, having come to Sāvattthī to pay homage to the Teacher, being attended upon by his relatives, having dwelt there for a few days, having expounded the Teaching, having established his relatives in the refuges and in the precepts, wished to go to the aforementioned place itself. His relatives requested him: "Right here, venerable sir, dwell; we shall look after you." He, having indicated the appearance of departing, standing, making known his delight in seclusion under the pretext of praising the place where he dwelt -

307. "When the cranes with pure white wings, frightened by fear of the dark cloud;
Will fly away seeking an abode, then the river Ajakaraṇī delights me.

308. "When the cranes of very pure white, frightened by fear of the dark cloud;
Seek a shelter, not seeing a shelter, then the river Ajakaraṇī delights me.

309. "Whom do they not delight there, the rose-apple trees on both sides in that place;
They adorn the river bank, behind my cave.

310. "Well freed from the host of those intoxicated with venom, frogs with soft voices resound there;
Today is not a time for separation from the mountain rivers,
The Ajakaraṇī is secure, safe, and delightful." - She spoke four verses.

Therein, "when" means at whatever time. "Cranes" means crane birds. "With pure white wings" means with pure, clean, white wings. "Frightened by fear of the dark cloud" means dismayed and frightened by fear of rain from the thundering rainy season cloud, dark, resembling a collyrium mountain, laden with the weight of water. "Will fly away" means having flown up from the feeding ground, it will go. "An abode" means a dwelling place, one's own nest. "Seeking an abode" means wishing for settling there, for hiding itself. "Then the river Ajakaraṇī delights me" means at that rainy season time, the river named Ajakaraṇī, full of fresh water, able to carry things away, eroding the banks, delights me, pleases my mind. Thus, under the pretext of praising the distinctive features of the season and the place, he made known his delight in seclusion.

"Of well-purified white" means of well purified white colour, of unmixed colour, entirely white - this is the meaning. "Seeks" means searches for. "A shelter" means a dwelling place. "Not seeing a shelter" means not seeing a dwelling place. Previously, due to the absence of a regular dwelling place, she was one not seeing a shelter; now, in the rainy season, having conceived through the thunder of the clouds, she seeks a shelter - meaning she makes a nest as a regular dwelling place - this is the meaning.

"Whom indeed there" etc. "Behind" means behind my great cave where I dwell, at the rear part, on the river bank, on both banks of the river Ajakaraṇī, here and there, on this side and that, adorning, constantly with branches bent down by the weight of fruit, with glossy leaf-shade, the rose-apple trees in that place - what being indeed do they not delight? They delight all beings indeed.

"Well freed from the group of those intoxicated by the deathless" means the deathless is called medicine; those intoxicated by it are the deathless-intoxicated ones, that is, snakes; their group is the group of the deathless-intoxicated; well freed from that, departed. "Frogs" means female frogs; "with soft voices" means with melodious voices; "resound" means they fill that place with sound through sweet calling. "Today is not a time for separation from the mountain rivers" means today, at present, there is no time for separation from other mountain rivers either; but in particular, because it is free from fierce fish, crocodiles, and so on, the river Ajakaraṇī is secure. It is safe due to the achievement of beautiful level ground, fords, and sandy banks. It is well charming, delightful; therefore my mind delights right there - this is the intention.

But having said thus, having dismissed his relatives, he went to his own dwelling place. And by this illumination of delight in empty dwellings, this itself was the elder's declaration of final liberating knowledge.

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

12. Commentary on the Verses of the Elder Mudita

311-314. The verses of the Venerable Elder Mudita beginning with "I went forth." 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, with a gladdened mind, gave one bed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a householder's family in the Kosala country, having received the name "Mudita," attained discretion. And at that time that family was obstructed by the king on account of some business. Mudita, frightened by fear of the king, having fled and entered the forest, approached the dwelling place of a certain elder who had eliminated the mental corruptions. The elder, having known his state of being frightened, consoled him saying "Do not fear." He, having asked "In how much time, venerable sir, will this fear of mine be appeased?" when it was said "After seven or eight months have passed" - "I am not able to endure for so long a time; I shall go forth, venerable sir, give me the going forth" - thus he requested the going forth for the purpose of protecting his life. The elder gave him the going forth. He, having gone forth, having gained faith in the Dispensation, even when the fear had been appeased, approving only of the ascetic duty, having taken a meditation subject, doing the work of insight - having made the acknowledgment beginning with "Without attaining arahantship I shall not go out from this dwelling room," having aroused zeal in insight, he attained arahantship. Therefore it was said in the Apadāna -

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

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

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

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

But having attained arahantship, experiencing the bliss of liberation, when asked by companion monks about his attainment, relating the manner of his own practice -

311. "I went forth for the sake of livelihood, having received full ordination;
From that I gained faith, with firm energy I strove.

312. "Let this body be broken, let the slices of flesh fall apart;
Let both my calves fall from the knee joints.

313. "I shall not eat, I shall not drink, nor shall I leave the dwelling;
Nor shall I lay down my side, while the dart of craving is not rooted out.

314. "For me dwelling thus, see the exertion of energy;

The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

He spoke four verses.

Therein, "for the sake of livelihood" means one desirous of livelihood, one whose purpose is livelihood. "Having gone forth here, fearless, with ease, without becoming weary, I shall live" - thus the meaning is he went forth for the sake of livelihood. "Having received full ordination" means first standing in the novice ordination, having obtained full ordination through a legal act at which a motion is put and is followed by three proclamations. "From that I gained faith" means from the time of full ordination onwards, associating with good friends, learning the two matrices, the three thanksgivings, certain discourses, the serenity meditation subject, and the method of insight, having seen the great might of the Buddha and so on - "The Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practising well" - I gained faith in the Triple Gem. "With firm energy I strove" means having thus gained faith, doing the work of insight, before long, for the penetration of the truths, having become one of firm energy, of steady energy, I strove; I properly strove for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states.

But to show how he strove, "kāmaṃ" and so on was said. Therein, "kāmaṃ" means according to one's wish, or assuredly let it break. "This body" means this putrid body of mine; if it breaks by this ardour of energy, let it break, let it be cut and shattered. "The slices of flesh may fall apart" means if by this firm effort the slices of flesh fall apart from this body, let them fall apart, let them be demolished here and there. "Let both my calves fall from the knee joints" means together with both knee joints, let both my calves, my shins, having broken from the thigh binding, fall to the ground. "Ma" is also a reading; the meaning is the same. The remainder is the same as the method stated below.

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

The commentary on the Book of Fours is concluded.

5. The Book of the Fives

1. Commentary on the Verses of the Elder Rājadatta

315-319. In the Book of Fives, the verses beginning with "A monk, having gone to the charnel ground" and so on are the verses of the Venerable Elder Rājadatta. 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 family home in a world devoid of a Buddha, having attained discretion, one day, having gone to the forest's end on some business, having seen there a certain Individually Enlightened One seated at the root of a tree, with a gladdened mind, gave a very pure ambāṭaka fruit. 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 caravan leader's family at Sāvattthī. Because he had been obtained by having

pleased the Great King Vessavaṇa, his mother and father gave him the name Rājadatta. He, having come of age, having taken goods with five hundred carts, went to Rājagaha by way of trade. And at that time at Rājagaha a certain courtesan, lovely and beautiful, by virtue of her supreme beauty, received a thousand day after day. Then that caravan leader's son, giving a thousand day after day to that courtesan, living together with her, before long, having spent all his wealth, having become destitute, not obtaining even so much as food and clothing, wandering here and there, was struck with religious emotion. One day he went together with lay followers to the Bamboo Grove.

And at that time the Teacher was seated expounding the Teaching, surrounded by a great assembly. He, having sat down at the edge of the assembly, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having taken upon himself the ascetic practices, dwells in a cemetery. At that time another caravan leader's son too, having given a thousand, was living together with that courtesan. And that courtesan, having seen a very costly jewel in his hand, having aroused greed, having had him killed by other rogue men, took that jewel. Then the men of that caravan leader's son, having heard that news, sent investigator men. They, at night, having entered that courtesan's house, without damaging the skin and so on, having killed her, threw her away at the charnel ground. The Elder Rājadatta, wandering in the cemetery to take the sign of foulness, having approached to attend to the corpse of that courtesan as repulsive, having attended wisely several times, because of its being recently dead, because the skin had not been damaged by dogs, jackals and so on, and because it was a subject of a different kind, attending unwisely, having aroused sensual lust therein, with a mind even more stirred with religious emotion, having rebuked his own mind, having stepped aside for a moment, having taken the very sign of foulness that had been present from the beginning, attending wisely, having produced meditative absorption, having made that meditative absorption the foundation, having established insight, at that very moment attained arahantship. Therefore it was said in the Apadāna -

"Having seen the Buddha in the forest, the Self-Become One, the
unconquered;
Having taken an ambāṭaka fruit, I gave to the Self-Become One.

"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, having reviewed his own practice, filled with joy and pleasure -

315. A monk, having gone to the charnel ground, saw a woman's body cast away;
Thrown aside in the cemetery, being eaten, pervaded with worms.

316. "What some loathe, having seen the dead, evil thing;
Sensual lust appeared, like a blind man I was flowing.

317. "Within the time of cooking rice, from that place I departed;
Mindful and fully aware, I sat down to one side.
318. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.
319. "Thereupon my mind was liberated, see the excellence of the Teaching as
Teaching;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled."

He spoke these five verses.

Therein, "a monk, having gone to the charnel ground" means a monk because of seeing the danger in the round of rebirths, having approached the charnel ground for the purpose of the foulness meditation subject. "Monk" - and this the elder says himself with reference to himself. "A woman" means here the semen and blood are struck together in the manner of a being's continuity - thus "thī," a woman. And thus by way of natural language it is also called "itthī." But in the case of barren women and so on, that conventional expression is used because of similarity to that and because of not going beyond that intrinsic nature. "A woman" means he speaks of a woman's corpse. "Cast away" means abandoned, thrown aside precisely because of being despicable, thrown away through the state of indifference. "Being eaten, pervaded with worms" means having been filled with worms, being devoured.

"What some loathe, having seen the dead, evil thing" means whatever corpse that is dead through the departure of life, heat and consciousness, evil, low, inferior - some of pure nature loathe it, they do not even wish to look at it. "Sensual lust appeared" means due to the strength of unwise attention towards that carcass, sensual lust appeared, arose in me. "Like a blind man I was flowing" means through not seeing the impure nature of that corpse which flows, streaming with impurity through the nine doors, I was like a blind man. Therefore he said -

"One who is lustful does not know benefit, one who is lustful does not see the Teaching;
Then there is deep darkness, when lust overcomes a man." And

"Sensual desire, brahmin, is blinding, causing lack of vision" and so on. Some, however, here, having made the insertion of the letter "ta," explain the meaning as "one who is not in control due to the prepossession of mental defilement, or one who wields power over mental defilement." Others, stating the Pāḷi text as "andhova asati ahu," explain the meaning as "having become blind through sensual lust, he was devoid of mindfulness." But both of those are not in the canonical text.

"Within the time of cooking rice" means within the time of cooking rice; in the time it takes to cook rice from a measure of well-washed soaked rice grains, within that very time, even in a shorter time than that, dispelling lust; "from that place I departed" means from that place where lust arose in me while standing, from that place I departed, I withdrew. Having just departed, "mindful and fully aware, I" - having established the perception of being an ascetic, mindful by way of the attention of the

establishment of mindfulness, and having become fully aware through the proper knowing of the intrinsic nature of phenomena, I sat down to one side, folding my legs crosswise I sat down. And for one seated, "then wise attention arose in me" and so on - all this is the same as the method stated below.

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

2. Commentary on the Verses of the Elder Subhūta

320-324. "Not exertion" and so on are the verses of the Venerable Elder Subhūta. 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 very wealthy householder's family in Bārāṇasī, having attained discretion, one day, having heard the Teaching in the presence of the Teacher, with a gladdened mind, having become established in the refuges and in the precepts, month after month, eight times, had the Teacher's perfumed chamber heaped with four-fold fragrance. He, by that meritorious action, having become one with a fragrant body in whatever place he was reborn, in this arising of a Buddha, having been reborn in a householder's family in the country of Magadha, having received the name "Subhūta," having come of age, because of having the disposition of escape, having abandoned the household life, having gone forth among the sectarians, not finding substance there, having seen many ascetics and brahmins such as Upatissa, Kolita, Sela and others who had gone forth in the presence of the Teacher and were experiencing the happiness of asceticism, having gained faith in the Dispensation, having gone forth, having pleased his teachers and preceptors, having taken a meditation subject, dwelling in a secluded abode, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

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

"Accomplished in features, possessing the thirty-two excellent characteristics;
Surrounded by a fathom-wide radiance, covered with a net of rays.

A consoler like the moon, a light-bringer like the sun;
An extinguisher like a cloud, a mine of virtues like the ocean.

Like the earth in morality, like the Himalayas in concentration;
Like space in wisdom, unattached like the wind.

"Then I was reborn in Bārāṇasī, in a great family;
With abundant wealth and grain, with an accumulation of various jewels.

"With a great retinue, the leader of the world seated;
Having approached, I heard the teaching, charming like the Deathless.

"Bearing the thirty-two characteristics, like the moon with its constellation;
Endowed with the features, like a king of sal trees in full bloom.

"Fenced by a net of rays, like a blazing golden mountain;
Surrounded by a fathom's radiance, the hundred-rayed sun.

"The supreme conqueror with a golden face, like a female ascetic is a rock;
With a heart full of compassion, like the ocean in virtue.

And with fame renowned throughout the world, like Sineru, the highest of mountains;
The hero, spread wide in glory, the sage, like space.

"With consciousness free from attachment everywhere, like the wind, the Leader;
The support of all beings, like the earth, the seventh sage.

Untainted by the world, as a lotus by water;
Burning where bad doctrines go, he shines like a mass of fire.

Like a medicine everywhere, a destroyer of the poison of mental defilements;
Like Mount Gandhamādana, adorned with the fragrance of virtues.

"A mine of virtues, a hero, like the ocean of jewels;
Like a river for the forest groves, a remover of the stain of defilements.

Like a victorious great warrior, crusher of Māra's army;
Like a universal monarch, that king, lord of the jewel of the factors of enlightenment.

"Like a great physician, a healer of the disease of hate;
A surgeon like a doctor, one who lances the boil of wrong view.

"He, at that time, the light of the world, honoured by men and deities;
The sun among men in the assemblies, the Conqueror expounded the Teaching.

"Having given a gift, one becomes of great wealth, by morality one reaches a good destination;
And by meditation one is extinguished, thus you should instruct."

That Teaching of great gratification, beautiful in the beginning, middle and end;
All the assemblies hear it, like the Deathless of great flavour.

"Having heard the very sweet Teaching, devoted to the Conqueror's Dispensation;
Having gone for refuge to the Fortunate One, for as long as life I paid homage.

"At the sage's perfumed chamber, I then heaped up the earth;
With the four kinds of perfume, for eight days in a month.

"Having aspired to fragrance, for one whose body had a foul odour;
Then the Conqueror explained, the obtaining of a fragrant body.

Whoever once heaps up this perfumed chamber ground with odour;

By the result of that action, he was reborn here and there.

Of fragrant body everywhere, this man will be;
Having become endowed with the fragrance of virtue, he will attain nibbāna,
without mental corruptions.

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

"And in this final existence now, I was born in a brahmin family;
While I was dwelling in the womb, my mother was fragrant in body.

"And when I emerged from my mother's womb, then the city;
Sāvattthī seemed to blow as if perfumed with all fragrances.

"And a fragrant shower of flowers, divine fragrance, delightful;
And very costly incenses, blew towards at that very moment.

"And the gods with all odours, with incense and flowers, that house;
They perfumed with fragrance, in which house I was born.

"And when the august one was young, standing in the first youth;
Then the trainer of men, having trained Sela together with his following.

"Surrounded by all of them, I came to the city of Sāvattthī;
Then, having seen that majestic power of the Buddha, I went forth.

"Morality, concentration and wisdom, and unsurpassed liberation;
Having developed these four qualities, I attained the elimination of mental
corruptions.

"When I went forth, and when I became a Worthy One;
When I shall attain nibbāna, at that time there was the odour of the rains
retreat.

"And the odour of my body always surpasses, the very precious sandal,
champaka and waterlily;
Likewise other odours altogether, having overcome by force, I blow from there
here and there.

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

But having attained arahantship, having reflected upon the suffering of the pursuit of
self-mortification attained by having gone forth among sectarians, and the happiness
of meditative absorption and so on attained by having gone forth in the Dispensation,
declaring final liberating knowledge by way of reviewing his own practice -

320. "Engaging oneself in what is not exertion, a person desiring what should be
done;
If while practising he would not attain, that is my mark of misfortune.

321. "Having pulled out what has gone to misery, conquered, if one should give up one, one would be like a loser;
If one should give up all, one would be like a blind man, from not seeing what is even and uneven.
322. "What one would do, that one should say; what one would not do, that one should not say;
One not doing but speaking - the wise fully understand him.
323. "Just as a beautiful flower, colourful but scentless;
So well-spoken words are fruitless for one who does not practise them.
324. Just as a beautiful flower, colourful and fragrant;
So well-spoken words are fruitful for one who practises them.

He spoke these five verses.

Therein, "in what is not exertion" means in the two extremes that should not be engaged in, that should not be associated with. But here the meaning should be understood by way of the pursuit of self-mortification. "Engaging" means engaging oneself in that, yoking, thus proceeding accordingly. "Desiring what should be done" means desiring the function that brings welfare to both; if, as the opposite of that, one were practising, engaging in what is not exertion. "Would not attain" means the method is that one would not attain the welfare and happiness as intended. Therefore, that I, deceived by the doctrine of the sectarians, engaged in what is not exertion, that is my mark of misfortune, the nature of demerit. He shows: "Deluded by former action, he engaged in what is not exertion."

"Having pulled out what has gone to misery, conquered" means because of their nature of oppression, lust and so on are called miseries; the miseries themselves are what has gone to misery; the conquest of those gone to misery is the occurrence of the round of rebirths; their conquest is the overcoming by wholesome mental states. "What has gone to misery, conquered" is said without making the elision of the nasal. That which is pulled out, not inflated, by which, having made that pulled out from what has gone to misery, conquered, having become thus, without having completely cut off the mental defilements - this is the meaning. "If one should give up one" means if, because of being without a companion and because of striving, one should give up, should abandon the one thing - diligence or right exertion itself. That person would be like a loser, like a wretch. "If one should give up all" means if one should give up all the faculties of faith, energy, mindfulness, concentration, and wisdom that bring liberation to maturity, if one should discard them through non-development, one would be like a blind man, from not seeing what is even and uneven.

"Just as" is an indeclinable particle in the sense of introducing a simile. "Beautiful" means splendid. "Colourful" means endowed with beauty of colour and form. "Scentless" means devoid of fragrance, of the variety of pālibhaddaka, girikaṇṇikā, jayasumana and so on. "Thus well-spoken words" means well-spoken words are the three Canons of the Buddha's teaching, similar to a flower endowed with beauty of colour and form. Just as indeed a scentless flower does not pervade the body of one who wears it with fragrance, so too this, whoever practises it with attentive hearing

and so on, for that one who does not practise attentively, who does not do what should be done therein, it does not bring the fragrance of learning and the fragrance of practice; it is fruitless. Therefore it was said: "So well-spoken words are fruitless for one who does not practise them."

"Fragrant" means of the variety of jasmine, champaka, blue water-lily flowers and so on. "Thus" means just as the fragrance of that flower pervades the body of one who wears it, so too the well-spoken words reckoned as the three Canons of the Buddha's teaching - whoever does what should be done therein by attentive hearing and so on, for that person it is fruitful; because it brings the fragrance of learning and the fragrance of practice, it is of great fruit and great benefit. Therefore one should proceed according to the exhortation, and one should be one who speaks as one acts and acts as one speaks. The remainder is according to the method already stated.

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

3. Commentary on the Verses of the Elder Girimānanda

325-329. The verses beginning with "The sky rains" are those of the Venerable Elder Girimānanda. 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 come of age, living the household life, when his own wife and son had deceased, pierced by the dart of sorrow, having entered the forest, when the Teacher had gone there and expounded the Teaching and the dart of sorrow had been pulled out, with a gladdened mind, having venerated with fragrant flowers, having paid homage with the fivefold prostration, having made a salutation with joined palms at his head, he praised.

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 chaplain of King Bimbisāra in Rājagaha. His name was Girimānanda. He, having attained discretion, having seen the majestic power of the Buddha during the Teacher's journey to Rājagaha, having gained faith, having gone forth, practising the ascetic duty, having dwelt for several days at a village residence, went to Rājagaha to pay homage to the Teacher. The great King Bimbisāra, having heard of his arrival, having approached, having invited him saying "Right here, venerable sir, dwell; I shall attend upon you with the four requisites," having departed, due to having much to do, did not remember. Thinking "The elder is dwelling in the open air," the deities prevented the rain out of fear of wetting the elder. The king, having observed the reason for the absence of rain, had a hut built for the elder. The elder, dwelling in the hut, having obtained concentration through the gain of suitable lodging, having applied evenness of energy, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"My wife has deceased, my son has gone to the charnel ground;
Mother, father, dead, brother, they are burnt on one pyre.

"Scorched by that sorrow, I became lean and pale;
And derangement of mind came upon me, distressed by that sorrow.

"Afflicted by the dart of sorrow, I approached the edge of the forest;
Having eaten fallen fruit, I dwelt at the root of a tree.

"The Perfectly Enlightened One named Sumedha, the Conqueror who makes
an end of suffering;
Wishing to uplift me, he came to my presence.

"Having heard the sound of footsteps of Sumedha, the great sage;
Having lifted up my head, I looked up at the great sage.

"When the great hero had arrived, rapture arose in me;
Then I was of one-pointed mind, having seen that leader of the world.

"Having regained mindfulness, I gave a handful of leaves;
The Blessed One sat down there, the one with vision, out of compassion.

"Having sat down there, the Blessed One, the wise one, the leader of the
world;
The Buddha expounded the Teaching to me, the remover of the dart of sorrow.

"Uninvited they came from there, unpermitted they went from here;
As they came, so they went, what lamentation is there for that?

"Just as travellers, beings, when rain is falling;
With their goods approach for shelter from the falling rain.

"And when your rains retreat has ended, they go wherever they wish;
Thus your mother and father, what lamentation is there for that?

"Visitors, guests, shaken, stirred and trembling;
Thus your mother and father, what lamentation is there for that?

"Just as a snake goes, leaving behind its worn-out skin;
Thus your mother and father, their own bodies are left behind here.

"Having understood the Buddha's word, I avoided the dart of sorrow;
Having generated gladness, I paid homage to the foremost Buddha.

"Having paid homage to the great elephant, I worshipped with mountain
blossoms;
Wafting divine fragrance, the wise one, the leader of the world.

"Having venerated the Perfectly Enlightened One, having made a salutation
with joined palms at my head;
Remembering the highest virtues, I praised the leader of the world.

"You have crossed over, O great hero, omniscient, lord of the world;
You lift up all beings, by knowledge, O great sage.

"You cut off doubt and also uncertainty, O great sage;
You showed me the path, by your knowledge, O One with Vision.

"Worthy Ones who have attained mastery, possessing the six higher knowledges, of great supernormal power;
Moving through the sky, the wise ones surround him at that very moment.

"Those practising and trainees, and those stationed in fruition are your disciples;
Like lotuses at sunrise, your disciples bloom.

"Unshakeable like the great ocean, immeasurable and hard to cross;
Thus accomplished in knowledge, you are immeasurable, O One with Vision.

"Having paid homage to the conqueror of the world, the one with vision, of great fame;
Venerating the directions far and wide, bowing down, I went.

"Having fallen away from the world of the gods, fully aware, mindful;
I entered my mother's womb, transmigrating from existence to existence.

"Having gone forth from home, I went forth into homelessness;
Ardent, prudent, a meditator, one whose domain is seclusion.

"Having striven in striving, having pleased the Great Sage;
Released like the moon from a mass of clouds, I wander always.

"I am devoted to seclusion, at peace, without clinging;
Having fully understood all mental corruptions, I dwell without mental corruptions.

"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."

Then, while the sky was raining as if full of mirth upon the elder's attainment of arahantship, declaring final liberating knowledge by way of urging that rain above -

325. "The sky rains like a beautiful song, my hut is thatched, pleasant, sheltered from the wind;
Therein I dwell at peace, so if you wish, rain, O sky.

326. "The sky rains like a beautiful song, my hut is thatched, pleasant, sheltered from the wind;
Therein I dwell with peaceful mind, so if you wish, rain, O sky.

327.

"The sky rains etc. therein I dwell without lust etc.

328.

"The sky rains etc. therein I dwell without hate etc.

329.

"The sky rains etc. Therein I dwell without delusion,

So if you wish, rain, O sky." He spoke these five verses.

Therein, "like a beautiful song" means conforming with a beautiful song; the meaning is conforming with its own beautiful cloud-song. For just as a rain cloud not thundering but only raining does not look beautiful, so too having arisen with a hundred layers and a thousand layers, thundering, roaring, even emitting lightning but not raining, it does not look beautiful; but having become of such a nature and raining, it looks beautiful - thus it is said "the sky rains like a beautiful song."

Therefore he said - "Thunder forth, O Rain-God," and "one that thunders and also rains." "Therein I dwell" means in that hut I dwell with a posture of dwelling having the inner room of the noble abiding. "With calmed mind" means one whose mind is completely calmed through the concentration of the highest fruition.

Thus the rain-cloud deity, receiving with his head the elder's exhortation made on many occasions, filling both the low ground and the high, caused a great rain to fall.

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

4. Commentary on the Verses of the Elder Sumana

330-334. "Desiring that" and so on is the verse of the Venerable Elder Sumana. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, ninety-five cosmic cycles ago from now, having been reborn in a family home in a world devoid of a Buddha, having attained discretion, having seen a certain Individually Enlightened One who was diseased, gave yellow myrobalan. 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 Kosala country, having received the name "Sumana," grew up in happiness. Now his maternal uncle, having gone forth, having become a Worthy One, dwelling in the forest, when Sumana had come of age, having given him the going forth, gave him a meditation subject suitable to his temperament. He, practising exertion there, produced the four meditative absorptions and the five direct knowledges. Then the elder taught him the method of insight. And he, before long, having developed insight, became established in arahantship. Therefore it was said in the Apadāna -

"Yellow myrobalan, emblic myrobalan, mango, rose-apple and beleric myrobalan;

Jujube, marking-nut and marmelos, I myself shall carry.

"Having seen the sage gone to the mountain slope, a meditator, delighting in meditative absorption;

Afflicted by illness, without a companion, the great sage.

"Having taken yellow myrobalan, I gave to the Self-Become One;

When the medicine was eaten, the illness was calmed at that very moment.

"The Buddha, who has abandoned anguish, gave thanks to me;
By this giving of medicine, and by the appeasement of disease.

"Whether become a god or a human, or born in another birth;
May he be happy everywhere, and may illness not come to you.

Having said this, the Perfectly Enlightened One, self-become, unconquered;
The wise one rose up into the sky, like a king of swans in the firmament.

"Since yellow myrobalan was given to the self-born great sage;
From this birth onwards, illness did not arise in me.

"This is my last, the final existence goes on;
The three true knowledges have been realised, the Buddha's teaching has
been fulfilled.

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

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

But having become established in arahantship, one day he went to the attendance
upon the maternal uncle elder. The elder asked him about his achievement, and
answering that -

330. "Desiring that among the teachings, my preceptor helped me;
Longing for the Deathless, what had to be done has been done by me.
331. "Attained, realised, the Teaching by myself, not based on hearsay;
With purified knowledge, without uncertainty, I declare in your presence.
332. "I know past lives, the divine eye has been purified;
My own welfare has been attained, the Buddha's teaching has been fulfilled.
333. "For me, being diligent, the training was well heard in your teaching;
All my mental corruptions are eliminated, there is now no more rebirth.
334. "He instructed me with the noble practice, had compassion for me, helped me;
Your exhortation was not futile, I am a pupil who has been trained."

With these five verses, roaring a lion's roar, he declared the final liberating
knowledge.

Therein, "desiring that among the teachings, my preceptor helped me. Longing for
the Deathless" means among the blameless qualities such as serenity and insight
meditation and so on, desiring and wishing for whatever teaching for me, the
preceptor helped me, who was longing for the Deathless, Nibbāna, by way of giving
exhortation. "what had to be done has been done by me" means the sixteenfold
function beginning with full understanding, which was to be done for the purpose of
that achievement, has been done and accomplished by me.

From that very, attained, achieved, the fourfold path state too has been realised."The Teaching by oneself, not based on hearsay" means by oneself alone the Nibbāna state and the fruition state have been made not based on hearsay, undoubted, self-evident; the noble path proceeds precisely by cutting off the doubt reckoned as hearsay through the occurrence of "thus indeed, thus it seems." Therefore he said "with purified knowledge, without uncertainty" and so on. Therein, "with purified knowledge" means with purified knowledge through the purification from all defilements. "In your presence" means near you.

"One's own welfare" means arahantship. "Training" means the training in higher morality and so on. "Well heard" means well heard by way of the fulfilment of both great learning in the scriptures and great learning in penetration. "In your teaching" means of one established in your exhortation and admonition.

"With noble practice" means by the undertaking of well-purified morality and other observances. "I am a pupil who has been trained" means: by virtue of having lived the holy life in your presence, I am a pupil who has been trained, one who has completed the training in higher morality and so on.

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

5. Commentary on the Verses of the Elder Vaḍḍha

335-339. "Good indeed" and so on is the verse of the Venerable Elder Vaḍḍha. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, having been reborn in a householder's family in the city of Bhārukaccha, having received the name "Vaḍḍha," gradually grows up. Then his mother, with religious emotion arisen regarding the round of rebirths, having handed over her son to relatives, having gone forth in the presence of nuns, doing the work of insight, having attained arahantship, at a later time gave the going forth to her son too, who had reached the age of discretion, in the presence of the Elder Veḷudanta. He, having gone forth, having learnt the word of the Buddha, having become very learned, a speaker of the Teaching, bearing the burden of scriptural study, one day went to the nuns' quarters thinking "Alone, with just my inner and outer robes, I shall see my mother." Having seen him, his mother reproved him: "Why have you come here alone, with just your inner and outer robes?" He, being reproved by his mother, with religious emotion arisen thinking "An inappropriate thing was done by me," having gone to the monastery, seated at his daytime resting place, having seen with insight, having attained arahantship, declaring final liberating knowledge by way of making known the achievement of his mother's exhortation -

335. "Good indeed, truly my mother showed me the goad;
Having heard whose word, admonished by my mother;
Putting forth strenuous energy, resolute, I attained the highest enlightenment.
336. "I am a Worthy One, worthy of offerings, a possessor of the threefold true
knowledge, one who sees the Deathless;
Having conquered the army of the Destroyer, I dwell without mental
corruptions.

337. "Internally and externally, whatever mental corruptions existed in me;
All without remainder have been cut off, and they will not arise again.
338. "Confident indeed, sister, you spoke this meaning;
Surely without longing even towards me, craving is not found in you.
339. "Suffering has been brought to an end, this is the final body;
The cycle of birth and death, there is now no more rebirth."He spoke these verses.

Therein, "Good indeed, truly my mother showed me the goad" means good indeed, my mother shows me the goad reckoned as exhortation; by that, arousing my energy, she pierced me on the head, the highest part, which is wisdom. "Whose" means of whose - of my mother. "Highest enlightenment" means arahantship. Here this is the construction - Admonished by my mother, having heard whose word that had become an instruction, I, putting forth strenuous energy, resolute, dwelling thus, attained the highest, the supreme fruition, the highest enlightenment, arahantship.

Because of being far from mental defilements, I am a Worthy One; because of being a field of merit, I am worthy of offerings, worthy of gifts. Because of having attained the triad of true knowledges beginning with the knowledge of past lives, I am a possessor of the threefold true knowledge; because of having realised Nibbāna, I am one who sees the Deathless; having conquered the army of the Destroyer Māra, the army of mental defilements, by the army of the factors pertaining to enlightenment, and precisely because of having conquered it, I dwell happily without mental corruptions.

Now, in order to make the meaning stated as "without mental corruptions" more obvious, he spoke the verse "internally and." Its meaning is - The mental corruptions based internally and based externally which existed in me, which were found before the achievement of the noble path, all those without remainder have been cut off, completely eradicated by the noble path, abandoned; now they would never arise again at any time, they will indeed never arise again.

Now, having made his mother's word a goad, because of having himself attained arahantship, praising his mother, he spoke the verse "confident." Therein, "confident indeed" means definitely free from timidity. Thus, proclaiming the state of being a true-born son of the Teacher through the achievement of arahantship by both his mother and himself, he addressed his mother as "sister." "She spoke this meaning" means she spoke this meaning which constituted an exhortation to me. But thus exhorting me, she was not merely confident, but surely without longing even towards me, towards your little son too without longing, without attachment I think; or what need is there of this supposition? "Craving is not found in you" - the craving beginning with ignorance does not exist at all in your continuity, you who urged me towards the elimination of existence - this is the intention.

Now, showing "I have practised in the very manner urged by you," he spoke the concluding verse "brought to an end"; its meaning is easily understood.

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

6. Commentary on the Verses of the Elder Nadīkassapa

340-344. "Indeed for my benefit" and so on are the verses of the Venerable Elder Nadīkassapa. 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 Padumuttara, having been reborn in a family home, having attained discretion, one day, having seen the Teacher walking for almsfood, with a gladdened mind, gave one mango fruit the colour of red arsenic, the first to have appeared on a mango tree planted by himself. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having become the brother of Uruvelakassapa, was reborn in a brahmin family in the country of Magadha. Having come of age, because of having the disposition of escape, not wishing for the household life, having gone forth into the going forth as a hermit, together with three hundred hermits, having had a hermitage built on the bank of the river Nerañjarā, he dwells. Because of dwelling on the riverbank and because of his belonging to the Kassapa clan, his designation was "Nadīkassapa." To him, together with his following, the Blessed One gave full ordination by the "Come, monk" form. All that has come in the Khandhaka itself. He became established in arahantship through the Blessed One's teaching of the Discourse on the Burning. Therefore it was said in the Apadāna -

"Of the Buddha Padumuttara, the foremost of the world, such a one;
Wandering for almsfood, bearing the highest fame.

"Having taken the highest fruit, with a clear mind;
I gave it to the Teacher, the hero worthy of offerings.

"By that action, lord of bipeds, eldest of the world, bull among men;
I have attained the unshakeable state, having abandoned victory and defeat.

"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 the foremost gift.

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

But having become established in arahantship, afterwards, having reviewed his own practice, declaring final liberating knowledge by way of proclaiming the uprooting of views -

340. "Indeed for my benefit the Buddha went to the river Nerañjarā;
Having heard whose Teaching, I abandoned wrong view.

341. "I sacrificed in various high and low sacrifices, I made offerings to the fire-sacrifice;
Thinking 'This is purification,' a mentally blind worldling.

342. "Plunged into the thicket of views, deluded by adherence;
I imagined impurity to be purity, mentally blind, a fool.

343. "Wrong view has been abandoned by me, all existences have been split open;
I dedicate to the fire worthy of offerings, I pay homage to the Truth-finder.
344. "All delusions have been abandoned by me, craving for existence has been
destroyed;
The cycle of birth and wandering is eliminated, there is now no more rebirth."

He spoke these five verses.

Therein, "for my benefit indeed" means for my benefit indeed, for my welfare indeed. "The Buddha" means the omniscient Buddha. "Went to the river Nerañjarā" means he came to the river known as Nerañjarā; and the intention is that he approached the hermitage of my brother Uruvelakassapa on the bank of that river.

Now, in order to elucidate the aforesaid meaning, "whose I" and so on was said. "Whose" means of whichever Buddha, the Blessed One. "Having heard the Teaching" means having heard the Teaching connected with the four truths, having apprehended it by following the ear-door. "I abandoned wrong view" means I gave up the distorted vision proceeding in the manner beginning with "By sacrifices and so on there is purification."

In order to show in detail the meaning already stated by "I abandoned wrong view," he said beginning with "I sacrificed." Therein, "I sacrificed in various high and low sacrifices" means I sacrificed in well-known sacrifices of various kinds such as the soma sacrifice, the vājapeyya, and so on. "I made offerings to the fire-sacrifice" means by way of performing those sacrifices, making oblations, I tended the fire. "Thinking 'this is purity'" means thinking that this sacrificial activity, this fire-tending, is purity because of being the cause of purity, imagining "Thus there will be purification in the round of rebirths for me." "A mentally blind worldling" means through the deficiency of the eye of wisdom, through the blindness of ignorance, having become a mentally blind worldling; just as forest thickets, mountain thickets, and so on are difficult to pass through, so view itself is a thicket, a thicket of views; having plunged into that, having entered into it - thus "one plunged into the thicket of views." "By adherence" means by wrong clinging termed adherence, because of grasping "only this is the truth," having transgressed the intrinsic nature of phenomena. "Deluded" means brought to a state of confusion. "I imagined impurity to be purity" means I imagined, I thought of the impure path as "the path of purity." Therein, he states the reason by "mentally blind, a fool." Because one is mentally blind through ignorance, for that very reason, not knowing what is the Teaching and what is not the Teaching, and what is proper and what is improper, therefore one imagines thus - this is the meaning.

"Wrong view has been abandoned by me" means but for one being in such a state, having heard in the Teacher's presence a talk on the Teaching containing the four truths, for one proceeding wisely, through the right view of the noble path, all wrong view has been abandoned by me by way of abandoning through eradication.

"Existences" means all existences such as sensual existence and so on have been split open and demolished by the knife of the noble path. "I dedicate to the fire worthy of offerings" means having abandoned the fires such as the āhavanīya and so on, because of being the foremost worthy of offerings in the world together with its

gods, and because of the burning of all evil, I dedicate to, I attend upon, the fire worthy of offerings, the Perfectly Enlightened One. This attending upon the fire worthy of offerings by me is without regard for curds, fresh butter, churned ghee, and so on; it is simply the veneration of the Teacher - thus he said "I pay homage to the Truth-finder." Or alternatively, "I dedicate to the fire worthy of offerings" means by making the offerings of donors to be of great fruit, and by the burning of evil, I dedicate to, I attend upon myself who has become the fire worthy of offerings; having done so I attend to, having done so I look after. Formerly I paid homage to the fire god, but now I pay homage to the Truth-finder.

"All delusions have been abandoned by me" means all delusions, of various kinds beginning with not knowing regarding suffering, have been abandoned by me, eradicated; for that very reason "craving for existence has been destroyed. The cycle of birth and wandering is eliminated, there is now no more rebirth" - in these three terms, the word "me" should be brought and connected.

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

7. Commentary on the Verses of the Elder Gayākassapa

345-349. "In the morning, at midday" and so on are the verses of the Venerable Elder Gayākassapa. 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, because of having the disposition of escape, having abandoned the household life, having gone forth into the going forth as a hermit, having had a hermitage built in a forest haunt, was dwelling feeding on forest roots and fruits. Now at that time the Blessed One, alone, without a companion, was going near his hermitage. He, having seen the Blessed One, with a gladdened mind, having approached, having paid homage, standing to one side, having looked at the time, presented charming jujube fruits to the Teacher. 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, having come of age, because of having the disposition of escape, having abandoned the household life, having gone forth into the going forth as a hermit, together with two hundred hermits, was dwelling at Gayā. Because of dwelling at Gayā and because of his belonging to the Kassapa clan, his designation was "Gayākassapa." He, together with his following, having been given the "Come, monk" full ordination by the Blessed One, being exhorted by the teaching of the Discourse on the Burning, became established in arahantship. Therefore it was said in the Apadāna -

"Clothed in a cheetah hide, I was a wearer of bark garments then;
Having filled a basket, I laughed at the jujube fruits in my hermitage.

"At that time Sikhī Buddha, alone, without a companion, was;
He approached my hermitage, knowing all times.

"Having gladdened my own mind, and having paid homage to the one of good conduct;

Having held it up with both hands, I gave the jujube to the Buddha.

"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 the gift of jujube fruit.

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

But having become established in arahantship, having reviewed his own practice, declaring final liberating knowledge by way of praising the washing away of evil -

345. "In the morning, at midday, in the evening, thrice a day I
Descended into the water, at Gayā during the Gayā-Phaggu festival.
346. "Whatever evil was done by me, formerly in other births;
That I now wash away here" - such was my view before.
347. "Having heard the well-spoken speech, the passage endowed with teaching
and meaning;
I wisely reviewed the meaning that is true and exact.
348. "I am one who has washed away all evil, free from impurity, purified, pure;
Pure, heir of the Pure One, son of the Buddha, legitimate.
349. "Having plunged into the eightfold stream, I washed away all evil;
I attained the three true knowledges, the Buddha's teaching has been
fulfilled."

He spoke these five verses.

Therein, in the first verse to begin with, this is the meaning in brief - "In the morning" means at the time of sunrise, "at midday" means at the midday period, "in the evening" means at the evening period - thrice a day, on three occasions, I descended into the water, I plunged in. And descending, I did not descend just anywhere whatsoever or whenever; rather, at Gayā, at the ford of Gayā acknowledged by the great multitude as "the washing away of evil," during the Gayā-Phaggu festival, at the Uttaraphaggunī constellation of the month of Phagguṇī, named the Gayā-Phaggu, I was annually engaged in the practice of going down into the water.

Now, in order to show the intention with which he was then engaged in the practice of going down into the water, he spoke the verse "whatever by me." Its meaning is - "Whatever evil action was accumulated by me formerly in other births than this. That I now here at the ford of Gayā, during this Gayā-Phaggu festival, by this going down into the water, wash away, remove, rinse off." Formerly, before approaching the Teacher's teaching, I was of such a view, of such a kind of perverted seeing.

"The passage endowed with teaching and meaning" is a description with elision of the case ending. Having heard the speech of the Perfectly Enlightened One - having a portion endowed with the teaching and with the meaning, connected with the teaching and connected with the meaning from the beginning, from the middle, and from the end, spoken having made it well and invariably leading to liberation - the

meaning that is true and exact, true because of its nature as ultimate reality, from its being factual; exact because of the absence of deviation in the method of occurrence and cessation, as is fitting; I wisely reviewed the meaning beginning with suffering by the method of its being that which is to be fully understood and so on - I reviewed thus: "Suffering is to be fully understood, the origin is to be abandoned, cessation is to be realised, the path is to be developed" - I saw with the eye of knowledge, I penetrated. This is the meaning.

"I am one who has washed away all evil" means precisely because of having thus penetrated the truths, I am one whose all evil has been washed off by the water of the noble path. For that very reason, because of the absence of the stain of lust and so on, because of being free from impurity, he is free from impurity. For that very reason, because of purity of bodily conduct, because of purity of verbal conduct, because of purity of mental conduct, he is purified, pure, and clean. He is an heir because of taking up the supramundane Teaching-inheritance of the pure Buddha, the Blessed One, who is pure through the purification from the stain of all mental defilements together with their latent tendencies. The explanation is: I am a legitimate son because of the state of noble birth generated by the effort of the breast arisen from his teaching-knowledge.

Furthermore, in order to make clear his very state of being one who has bathed in the ultimate sense, he spoke the concluding verse beginning with "having plunged." Therein, "having plunged" means having plunged into, having entered into. "The eightfold stream" means the stream of the path constituted by the combination of eight factors beginning with right view. "I washed away all evil" means I washed off the stain of evil without remainder; by the washing away through the water of the noble path, I became one who has bathed in the ultimate sense. For that very reason, "I attained the three true knowledges, the Buddha's teaching has been fulfilled" - this is just the meaning already stated.

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

8. Commentary on the Verses of the Elder Vakkali

350-354. The verses beginning with "Afflicted by wind disease" are of the Venerable Elder Vakkali. 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 Haṃsavatī, having attained discretion, having gone together with lay followers going to the Teacher's presence to the monastery, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those resolved in faith, himself too aspiring to that position, having given a great gift for seven days, he made an aspiration. The Teacher, having seen that there was no obstacle for him, declared it.

He too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of our Teacher, was reborn in a brahmin family in Sāvatthī; they gave him the name Vakkalitissa. He, having come of age, having learnt the three Vedas, having attained accomplishment in the brahminical arts, having seen the Teacher, unsatisfied by the sight of the

achievement of his material body, went about together with the Teacher only. Thinking "Living in the midst of a house, I shall not always be able to see the Teacher," having gone forth in the presence of the Teacher, except for mealtime and the time for bodily functions, at the remaining times, wherever standing one was able to see the One of Ten Powers, steady in that, having abandoned other duties, he dwelt just looking at the Blessed One. The Teacher, waiting for the maturation of his knowledge, for a long time, while he went about merely seeing the physical form, without saying anything, then on another day said "What is there for you, Vakkali, in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me. Whoever sees me sees the Teaching. For, Vakkali, one seeing the Teaching sees me; one seeing me sees the Teaching."

Even when the Teacher spoke thus, the elder was unable to give up the sight of the Teacher and go elsewhere. Then the Teacher, thinking "This monk, without obtaining a sense of urgency, will not understand," on the day of entering the rains retreat, dismissed the elder saying "Go away, Vakkali." He, having been dismissed by the Teacher, being unable to stand in his presence, thinking "What use is life to me, since I do not get to see the Teacher?" ascended to a precipitous place on the Vulture's Peak mountain. The Teacher, having known that circumstance of his, thinking "This monk, not obtaining encouragement from my presence, might destroy the decisive support for path and fruition," emitting a radiance to show himself -

"The monk full of gladness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness."

Having spoken the verse, he stretched out his hand saying "Come, Vakkali." The elder, having produced powerful joy and pleasure thinking "The One of Ten Powers has been seen by me, and the invitation 'Come' has also been received," not knowing his own state of going, thinking "From where shall I come?" springing forward into the sky before the Teacher, while his first foot was still placed on the mountain, reflecting on the verse spoken by the Teacher, having suppressed the joy right there in the sky, attained arahantship together with the analytical knowledges - thus it has come in the Aṅguttara Commentary and in the Dhammapada Commentary.

But here they say thus - Having been exhorted by the Teacher with the words beginning with "What is there for you, Vakkali," while dwelling at the Vulture's Peak, he established insight; because of the very powerful nature of his faith, the insight did not descend into the process; the Blessed One, having known that, having purified the meditation subject, gave it to him. Again he was indeed unable to bring the insight to its culmination; then, through deficiency of food, a wind illness arose in him; having known that he was being afflicted by the wind illness, the Blessed One, having gone there, asking -

350. "You are afflicted by wind disease, dwelling in the forest grove;
In a miserable place with scarce alms-resort, monk, what will you do?"

He said. Having heard that, the elder -

351. "With extensive rapture and happiness, pervading the body;
Even enduring rough conditions, I will dwell in the forest.

352. "Developing the establishments of mindfulness, the faculties and powers;
And developing the factors of enlightenment, I will dwell in the forest.
353. "Seeing those putting forth strenuous energy, resolute, constantly of strong
effort;
United, together, I will dwell in the forest.
354. "Recollecting the Enlightened by himself, the highest, tamed, concentrated;
Not lazy, night and day, I will dwell in the forest."

He spoke four verses.

Therein, "afflicted by wind disease" means brought to a state of helplessness by an illness caused by the wind humour, overpowered by the wind disease. "You" addresses the elder. "Dwelling" means dwelling with that posture of dwelling. "In the forest grove" means in a forest that has become a grove; the meaning is a great wilderness. "With scarce alms-resort" means in a place where alms-resort has been abandoned, where requisites are difficult to obtain. "Miserable" means in a miserable place, due to the absence of medicines such as ghee and so on that are suitable for the wind disease, and due to the harshness of the terrain. "What will you do, monk" means the Blessed One asked: monk, you, how will you dwell?

Having heard that, the elder, making known his own pleasant abiding through spiritual rapture and pleasure and so on, said beginning with "with rapture and happiness." Therein, "with rapture and happiness" means with rapture having the characteristic of excitement and the characteristic of pervading, and with the happiness associated with it. Therefore he said "extensive" - the meaning is lofty. "Pervading the body" means causing the whole body to be pervaded by the sublime material phenomena arisen from the aforesaid rapture and happiness, making it continuously permeated. "Even enduring rough conditions" means overcoming and enduring the roughness of requisites, even though difficult to bear, produced by dwelling in the forest and caused by the practice of detachment. "I will dwell in the forest" means I will dwell in the forest haunt with the happiness of meditative absorption and the happiness of insight - this is the meaning. Therefore he said - "And one experiences happiness with the body."

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who
understand."

"Developing the establishments of mindfulness" means producing and increasing the four establishments of mindfulness beginning with observation of the body, which are included in the path. "The faculties" means the five faculties beginning with faith, which are indeed included in the path. "The powers" means likewise the five powers beginning with faith. "The factors of enlightenment" means likewise the seven factors of enlightenment beginning with the enlightenment factor of mindfulness. By the word "and" he includes the right strivings, the bases for spiritual power, and the path factors. Because of their inseparability, by the taking of those, the taking of these is accomplished. "I will dwell" means developing the aforesaid qualities conducive to

enlightenment, I will dwell with the happiness of the path, with the happiness of fruition accomplished through the achievement of that, and with the happiness of Nibbāna.

"Putting forth strenuous energy" means those whose energy has been exerted by way of the fourfold right striving. "Resolute" means those whose minds are directed towards Nibbāna. "Constantly of strong effort" means those of unwavering energy at all times. "In unity" by way of non-contention and by way of giving bodily concord. Having seen fellows in the holy life "together" by similarity of view and morality. By this he shows the achievement of good friendship.

"Recollecting the Enlightened by himself" means the Perfectly Enlightened One because of having perfectly and by himself awakened to all phenomena; the foremost by being the highest of all beings; tamed by the highest mastery; concentrated through unsurpassed concentration; having become not lazy, not idle, I shall dwell recollecting night and day, at all times, by the method beginning with "Thus indeed is the Blessed One, the Worthy One." By this, through showing the appropriate manner of the meditative development of recollection of the Buddha's qualities, he speaks of the pursuit of meditation subjects everywhere; by the former, the pursuit of the primary meditation subject.

But having said thus, the elder, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"A hundred thousand cosmic cycles ago from now, the Leader arose;
Of superior name, immeasurable, named Padumuttara.

"With a face like a lotus, with pure and beautiful skin like a stainless lotus;
Untainted by the world, just as a lotus by water.

"The hero with eyes like lotus petals, pleasant as a lotus;
Like the supreme fragrance of a lotus, therefore he is Padumuttara.

"The elder of the world and free from pride, like an eye to the blind;
Of peaceful appearance, a treasure of virtues, an ocean of compassion and wisdom.

"He, the great hero, sometimes honoured by Brahma gods, titans, and deities;
The supreme conqueror, amidst the people crowded with gods and humans.

With fragrant speech, and with sweet voice;
Pleasing the entire assembly, he praised his own disciple.

"Intent on faith, a wise man, eager for seeing me;
There is no other such as this, as this monk Vakkali.

"Then I, in Haṃsavatī, in the city, a brahmin's son;
Having been, and having heard that word, I delighted in that state.

"Having invited that spotless Truth-finder together with his disciples;
Having fed them for seven days, I then covered them with cloth.

Having bowed down with my head to him, in the ocean of infinite virtues;
Submerged, filled with joy, I spoke these words.

"He who was befriended by you, seven cosmic cycles from now, O sage;
The monk foremost among the faithful, such may I become, O sage."

"When this was said, the great hero, the one with unobstructed vision;
Uttered this word to the assembly, the great sage.

"Behold this young man, wearing a polished yellow robe;
With limbs adorned with golden ornaments, captivating to the eyes and minds
of people.

"This one, in the future time, of Gotama, the great sage;
The foremost among those resolved in faith, this one will be his disciple.

"Whether become a god or a human, freed from all torment;
Surrounded by all wealth, he will transmigrate happily.

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

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

"Having been happy everywhere, wandering in the round of rebirths from
existence to existence;
Formerly I was born in Sāvatthī, in a certain family.

"Me, delicate as fresh butter, soft as a newly sprouted leaf;
Helpless, lying on my back, frightened by fear of a goblin.

"At the feet of the great sage, they laid me down with dejected minds;
We give this one to you, O protector, be his refuge, O leader.

"Then he received me, the sage, refuge of the frightened;
With a hand that was webbed, marked with wheels, soft and tender.

"From that time forth by him I was protected, by one who needs no protection;
Released from all enmity, I grew in happiness.

"Being without the Fortunate One, I am dissatisfied for a moment;
Seven years old by birth, I went forth into homelessness.

"Arisen from all perfections, with excellent blue eyes,
A form strewn with all beauty, unsatisfied I dwell.

"Having known my delight in the Buddha's form, then the Conqueror exhorted

me;

'Enough, Vakkali, what is there in this form, you delight in what fools find pleasing.

"Whoever indeed sees the Good Teaching, he, the wise one, sees me;
Not seeing the Good Teaching, even seeing me, he does not see.

"The body has endless dangers, comparable to a poisonous tree;
The residence of all diseases, a heap of suffering alone.

"Having become disenchanted thereupon with matter, the rise and fall of the aggregates;
See the impurities, you will easily go to the end.'

"Thus instructed by him, the leader who seeks my welfare;
Having climbed up Vulture's Peak, I meditate in the mountain grotto.

"Standing at the foot of the mountain, the great sage gave comfort;
'Vakkalī,' the Conqueror spoke, having heard that, I was joyful.

"I leapt into a rocky cave, many hundreds of men in height;
Then by the power of the Buddha, I went easily to the earth.

"Again he expounds the Teaching, the rise and fall of the aggregates;
Having understood that Teaching, I attained arahantship.

"In the midst of a very great assembly, then me, the one who had reached the end of conduct;
The great wise man declared foremost among those resolved in faith.

"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 honouring the Buddha.

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

But having attained arahantship, even while declaring the final liberating knowledge, the elder spoke these very verses. Then the Teacher, seated in the midst of the community of monks, established him in the foremost position among those resolved in faith.

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

9. Commentary on the Verses of the Elder Vijitasena

355-359. "I will restrain" and so on are the verses of the Venerable Elder Vijitasena. 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 Atthadassī, having been reborn in a family home, having attained discretion, having abandoned the

household life, having gone forth in the going forth of sages, while dwelling in the forest, having seen the Blessed One going through the sky, with a gladdened mind, showing signs of faith, having raised joined palms, stood. The Teacher, having known his disposition, descended from the sky. He presented charming, sweet fruits to the Blessed One; the Blessed One accepted out of compassion. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a family of elephant trainers in the Kosala country, having received the name "Vijitasena," attained discretion. His maternal uncles, two elephant trainers named Sena and Upasena, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, fulfilling the charge of dwelling, attained arahantship. Vijitasena too, having achieved accomplishment in the knowledge of elephant training, because of having the disposition of escape, with a mind not attached to the household life, having seen the Twin Miracle of the Teacher, having gained faith, having gone forth in the presence of the maternal uncle elders, doing the work of insight through their exhortation and instruction, having overstepped the path of insight, exhorting his own mind that was running about externally among various objects -

355. "I will restrain you, O mind, like an elephant at a gate with a linch-pin;
I will not urge you towards evil, O net of sensuality, born of the body.
356. "You, restrained, do not go, like an elephant not obtaining an opening of the door;
And you, wretched mind, again and again, having striven, will not behave delighting in evil.
357. "Just as an untamed elephant, newly caught, by the goad-holder;
A strong man turns it back against its will, so I shall turn you back.
358. "Just as an excellent horse-tamer, a supreme charioteer, tames a thoroughbred;
So I shall tame you, established in the five powers.
359. "With mindfulness I shall bind you, being harnessed I shall tame you;
Restrained by the yoke of energy, you shall not go far from here, O mind."

He spoke verses.

Therein, "I will restrain" means I will exercise restraint, I will prevent. "Te" means "you." For this is the genitive case used in the accusative sense. Or "your going" is the remainder of the expression. "Hatthiṇaṃ" means "hatthiṇ" - the meaning is "an elephant." "O mind" - he addresses his own mind. As one wishing to prevent it, showing that, he said "like an elephant at a gate with a linch-pin." A gate with a linch-pin is a small gate of a city enclosed by a wall, which, when the linch-pin is inserted into the hole of the latch, cannot be opened even by those standing inside without a mechanism. By which humans, cattle, horses, buffaloes and so on are not able to go out. Even an elephant wishing to go out from the city, the elephant trainer, having enticed it from that place, prevented its going. Or alternatively, a gate with a linch-pin is a gate with a cross-bar. For there, having placed the cross-bar across, they fix the linch-pin, reckoned as a wooden pin, at the head of the cross-bar. "Towards evil"

means towards evil mental states such as covetousness and so on arising with regard to visible form and so on - "I will not urge it, I will not direct it." "Net of sensuality" means that which has become a net of sensuality. For just as indeed the net of fishermen and deer-hunters is a means for doing as they wish with fish and so on, so too the mind affected by unwise attention is a means for Māra to do as he wishes. For by that he causes beings to fall into harm. "Born of the body" means arising in bodies. For in five-aggregate constituent existence, consciousness is called "born of the body" because of its mode of functioning being bound to matter.

"You, restrained, do not go" means you, wretched mind, obstructed by me with the goads of mindfulness and wisdom, will now not go according to your liking; through the influence of unwise attention you will not be able to proceed as you wish. Like what? Like an elephant not obtaining an opening of the door from the city or from the elephant enclosure, not finding an opening of the door for going out. "Wretched mind" means the ill-fated mind. "Again and again" means repeatedly. "Having striven" means by way of seeking refuge and comfort. "Delighting in evil" means devoted to evil deeds; you will not behave now as before; the meaning is I shall not allow you to conduct yourself in that way.

"Untamed" means not subdued, untrained in elephant training. "Newly captured" means recently seized. "The goad-holder" means the elephant trainer. "Powerful" means powerful in bodily strength and in the power of knowledge. "Turns back against its will" means he turns it back by restraining it even against its wish. "So I shall turn back" means just as the elephant trainer turns back the aforesaid elephant, so I shall turn back that mind, that wretched mind, by restraining it from misconduct.

"Skilled in taming excellent horses" means skilled in the taming of the best horses to be trained. For that very reason, the supreme charioteer, distinguished among charioteers of horses to be trained, tames a thoroughbred, a noble horse to be trained; in accordance with place and time, by gentle and harsh means, he tames, trains, and renders it free from agitation. "Established in the five powers" means having become established in the five powers beginning with faith, I shall tame it, I shall train it by restraining faithlessness and so on - this is the meaning.

"With mindfulness I shall bind you" means not allowing it to go outside the internal resort, with the string of mindfulness to the post of the meditation subject, O wretched mind, I shall bind you, I shall restrain you. "Being harnessed I shall tame you" means while binding it right there, having become properly engaged and devoted, I shall tame you, I shall purify you from the stain of defilement. "Restrained by the yoke of energy" means just as the aforesaid horse, yoked to the yoke by a skilful, good charioteer, restrained by the yoke, having gone between the yoke-poles, does not transgress it; so you too, O mind, restrained by the yoke of my energy, through acting attentively and through acting with perseverance, not being able to proceed otherwise, from here, from the internal resort, you will not go far outside. For one devoted to meditation, even what is near but other than the meditation subject is indeed far in terms of its characteristic. Thus the elder, while restraining his own mind with these verses, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, with the thirty-two excellent

characteristics;

Going through the forest top, like a fully blossomed king of sal trees.

"Having prepared a grass spread, I requested the foremost Buddha;
May the Buddha have compassion on me, I wish to give almsfood.

"Compassionate and merciful, intent upon the good, of great fame;
Having understood my thought, descend to my hermitage.

"Having descended, the Perfectly Enlightened One sat down on a mattress of
leaves;
Having taken a marking-nut, I gave it to the foremost Buddha.

"While I was gazing, the Conqueror then consumed;
Having gladdened my mind there, I then bowed down to the Conqueror.

"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 attained arahantship, even while declaring the final liberating knowledge,
he spoke these verses.

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

10. Commentary on the Verses of the Elder Yasadatta

360-364. "With a censuring mind" and so on are the verses of the Venerable Elder Yasadatta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence. Thus indeed, in the time of the Blessed One Padumuttara, 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, while dwelling in the forest, one day, having seen the Teacher, with a gladdened mind, having raised joined palms in salutation, he praised 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 Malla royal family in the Malla country, having received the name Yasadatta, having come of age, having gone to Takkasilā, having learnt all the crafts, wandering on a journey together with the wandering ascetic Sabhiya, gradually having approached the Blessed One at Sāvattthī, while the questions asked by Sabhiya were being answered, he himself sat down listening, watching for a chance, thinking "I shall show a fault in the doctrine of the ascetic Gotama." Then the Blessed One, having known the disposition of his mind, at the conclusion of the teaching of the Sabhiya Discourse, giving exhortation -

360. "The imprudent one with a censuring mind hears the Conqueror's
Dispensation;
He is far from the Good Teaching, as the earth from the sky.

361. "The imprudent one with a censuring mind hears the Conqueror's Dispensation;
He falls away from the Good Teaching, like the moon in the dark fortnight.
362. "The imprudent one with a censuring mind hears the Conqueror's Dispensation;
He dries up in the Good Teaching, like a fish in little water.
363. "The imprudent one with a censuring mind hears the Conqueror's Dispensation;
He does not grow in the Good Teaching, like a rotten seed in a field.
364. "But whoever with a satisfied mind hears the Conqueror's Dispensation;
Having eliminated all mental corruptions, having realised the unshakable;
Having attained the supreme peace, attains final nibbāna without mental corruptions."

He spoke these five verses.

Therein, "with a censuring mind" means with a vehement mind; the meaning is with the intention of finding fault. "Imprudent" means devoid of wisdom. "He is far from the Good Teaching" means such a person is far even from the Good Teaching of practice, as the earth from the sky, how much more from the Good Teaching of penetration. For one engaged in argumentative talk in the manner beginning with "You do not understand this Teaching and discipline," how could there be the peaceful and subtle Good Teaching of practice?

"He falls away from the Good Teaching" means he declines from the ninefold supramundane Teaching and also from the Good Teaching of the preliminary portion such as faith and so on. "Dries up" means withers away, due to the absence of wholesome mental states such as joy and gladness and so on, which have the function of gladdening body and mind. "Does not grow" means does not attain increase and growth. "Rotten" means having reached a state of rottenness due to the absence of cow-dung coating and so on.

"With a satisfied mind" is an instrumental expression in the sense of indicating a state; the meaning is having been delighted and greatly pleased. "Having spent" means having completely destroyed. "The unshakable" means arahantship. "Having reached" means having attained. "The supreme peace" means Nibbāna without residue of clinging. And his attainment thereof is merely a matter of the arrival of time, not of any other kind - to show that, "attains final nibbāna without mental corruptions" was said.

Thus, having been exhorted by the Teacher, being struck with religious emotion, having gone forth, having established insight, before long he attained arahantship. Therefore it was said in the Apadāna -

"Like a blazing kaṇikāra tree, like an illuminated lamp post;
Shining like gold, I saw the highest of bipeds.

"Having set aside the water-pitcher, the bark garment and the jug;

Having arranged the antelope skin on one shoulder, I praised the foremost Buddha.

"Dispelling the darkness of ignorance, entangled in the net of delusion;
Having shown the light of knowledge, you have crossed over, O great sage.

"You lift up this world to its limit, the whole, unsurpassed;
There is no comparison to your knowledge, as far as the world's destination extends.

"By that knowledge, omniscient, thus he is called the Buddha;
I pay homage to that great hero, whose omniscience is unobstructed.

"A hundred thousand cosmic cycles ago from now, I praised the foremost Buddha;
I do not know of an unfortunate realm, this is the fruit of praising knowledge.

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

But having attained arahantship, even while declaring the final liberating knowledge, the elder spoke these very verses.

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

11. Commentary on the Verses of the Elder Soṇakuṭikaṇṇa

365-369. "Full ordination was obtained by me" and so on is the verse of the Venerable Soṇa Kuṭikaṇṇa. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having become a millionaire accomplished in wealth in the city of Haṃsavatī, established in lofty achievement of sovereignty, one day, having seen the Teacher, surrounded by a hundred thousand who had eliminated the mental corruptions, entering the city with great grace of the Buddha and with great majestic power of the Buddha, with a gladdened mind, having paid homage, having made a salutation with joined palms, stood. He, after the meal, having gone together with lay followers to the monastery, 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 good speech, himself too having aspired to that position, having given a great gift, he made an aspiration. The Teacher, having seen that there was no obstacle for him, declared: "In the future he will be the foremost of those with good speech in the Dispensation of a Perfectly Enlightened One named Gotama."

He, having performed meritorious deeds there for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Vipassī, having gone forth in the Dispensation, fulfilling all kinds of duties, having sewn a robe for a certain monk, gave it. Again, in a world devoid of a Buddha, having become a tailor in Bārāṇasī, having mended a torn edge of a robe of a certain Individually Enlightened One by joining it together, he gave it. Thus, having performed meritorious deeds here and there, in this arising of a Buddha, he was

reborn as the son of a millionaire of great wealth at Kuraraghara in the Avanti country. They gave him the name Soṇa. Through wearing an ear ornament worth ten million, where "Koṭikaṇṇa" should be said, he became known as "Kuṭikaṇṇa."

He, having grown up gradually, establishing the family, while the Venerable Mahākaccāna was dwelling at Pavatta Mountain in dependence on a family house, having heard the Teaching in his presence, having become established in the refuges and in the precepts, attended upon him with the four requisites. He, afterwards, with a sense of urgency arisen towards the round of rebirths, having gone forth in the presence of the elder, with difficulty and trouble, having assembled a community of monks of a group of ten, having received full ordination, having stayed for some time in the presence of the elder, having asked permission of the elder, having gone to Sāvattihī to pay homage to the Teacher, having obtained a dwelling by the Teacher in the same perfumed chamber, being requested towards the break of dawn, having given applause by the recitation of the sixteen sections of the Eights, at the conclusion of the inspired utterance spoken "Having seen the danger in the world," having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, the receiver of oblations;
With a hundred thousand masters, entered the city then.

"As he entered the city, at peace, such a one;
The jewels shone forth, there was shouting at that very moment.

By the Buddha's power, drums sounded untouched;
Lutes played by themselves, as the Buddha entered the city.

"I pay homage to the foremost Buddha, Padumuttara, the great sage;
Having seen the miracle, I gladdened my mind there.

"Oh, the Buddha! Oh, the Teaching! Oh, the accomplishment of our Teacher!
Even the non-sentient musical instruments play by themselves.

"A hundred thousand 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 become established in arahantship, having requested five boons according to the procedure indicated by his own preceptor - full ordination by a group with a Vinaya expert as the fifth member in the border districts, regular bathing, leather spreads, multi-soled sandals, and separation from the robe - and having obtained them from the Teacher, having gone back again to his own dwelling place, he reported that matter to his preceptor. This is the summary here. But the detail should be understood according to the method given in the Udāna Commentary. But

in the Aṅguttara Commentary it was said: "Having been fully ordained, having taken a meditation subject in the presence of his own preceptor, having developed insight, he attained arahantship."

He afterwards, dwelling in the bliss of liberation, having reviewed his own practice, filled with pleasure, by way of an inspired utterance -

365. "Full ordination was obtained by me, and I am liberated, without mental corruptions;
And that Blessed One was seen by me, and I dwelt together with him in the dwelling-place.
366. "For much of the night the Blessed One spent in the open air;
The Teacher, skilled in dwelling, then entered the dwelling.
367. "Having spread out the double robe, Gotama lay down to sleep;
Like a lion in a rocky cave, fear and dread abandoned.
368. "Then the one of good conversation, the disciple of the Perfectly Enlightened One;
Soṇa spoke the Good Teaching, in the presence of the Buddha, the foremost.
369. "Having fully understood the five aggregates, having developed the straight path;
Having attained the supreme peace, he will attain final nibbāna, free from mental corruptions."

He spoke these five verses.

Therein, "full ordination was obtained by me" means the full ordination that was obtained by himself with difficulty, having assembled a community of monks of a group of ten. And whatever full ordination was permitted by the Teacher by way of granting a boon, in all the border districts, by a group with a Vinaya expert as the fifth member - he said this with reference to both of those. The word "ca" has the meaning of conjunction; by that he also includes the other boons obtained from the Teacher's presence. "And I am liberated, without mental corruptions" means I am liberated by the highest path through liberation from the entire basis of mental defilements. Therefore indeed I am without mental corruptions, free from the mental corruption of sensuality and so on - this is the explanation. "And that Blessed One was seen by me" means that Blessed One, for the purpose of seeing whom I went from the Avanti country to Sāvattthī, that Blessed One, never seen before by me, was seen. "And I dwelt together with him in the dwelling-place" means not only was the seeing of that Blessed One obtained by me, but indeed in the dwelling-place, in the Teacher's perfumed chamber, I dwelt together with the Teacher who, having observed the reason, made me stay there. Some say "in the dwelling-place" means "near the dwelling-place."

"For much of the night" means the Blessed One spent much of the night in the open air - the first watch by way of expounding the Teaching to the monks and by way of purifying their meditation subjects, and the middle watch by way of cutting through the uncertainty of the gods and the brahmā gods. "Skilled in dwelling" means skilled

in the divine, brahmā, imperturbable, and noble abidings. "Entered the dwelling" means he entered the perfumed chamber for the purpose of dispelling the fatigue arisen from prolonged sitting and walking.

"Having spread out the double robe, he lay down to sleep" means having prepared the double robe folded in four, he adopted the lion's sleeping posture. Therefore he said "Gotama, like a lion in a rocky cave, fear and dread abandoned." Therein, "Gotama" means he praises the Blessed One by his clan name. "Like a lion in a rocky cave" means in the cave of a rock, a mountain. Just as a lion, the king of beasts, with fear and dread abandoned through the abundance of his radiance, lay down to sleep on his right side, overlapping foot upon foot, so too Gotama, the Blessed One, with fear and dread abandoned through the utter eradication of the mental defilements that are the causes of mental terror, horripilation, and trepidation, lay down to sleep. This is the meaning.

"Then" means afterwards; having practised the lion's posture and having risen from it, the meaning is that he was requested by the Teacher saying "Let the Teaching occur to you to speak, monk." "Of good speech" means of beautiful verbal expression; the meaning is one whose sequence of words is endowed with characteristics. "Soṇa spoke the Good Teaching" means Soṇa Kuṭikaṇṇa recited the sixteen discourses of the Aṭṭhakavagga in the presence of the Buddha, the foremost, the Perfectly Enlightened One, directly - thus the elder spoke of himself as if speaking of another.

"Having fully understood the five aggregates" means having fully understood the five aggregates of clinging with the three full understandings, and even while fully understanding them, having developed the straight way, the noble eightfold path, having attained, having reached the supreme peace, Nibbāna, he stands without mental corruptions. For that very reason he will now attain final nibbāna, he will be extinguished by means of the Nibbāna element without residue of clinging.

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

12. Commentary on the Verses of the Elder Kosiya

370-374. "Whoever indeed of teachers" and so on are the verses of the Venerable Elder Kosiya. 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, with a gladdened mind, gave a piece of sugar-cane. 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 the country of Magadha, and was given the name Kosiya by clan as Tissa. He, having attained discretion, frequently approached the Venerable General of the Dhamma, and heard the Teaching in his presence. He, having gained faith in the Dispensation through that, having gone forth, devoting himself to the meditation subject, before long attained arahantship. Therefore it was said in the Apadāna -

"In the city of Bandhumatī, I was a gatekeeper;
I saw the stainless Buddha, who has gone beyond all phenomena.

"Having taken a piece of sugar-cane, I gave it to the foremost Buddha;
With a confident mind, glad at heart, to Vipassī, the great sage.

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

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

But having attained arahantship, having reviewed his own practice, praising dwelling
with teachers and the decisive support of good persons -

370. "Whoever indeed, wise, understands the words of teachers, and dwelling
therein would generate affection;
He is called devoted and wise, and having known, he would be distinguished in
teachings.
371. "Whom great misfortunes having arisen do not shake, one who reflects;
He is called steadfast and wise, and having known, he would be distinguished
in teachings.
372. "Whoever indeed stands like the ocean, without longing, of profound wisdom,
a seer of subtle meaning;
He is called immovable and wise, and having known, he would be
distinguished in teachings.
373. "Very learned and a bearer of the Teaching, one who lives in conformity with
the Teaching;
Such a one is called wise, and having known, he would be distinguished in
teachings.
374. "And whoever knows the meaning of what is spoken,
And having known the meaning, acts accordingly;
He is called one with the meaning within, a wise one,
And having known, he would be distinguished in teachings."

He spoke these five verses.

Therein, "whoever" means anyone whatsoever among the four assemblies beginning
with warriors. "Ve" means indeed. "Of teachers" means of wise persons endowed with
weighty qualities beginning with morality. "One who understands the words" means
one who knows their words of instruction, one who proceeds in accordance with the
advice, and having proceeded, knows the fruit of that; this is the meaning. "Wise"
means endowed with energy. "And dwelling therein would generate affection" means
one should dwell in that word of the teachers, in the exhortation, one should proceed
in accordance with the advice, and having proceeded, thinking "By this exhortation
indeed I have transcended this suffering beginning with birth," therein one should
generate affection, one should produce respect. For this pair is the making obvious of

the very meaning stated by the pair of terms "understands the words of teachers, wise." "He" means whoever is wise and understands the words of teachers, he, through practice in accordance with the advice, is called devoted therein, and because of not transgressing that even for the sake of life, he is called wise. "And having known, he would be distinguished in teachings" means thus proceeding and by that very practice, because of knowing the four noble truths, he would be distinguished in mundane and supramundane teachings by way of the threefold true knowledge and so on, as "a possessor of the threefold true knowledge, a possessor of the six higher knowledges, one who has attained analytical knowledge" - he would be distinguished, one possessing distinction; this is the meaning.

"Whom" means whomever that person - the obvious dangers such as cold, heat, hunger and thirst, and so on, as well as the concealed dangers such as lust and so on, which have obtained the conventional expression "misfortunes" because of causing obstruction to practice - having arisen, even though great and powerful, do not shake, do not disturb in any way. Why? "One who reflects" means one who is reflecting, one who is established in the power of reflection; this is the meaning. "He" means whoever is unshakeable even by the most severe misfortunes, he is called steadfast, resolute, of firm effort. Because of being endowed with the power of wisdom that overcomes the entire side of defilement without remainder, he is called wise. And being of such a nature, "and having known, he would be distinguished in teachings" - that is just the meaning already stated.

"Standing like the ocean" means of stable intrinsic nature like the ocean. For just as the great ocean near the base of Sineru, eighty-four thousand yojanas deep, is stable and without longing and profound because of being unmoved by ordinary winds arisen from all eight directions, so too he is stable and without longing because of being unshakeable by the winds of mental defilements and the winds of the doctrines of heretical teachers. "Of profound wisdom, a seer of subtle meaning" means through penetrating the meaning of dependent origination and so on, which is profound because it cannot be fathomed by those who have not accumulated the requisites of knowledge, which is subtle and fine - he is of profound wisdom, a seer of subtle meaning. "He is called immovable and wise" - such a person is called immovable because of being incapable of being led away by mental defilements or by anyone among Māra the son of a god and so on, and he is called wise in the aforesaid meaning. The remainder is according to the method already stated.

"Very learned" means very learned by way of great learning in the scriptures; much has been heard by him - discourses, mixed prose and verse, and so on - thus he is very learned. He retains that very Teaching without it perishing, like lion's fat placed in a golden vessel - thus he is a bearer of the Teaching. "One who lives in conformity with the Teaching" means having understood the meaning and having understood the Teaching of what has been heard and what has been mastered, he practises, he proceeds in the teaching conforming to the nine supramundane teachings, reckoned as the preliminary practice, classified as the fourfold purification of morality, ascetic practices, foulness meditation subjects and so on - thus he is one who lives in conformity with the Teaching; he goes about hoping for penetration thinking "today, today itself." "Such a one is called wise" means whatever person, in dependence on whatever teacher, is very learned, a bearer of the Teaching, and one who lives in

conformity with the Teaching. And he, being such, is called wise, equal to that teacher, because of the state of being similar in practice. But being of such a nature, "and having known, he would be distinguished in teachings" - that is just the meaning already stated.

"And whoever knows the meaning of what is spoken" means whatever person knows the meaning of the Scriptures spoken by the Perfectly Enlightened One. But knowing thus "here morality is spoken of, here concentration, here wisdom," having known the meaning as aforesaid in each case, he acts accordingly, as instructed by the Teacher, thus he proceeds. "He is called one with the meaning within, a wise one" means such a person is one with the meaning within; by reason of meaning, having made merely the knowing of the meaning of morality and so on as a decisive support, he is wise. The remainder is according to the method already stated.

And here it should be understood that in the first verse, by "whoever indeed, of teachers" and so on, the state of distinction through the decisive support of faith is stated; in the second verse, by "whom misfortunes" and so on, the decisive support of energy; in the third verse, by "whoever indeed stands like the ocean" and so on, the decisive support of concentration; in the fourth verse, by "very learned" and so on, the decisive support of mindfulness; in the fifth verse, by "and whoever knows the meaning" and so on, the state of distinction through the decisive support of wisdom is stated.

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

The commentary on the Book of Fives is concluded.

6. The Book of the Sixes

1. Commentary on the Verses of the Elder Uruvelakassapa

375-380. In the Book of Sixes, the verses beginning with "Having seen the miracles" are of the Venerable Elder Uruvelakassapa. 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 Padumuttara, having been reborn in a family home, having come of age, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those with a large following, himself too having aspired to that position of rank, having given a great gift, he made an aspiration. And the Blessed One, having seen that there was no obstacle for him, declared: "In the future he will be the foremost of those with a large following in the Dispensation of the Buddha Gotama."

He, having performed meritorious deeds there for as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, at the summit of ninety-two cosmic cycles from now, was reborn as a half-brother of the Blessed One Phussa. He also had two other younger brothers. All three of them, having venerated the Community headed by the Buddha with the supreme homage, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, even before the arising of our Blessed One, having

become brothers in a brahmin family in Bārāṇasī, reborn in due course, all three by clan were born with the name Kassapa. They, having come of age, learnt the three Vedas. Of them, the eldest brother had five hundred young men as retinue, the middle one three hundred, and the youngest two hundred. They, examining the substance in their own texts, seeing only benefit pertaining to the present life, chose the going forth. Among them, the eldest brother, together with his retinue, having gone to Uruvelā, having gone forth in the going forth of sages, became known as Uruvelakassapa; the one who went forth at the bend of the great river Ganges became known as Nadīkassapa; the one who went forth at Gayāsīsa became known as Gayākassapa.

Thus, while they, having gone forth in the going forth of sages, were dwelling here and there, after the elapse of many days, our Bodhisatta, having gone forth in the great renunciation, having penetrated omniscient knowledge, having gradually set in motion the wheel of the Teaching, having established the elders of the group of five in arahantship, having trained the fifty-five companions headed by Yasa, having sent off sixty Worthy Ones saying "Wander, monks, on a journey," having trained the Bhadda group, having gone to the dwelling place of Uruvelakassapa, having entered the fire room for the purpose of dwelling, there, beginning with the taming of the serpent, having trained Uruvelakassapa together with his following by three and a half thousand wonders, he gave him the going forth. Having known of his state of having gone forth, the other two brothers too, together with their followings, having come, went forth in the presence of the Teacher. All of them were "come-monks," bearing bowls and robes created by supernormal power.

The Teacher, taking that thousand ascetics, having gone to Gayāsīsa, seated on a flat rock, established all in arahantship by the teaching of the Discourse on the Burning. Therefore it was said in the Apadāna -

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

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

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

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

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

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

"Then I, in Haṃsavatī, a brahmin highly honoured;

Having approached the light of the world, I heard the teaching of the Dhamma.

"Then, the one with a great assembly, the disciple with a great following;
Establishing him in the foremost position, having heard that, I was joyful.

"With a great retinue, having invited the Great Conqueror;
Together with a thousand brahmins, I gave a gift.

"Having given a great gift, having paid respect to the leader;
Standing to one side, joyful, I spoke these words.

"Through faith in you, O hero, and by the quality of aspiration;
May there be a great assembly, for one reborn here and there.'

Then he spoke to the assembly, he of beautiful voice like an elephant's roar;
The Teacher with the voice of the Indian cuckoo, 'See this brahmin.

"Golden-coloured, with mighty arms, with lotus-like face and eyes;
With an exultant son, joyful, having faith in my virtues.

"This one aspires to the state of the monk with a lion's voice;
In the future time, you will obtain that wish.

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

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

"Ninety-two cosmic cycles ago from now, there was an unsurpassed Teacher;
Incomparable, matchless, Phussa, the chief leader of the world.

"And he, having destroyed all darkness, having disentangled the great tangle;
He rains down the Deathless rain, satisfying the world including the gods.

"At that time in Bārāṇasī, we were sons of the king;
We were three brothers, all associated with the king.

"Heroic in form, powerful, unconquered in battle;
Then the lord of the earth, with angered borderlands, said to us.

"Come, having gone to the borderland, having cleared the forest stronghold;
Having made it secure and conquered, give again,' thus you speak."

"Then we said, 'If you would give the leader;
For our attendance, we will accomplish that for you.'

"Then we, having received the boon, sent by the king;
Having made the borderland lay down its weapons, and having approached
that place again.

Having asked for the attendance of the Teacher, the king, the leader of the world;

Having obtained the heroic sage, we worshipped him for as long as life.

"Very costly garments and superior flavours;
Charming lodgings and beneficial medicines.

"Having given to the sage together with the monastic community, things produced by us through the Teaching;
Moral ones, compassionate, with minds devoted to meditation.

"Having attended with faith, with a mind of friendliness, to the leader;
When that chief of the world was quenched, having made an offering according to my strength.

"Passed away from there to Santusita, having gone there to great happiness;
We all experienced this, this is the fruit of honouring the Buddha.

"Just as a juggler on a stage showed many a transformation;
So I, wandering in existence, was the lord of Videha.

"By the word of the naked ascetic, one whose disposition has gone to wrong view;
Having mounted the path to hell, by the wish of my daughter.

"Not having taken up the exhortation, by Brahmā Nārada, I;
Having wandered through in many ways, having abandoned the evil view.

Having fulfilled with distinction the ten courses of action here,
Having abandoned the body, I went to heaven as to my own dwelling.

"When the final existence was attained, I was a kinsman of Brahma;
Born in prosperous Bārāṇasī, in a great brahman family.

"Frightened by death, disease, and ageing, having plunged into the great forest;
Seeking the state of Nibbāna, I wandered among the matted-hair ascetics.

"Then two brothers of mine went forth together with me;
Having built a hermitage at Uruvelā, I dwelt there.

"Kassapa by clan, a dweller at Uruvelā;
Thence there was a description of me, as Uruvelākassapa.

"My brother was near the river, named Nadīkassapa;
By the name of his dwelling place, at Gayā was Gayākassapa.

"Two hundred for the youngest, three hundred for the middle brother;
For me five hundred less, all pupils following me.

"Then the Buddha, having approached me, having performed various

Miracles for me, the chief of the world, the trainer of men, trained me.

"With a retinue of a thousand, I was a 'come, monk' one;
Together with all of them, I attained arahantship.

"These and many other pupils surrounded me;
And I was able to speak, therefore I am the seventh sage.

"In the state of a great assembly, he established me in the foremost position;
Oh, the service done to the Buddha, became fruitful for me.

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

But having attained arahantship, having reviewed his own practice, roaring a lion's roar -

375. Having seen the miracles of the famous Gotama;
I did not bow down for so long, deceived by jealousy and conceit.
376. "Having understood my thought, the trainer of men reproved me;
Then there was spiritual urgency for me, wonderful and terrifying.
377. "Formerly, when I was a matted-hair ascetic, whatever success I had was small;
Having disregarded that then, I went forth in the Conqueror's Dispensation.
378. "Formerly content with sacrifice, with the sensual element put foremost;
Afterwards I abolished lust and hate, and delusion too.
379. "I know past lives, the divine eye has been purified;
Possessing supernormal power, a knower of others' minds, and I attained the divine ear.
380. "For whatever purpose I went forth, from home into homelessness;
That purpose has been attained by me, the destruction of all mental fetters."

He spoke these six verses.

Therein, "having seen the miracles" means having seen the three and a half thousand wonders beginning with the taming of the serpent king. "Pāṭihīraṃ, pāṭiheraṃ, pāṭihāriya" - these are indeed one in meaning; only the phrasing is different. "Of the famous one" means of one whose reputation has spread in accordance with reality in the world with its gods, by such means as "Thus indeed is the Blessed One" and so on. "I did not bow down for so long" means until the Blessed One threatened me saying "You are indeed not a Worthy One, Kassapa, nor have you attained the path of arahantship; you do not even have the practice by which you would be a Worthy One or would have attained the path of arahantship," until then I did not make prostration. Why? "Deceived by jealousy and conceit" - deceived, deluded by jealousy characterised by intolerance of others' success, thinking "If this one becomes my

disciple, my material gain and honour will decline, and his alone will increase," and by conceit characterised by self-exaltation, thinking "I am the leader of a group, honoured by many people" - this is the meaning.

"Having understood my thought" means having known my wrong thought; even though he knew the wrong thought occurring thus - that whatever wonder of supernormal power beyond human capacity the Blessed One displayed, having seen each one, even though thinking "The Great Ascetic is indeed of great supernormal power, of great might," yet "but he is not a Worthy One as I am" - even though knowing this wrong thought, waiting for the maturation of knowledge, he looked on with equanimity; afterwards, in the middle of the Nerañjarā, having pushed aside the water all around, having walked up and down on dust-free ground, standing on the boat brought by him, even then having thought "of great supernormal power" and so on, again having known the wrong thought occurring "but he is not a Worthy One as I am" - this is the meaning. "The trainer of men reproved" means then, having known the maturation of my knowledge, the Teacher, the trainer of persons to be tamed, reproved me, restrained me with the words beginning with "You are indeed not a Worthy One." "Then there was spiritual urgency for me, wonderful and terrifying" means then, on account of the aforesaid reproof, wonderful because of being unprecedented for so long a time, terrifying by way of occurring as hair-raising, spiritual urgency together with moral fear and the arising of knowledge arose in me, thinking "Though not being a Worthy One, I imagined 'I am a Worthy One.'"

"Being a matted-hair ascetic" means being a hermit. "Success" means prosperity of material gain and honour. "Small" means insignificant. "That I" means that, I. "Then" means at the time of the arising of spiritual urgency through the Blessed One's reproof. "Having repudiated" means having removed, having thrown away; the meaning is having become without attachment. "'Success' means success produced by meditation" - so they say. That is inappropriate, because at that time he was not an obtainer of meditative absorption. For thus it was said: "with the sensual element put foremost."

"Content with sacrifice" means content with the performance of sacrifice, having the perception of one whose task is completed, thinking "Having performed the sacrifice, I shall experience heavenly happiness; this much is enough." "With the sensual element put foremost" means with craving arisen referring to the fortunate sensual world, standing with the sensual world put foremost through the performance of sacrifice. If that sacrifice is connected with the killing of living beings, it is not possible to obtain a fortunate destination by that. For a desirable and pleasant result does not arise from the unwholesome. But whatever wholesome volition of giving and so on is therein, by that, when there is a combination of conditions, one might go to a fortunate destination. "Afterwards" means after the going forth as a hermit, at the time of the pursuit of the meditation subject of the four truths, having abandoned the hermit's view through the Teacher's exhortation. "Abolished" means having aroused zeal in insight, by the succession of paths, I completely uprooted lust and hate and delusion without remainder.

But since this elder, while abolishing lust and so on by the noble path, became a possessor of the six higher knowledges, therefore, showing his own state of possessing the six higher knowledges, he said beginning with "I know past lives."

Therein, "I know past lives" means I know, I understand directly, as if an emblic myrobalan on the palm of the hand, by the knowledge of past lives, the past lives of myself and others - the aggregates arisen in past births and what is connected with the aggregates. "The divine eye has been purified" means the divine eye knowledge has been purified; the meaning is the knowledge capable of discerning divine and even human material form that is distant, standing beyond a wall, and exceedingly subtle - just as ordinary material form that has come into the range of the ordinary eye - has been purified and obtained by me through meditation. "Possessing supernormal power" means possessing supernormal power through supernormal powers such as the supernormal power of determination, the supernormal power of transformation, and so on; the meaning is an obtainer of the knowledge of the various kinds of supernormal power. Because of knowing the minds of others distinguished as with lust and so on, he is a knower of others' minds; it is said he is an obtainer of the knowledge of others' mental states. "And I attained the divine ear" means and I obtained the knowledge of the divine ear.

"That purpose has been attained by me, the elimination of all mental fetters" means that which is the elimination of all mental fetters, or which is to be obtained through elimination, that one's own welfare and ultimate reality has been attained by me through the attainment of the noble path. Thus by this verse, it should be understood that there was the elder's declaration of final liberating knowledge.

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

2. Commentary on the Verses of the Elder Tekicchakārī

381-386. The verses of the Venerable Elder Tekicchakārī beginning with "The paddy has been stored away." What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, ninety-one cosmic cycles from now, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, reached accomplishment in the science of medicine. He cured the Elder named Asoka, the attendant of the Blessed One Vipassī, who was diseased, and out of compassion prepared medicine for other beings who were overcome by illness.

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 named Subuddha. They gave him the name "Tekicchakārī" because physicians had removed the danger during the time in the womb and he had been protected. He grew up training in the subjects of study and crafts suitable to his family. Then Cāṇakka, having seen the lucidity of wisdom and the skilfulness in means in the activities of Subuddha, motivated by jealousy thinking "This one, gaining a foothold in this royal family, might overcome me," had him thrown into prison by King Candagutta. Tekicchakārī, having heard of his father's entry into prison, frightened, having fled, having gone to the presence of the Elder Sāṇavāsi, having told the elder the cause of his sense of urgency, having gone forth, having taken a meditation subject, being an open-air dweller and one who remains sitting, dwells, not regarding cold and heat, practises only the ascetic duty, and especially devotes himself to the meditation on the divine abidings. Having seen him, Māra the Evil One, desiring to cause distraction,

thinking "I shall not allow this one to go beyond my domain," at the time of the ripening of the crops, having gone to the elder's presence in the appearance of a field watchman, mocking him -

381. "The paddy has been stored away, the rice has gone to the threshing floor; Yet I do not obtain almsfood, what shall I do?" He said; Having heard that, the elder -

382. "Recollect the immeasurable Buddha with devotion; your body pervaded with rapture, you will be constantly elated.

383. "Recollect the immeasurable Dhamma with devotion; etc. constantly elated.

384. "Recollect the immeasurable Community with devotion; etc. constantly elated." He said; Having heard that, Māra -

385. "You dwell in the open air, these nights are cold and wintry; Do not be overcome by the cold and suffer hardship, enter the dwelling with bolts fastened."

He said. Then the Elder -

386. "I shall experience the four boundless states, and happy with them I shall dwell;
I shall not suffer hardship from the cold, dwelling unperturbed." He said;

Therein, "the paddy has been stored away" means the paddy has been carried to the granary and placed there, set in order there, or brought from the threshing floor to the house - this is the meaning. And here, by the taking up of "paddy," other grain is also included. But rice mostly ripens after paddy, thus he said. "The rice has gone to the threshing floor" means gone to the threshing floor, the place for processing grain; standing there in heaps, by way of treading, winnowing, and so on - this is the meaning. And here, the separate taking up of rice is for the purpose of showing its status as the principal grain; by both, he shows that grain stands complete both in the village and outside the village. "Yet I do not obtain almsfood" means thus, at a time when grain is easily obtained, at a time of plenty of food, I do not obtain even a morsel of almsfood. "Now what shall I do" means what shall I do, how shall I live - thus he made a sport of mockery.

Having heard that, the elder, thinking "This wretched one has made known to me his own situation by himself; but by me, I myself should be exhorted, nothing should be spoken by me," urging himself to the recollection of the Triple Gem, spoke three verses beginning with "Recollect the immeasurable Buddha." Therein, "recollect the immeasurable Buddha with devotion" means the Buddha, the Blessed One, is immeasurable through the complete disappearance of the sleep of ignorance together with its latent tendencies, and through the state of having blossomed forth in higher intelligence; immeasurable because of the absence of mental defilements such as lust and so on which are the makers of measure, because of being endowed with immeasurable virtues, and because of being an immeasurable field of merit. Devoted through faith characterised by confidence, with a gladdened mind, recollect

by the method beginning with "Thus indeed is the Blessed One, the Worthy One, the Perfectly Enlightened One" - again and again set in motion mindfulness with the Buddha as object; your body will be pervaded with rapture. "Constantly elated" means while recollecting, with rapture having the characteristic of pervading, constantly, always, with body pervaded, with body overwhelmed by sublime material phenomena originated from rapture, elated through uplifting rapture, having made the body elated, you would be capable of leaping into space; through the recollection of the Buddha, you would experience lofty joy and pleasure with the Buddha as object. Because you will be unvanquished by hunger and thirst just as by cold and heat - this is the meaning.

"The Teaching" means the noble supramundane Teaching. "The Community" means the noble Community in the ultimate sense. The remainder is according to the method already stated. But here, "recollect" should be connected thus: one recollects the Teaching by the method beginning with "Well proclaimed by the Blessed One is the Teaching," and recollects the Community by the method beginning with "The Community of the Blessed One's disciples is practising well."

Thus, when he had been exhorted by the elder by way of urging to the recollection of the virtues of the Triple Gem, Māra again, wishing to separate him from the dwelling in seclusion, showing as if being a well-wisher, spoke the fifth verse "You dwell in the open air." Its meaning is - You, monk, dwell in the open air, in an open courtyard not covered by anything, you maintain the posture. These cold nights belonging to the winter, included in the time of snowfall, prevail. Therefore, having become overcome, overpowered by the cold, do not suffer hardship, do not fall into vexation, do not become weary. Enter a lodging with bolts fastened and door panels closed; thus there will be a pleasant abiding for you.

Having heard that, the elder, showing "There is no need for me to search for lodging; right here I am one who dwells in happiness," spoke the sixth verse beginning with "I shall experience." Therein, "I shall experience the four boundless states" means I shall experience, I shall experience, I shall from time to time attain the four divine abidings which have obtained the conventional expression "boundless states" because of having a limitless range as their domain. "And happy with them I shall dwell" means happy with those boundless states, having become one in whom happiness has arisen, I shall dwell, I shall maintain all four postures. Therefore for me at all times there is only happiness, not suffering. Because I shall not suffer hardship from the cold - even during the coldest eight days of the winter, at the time of snowfall, I shall not become weary from the cold - therefore, dwelling unperturbed, because the causes of the mind's perturbation, namely anger and so on, have been well abandoned, and because of the absence of agitation arisen from conditions, I shall dwell happy solely through the happiness of meditative attainment. Thus the elder, even while speaking this verse, having developed insight, realised arahantship. Therefore it was said in the Apadāna -

"In the city of Bandhumatī, I was a well-trained physician;
Bringing happiness to the multitude, for the sick who were in pain.

"Having seen an ascetic who was ill, virtuous, of great effulgence;
With a confident mind, glad at heart, I gave medicine then.

"He was healthy, that very ascetic with controlled faculties;
Asoka by name, the attendant of Vipassī.

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

"And eight cosmic cycles ago from now, one named Sabbosadha;
Endowed with the seven treasures, a wheel-turning monarch of great fruit.

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

And here, it should be understood that because this elder arose during the time of King Bindusāra, these verses were recited at the Third Council.

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

3. Commentary on the Verses of the Elder Mahānāga

387-392. "For one in whom respect towards fellow monks in the holy life" and so on is the verse of the Venerable Elder Mahānāga. 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 Kakusandha, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One Kakusandha, having plunged into the forest, seated in the happiness of meditative absorption at the foot of a certain tree, with a gladdened mind, gave him a pomegranate 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 named Madhuvāseṭṭha in Sāketa. His name was Mahānāgatissa. He, having attained discretion, when the Blessed One was dwelling at Sāketa in the Añjana Grove, having seen the wonder of the Venerable Elder Gavampati, having gained faith, having gone forth in the presence of the elder himself, standing firm in his instruction, attained arahantship. Therefore it was said in the Apadāna -

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

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

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

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

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

But having attained arahantship, dwelling in the bliss of liberation, the elder, having seen the group of six monks dwelling without showing respect towards their fellow monks in the holy life, by way of giving them exhortation -

387. "For one in whom respect towards fellow monks in the holy life is not found;
He falls away from the Good Teaching, like a fish in little water.
388. "For one in whom respect towards fellow monks in the holy life is not found;
He does not grow in the Good Teaching, like a rotten seed in a field.
389. "For one in whom respect towards fellow monks in the holy life is not found;
He is far from Nibbāna, in the Dispensation of the King of the Dhamma.
390. "For one in whom respect towards fellow monks in the holy life is found;
He does not abandon the Good Teaching, like a fish in abundant water.
391. "For one in whom respect towards fellow monks in the holy life is found;
He grows in the Good Teaching, like a good seed in a field.
392. "For one in whom respect towards fellow monks in the holy life is found;
Nibbāna is near, in the Dispensation of the King of the Dhamma."

He spoke these six verses.

Therein, "towards fellow monks in the holy life" means those who practise the same supreme teaching of morality and so on are fellows in the holy life, those who have reached similarity in morality and view, companions in the Teaching - towards them. "Respect" means the state of venerability, honouring on account of qualities such as morality and so on. "Is not found" means is not found, does not proceed, does not stand close - this is the meaning. "From Nibbāna" means because of the quenching of defilements, the destruction of defilements - this is the meaning. "Of the King of the Dhamma" means of the Teacher. For the Teacher pleases and delights the world with its gods as is fitting by means of the mundane and supramundane Teaching - thus he is the King of the Dhamma. And here, by this "in the Dispensation of the King of the Dhamma," Nibbāna is indeed only in the Dispensation of the King of the Dhamma, not elsewhere. Therein, whoever is devoid of respect towards fellow monks in the holy life, it shows that just as he is far from Nibbāna, so too he is far from the Dispensation of the King of the Dhamma. "In much water" means in abundant water. "Nibbāna is near" means Nibbāna is indeed near, in the vicinity of that person. The remainder is according to the method already stated. And these themselves were the elder's verses of declaration of final liberating knowledge.

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

4. Commentary on the Verses of the Elder Kulla

393-398. "Kulla, to the charnel ground" and so on are the verses of the Venerable Elder Kulla. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in this arising of a Buddha, having been reborn in a householder's family at Sāvattthī, having received the name "Kulla," having attained discretion, having heard the Teaching in the

presence of the Teacher, having gained faith, went forth. And he was by nature of intense lust due to being of lustful temperament. On account of that, mental defilements constantly remained obsessing his mind. Then the Teacher, having known the disposition of his mind, having given him the meditation subject of foulness, said "Kulla, you should frequently undertake a journey to the cemetery." He, having entered the cemetery, having seen those various foulnesses such as the bloated and so on, having aroused attention to foulness for that moment, as soon as he had departed from the cemetery, was overcome by sensual lust. Again the Blessed One, having known that circumstance of his, one day, at the time when he had gone to the cemetery, having created the form of a young woman recently dead with undestroyed skin, showed it. For him, merely upon seeing that, lust suddenly arose as if towards a subject matter different from a living being. Then the Teacher, while he was looking on, having made it ooze impurity through the nine wound-openings, swarming with crowds of worms, exceedingly loathsome, foul-smelling, contemptible, and repulsive, showed it. He, beholding that, having become dispassionate in mind, stood there. Then the Blessed One, having pervaded with light, arousing mindfulness in him -

"Afflicted, impure, putrid, see, Kulla, this body;
Oozing and dripping, delighted in by the foolish."

He said. Having heard that, the elder, properly reflecting upon the intrinsic nature of the body, having obtained the perception of foulness, having produced the first meditative absorption therein, having made that the foundation, having developed insight, having attained arahantship, having reviewed his own practice -

393. Kulla, having gone to the charnel ground, saw a woman's body cast away;
Thrown aside in the cemetery, being eaten, pervaded with worms.

394.

"Afflicted, etc. delighted in by the foolish.

395. "Having taken up the mirror of the Teaching, for the attainment of knowledge and vision;
I reviewed this body, hollow within and without.

396. "Just as this is, so is that; just as that is, so is this;
As below so above, as above so below.

397. "As by day so by night, as by night so by day;
As before so after, as after so before.

398. "With the five-part music, there is no such delight;
As for one with a fully focused mind, rightly seeing the Teaching with insight."

He spoke these verses by way of an inspired utterance.

Therein, "Kulla" - the elder speaks of himself as if making himself another.

"Afflicted" means repeatedly oppressed by sufferings in various ways. "Impure" means devoid of purity, loathsome, repulsive. "Putrid" means foul-smelling. "See" means look at it according to its intrinsic nature. "Kulla" - at the time of exhortation the Blessed One addresses the elder. But at the time of the inspired utterance the elder himself speaks of himself. "Samussaya" means the body. "Dripping" means flowing with impurity upwards through the wound openings. "Oozing" means flowing with impurity downwards through the wound openings and all around. "Delighted in by fools" means delighted in by foolish blind worldlings, through the delighting of wrong view and craving, having clung with the notion "I" and "mine."

"Mirror of the Teaching" means a mirror made of the Teaching. Just as indeed beings see virtues and faults in their own faces or bodies by means of a mirror, so that insight knowledge by which one who practises meditation sees the phenomena of defilement and cleansing in one's own individual existence as they really are - that is here called "mirror of the Teaching." Having produced that in one's own continuity for the achievement of the eye of the Teaching, which is the knowledge and vision termed path-knowledge. "I reviewed this body" means this body born of impurity, hollow because of being devoid of permanence, substance and so on, within and without by way of the classification of one's own and others' continuities - I reviewed, I saw with the eye of knowledge.

But to show how he reviewed, "just as this" and so on was said. Therein, "just as this is, so is that" means just as this foul body reckoned as my body shows various illusion-like activity due to the non-departure of life, heat, and consciousness, so too that dead body formerly existed due to the non-departure of those phenomena. Just as that dead body at present, due to the departure of those phenomena, shows no activity whatsoever, so too this body of mine, due to the departure of those phenomena, will also perish. And just as this body of mine at present has not died in the cemetery, has not lain down, has not reached the state of bloatedness and so on, so too that which is now a dead body formerly existed likewise. But just as that dead body at present lies in the cemetery and has reached the state of bloatedness and so on, so too this body of mine will also become likewise. Or alternatively, just as this body of mine is impure, foul-smelling, loathsome, repulsive, impermanent, suffering, and non-self, so too is that dead body. Or just as that dead body has the intrinsic nature of impurity and so on and the intrinsic nature of impermanence and so on, so too this body of mine. "As below so above" means just as this body below the navel, underneath, is impure, foul-smelling, loathsome, repulsive, impermanent, suffering, and non-self, so too above the navel, upwards, it has the intrinsic nature of impurity and so on. "As above so below" means just as above the navel it has the intrinsic nature of impurity and so on, so too below the navel, underneath as well.

"As by day so by night" means just as this body by day oozes forth impurity by the method beginning with "from the eye, eye-filth," so too by night. "As by night so by day" means just as by night this body oozes forth impurity, so too by day; the meaning is that there is no becoming otherwise of this by division of time. "As before so after" means just as this body before, formerly, in the time of youth, is impure, foul-smelling, loathsome, and repulsive, so too afterwards in the time of old age. And just as afterwards in the time of old age it has the intrinsic nature of impurity and so on, so too before in the time of youth. Or alternatively, just as before in the past time,

in the time of consciousness, it has the intrinsic nature of impurity and so on and the intrinsic nature of impermanence and so on, so too afterwards in the future time, in the time without consciousness - thus the meaning here should be understood.

"With the five-part music" means "ātata, vitata, ātatavitata, ghana, and susira" - thus for a lordly person endowed with sensual happiness, being entertained with five-part music, that is, music possessed of five factors, such a delight, such a gratification of happiness, does not exist. "As for one with a fully focused mind, rightly seeing the Teaching with insight" means having made serenity and insight meditation in conjunction, by the single-flavoured nature of the faculties, for a practitioner of meditation who sees the rise and fall of the aggregates through insight that has entered upon the process - whatever delight in the Teaching there is, sensual delight does not amount to even a fraction of that. For this was said by the Blessed One -

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who
understand."

And these themselves were also the elder's verses of declaration of final liberating knowledge.

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

5. Commentary on the Verses of the Elder Mālukyaputta

399-404. The verses beginning with "Manujassa" are those of the Venerable Elder Mālukyaputta. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, in this arising of a Buddha, was reborn in Sāvattthī as the son of the chief seat-holder of the king of Kosala. His mother was named Mālukyā; by virtue of her, he became known as Mālukyaputta. He, having come of age, because of having the disposition of escape, having abandoned the household life, having gone forth into the going forth of a wandering ascetic, going about, having heard the Teaching in the presence of the Teacher, having gained faith in the Dispensation, having gone forth, doing the work of insight, before long became a possessor of the six higher knowledges. He, out of compassion for his relatives, went to his relatives' family. His relatives, having served him with superior solid and soft food, wishing to entice him with wealth, having set up a great heap of wealth before him, requested: "This wealth is your property; having left the monastic community, looking after children and wife with this wealth, make merit." The elder, transforming their disposition, standing in the sky -

399. For one who lives heedlessly, craving grows like a creeper;
He floats from existence to existence, like a monkey in the forest desiring fruit.
400. Whomever this contemptible craving in the world, this attachment, overcomes;
His sorrows increase, like bīraṇa grass rained upon.
401. Whoever overcomes this contemptible craving in the world, difficult to pass
over;
Sorrows fall from him, like a water drop from a lotus.

402. This I say to you, may you be blessed, as many as are assembled here;
Dig up the root of craving, as one desiring *usīra* digs up *bīraṇa* grass;
Let not *Māra* break you again and again, as a stream breaks a reed.
403. "Practise the Buddha's teaching, let not the moment pass you by;
For those who have missed the moment grieve, consigned to hell.
404. "Negligence is dust, negligence; affected by negligence is dust;
By diligence, by true knowledge, one should draw out the dart from oneself." -

He expounds the Teaching with these six verses.

Therein, "*manujassa*" means of a being. "*Pamattacārino*" means for one who lives heedlessly through negligence, which has the characteristic of the release of mindfulness, neither meditative absorption, nor insight, nor paths and fruits grow. But just as a *māluvā* creeper grows, interweaving and enveloping a tree, for its destruction, so craving grows, arising again and again in dependence on the six doors regarding matter and so on. And as it grows, just as a *māluvā* creeper, having submerged the tree that has become its support, brings it down, so it causes a person subject to craving to fall into the realms of misery. "*So plavatī*" means that person subject to craving floats and runs again and again from existence to existence. Like what? "Like a monkey in the forest desiring fruit" - just as a monkey desiring tree-fruit, running in the forest, seizes one branch of a tree, having released that, seizes another, having released that, another - it never comes to the point where one could say "not having obtained a branch, he sat down"; just so, a person subject to craving, running from existence to existence, never comes to the point where one could say "not having obtained an object, he has reached the non-occurrence of craving."

"Whomever" means whatever person. This craving of the six doors - contemptible by its inferior nature, which has come to the designation "attachment" (*visattikā*) because of carrying away like poison, because of being rooted in poison, because of bearing fruit like poison, because of the enjoyment of poison, because of being spread out among matter and so on, and because of clinging - overcomes, overpowers that person. Just as *bīraṇa* grass, the *bīraṇa* plant, rained upon by the god raining again and again in the forest, grows, so the sorrows rooted in the round of rebirths increase, attain growth. This is the meaning.

"Whoever overcomes this" etc. "Difficult to pass over" means whatever person overcomes, conquers the craving that is difficult to pass over because of the difficulty of surpassing and abandoning it, as described above, from that person the sorrows rooted in the round of rebirths fall away. Just as a drop of water fallen on a lotus, a lotus petal, does not find a footing, so they do not find a footing. This is the meaning.

"This I say to you" means for that reason I say to you. "May you be blessed" means may it be well for you; do not, like a person who follows craving, reach non-existence and harm. This is the meaning. "As many as are assembled here" means however many have gathered together in this place, that many. If one asks, "What do you say?" "Dig up the root of craving" means dig up, utterly destroy with the spade of the knowledge of the path of arahantship the root, the cause, the thicket of mental

defilements beginning with ignorance, of this craving of the six doors. Like what? "As one desiring usīra digs up bīraṇa grass" - just as a man desiring usīra digs up with a great spade the grass called usīra, which is another name for bīraṇa, so dig up its root. This is the meaning. "Let not Māra break you again and again, as a stream breaks a reed" means let not the Māra of mental defilements, the Māra of death, and the Māra who is a young god break you again and again, like a river stream coming with great force breaks a reed grown on the riverbank. This is the meaning.

Therefore, "practise the Buddha's teaching" means practise the word of the Buddha, the Blessed One, spoken beginning with "meditate, monks, do not be negligent"; strive through practice in accordance with the advice. "Let not the moment pass you by" means whoever does not practise the Buddha's teaching, this moment - the moment of a Buddha's arising, the moment of birth in residence in a suitable place, the moment of attaining right view, the moment of non-deficiency of the six sense bases - all this moment passes by that person. Let not that moment pass you by. "Those who have missed the moment" means those who have passed beyond that moment, or those persons whom that moment has passed beyond, they, consigned to hell, having been reborn there, grieve for a long time.

"Negligence is dust" means negligence, which has the characteristic of the release of mindfulness regarding objects such as matter and so on, is heedlessness; and it is dust because of its nature of defilement and because of being mixed with the dust of lust and so on. "Affected by negligence is dust" means whatever dust there is, namely that beginning with lust, all of it is affected by negligence; it arises solely by the power of negligence. "By diligence" means by non-negligence, by the practice of heedfulness. "By true knowledge" means by the true knowledge of the highest path. "One should draw out the dart from oneself" means one should draw out, should abolish the dart of lust and so on lodged in one's own heart.

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

6. Commentary on the Verses of the Elder Sappadāsa

405-410. "Twenty-five" and so on is the verse of the Venerable Elder Sappadāsa. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, was born at Kapilavatthu as the son of the royal chaplain of the Great King Suddhodana; his name was Sappadāsa. He, having come of age, having gained faith at the Teacher's gathering of relatives, having gone forth, not obtaining concentration of mind due to being overpowered by mental defilements, having lived the holy life, being stirred with a sense of urgency, afterwards bringing the knife, having developed wise attention, having attained arahantship, declaring the final liberating knowledge -

405. "Twenty-five years, since I went forth;
Not even for a mere finger-snap, did I attain peace of mind.

406. "Not having gained one-pointedness of mind, distressed by sensual lust;
Having raised my arms, weeping, I went out from the dwelling.

407. "I will bring the knife, what use is life to me?

For how could one like me, having rejected the training, meet death?

408. "Then I, having taken a razor, sat down on a small bed;
The razor was brought up, to cut my own vein.
409. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.
410. "Thereupon my mind was liberated, see the excellence of the Teaching as
Teaching;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled."

He spoke these verses.

Therein, "twenty-five years, since I went forth" means beginning from the time I went forth, these twenty-five years. "Not even for a mere finger-snap, did I attain peace of mind" means I, living the holy life for so long a time, did not obtain peace of mind, composure of mind, even for a mere finger-snap, even for a mere snapping of the fingers, even for a moment.

But thus, not having gained unified focus of mind, therein he states the reason by "distressed by sensual lust." Therein, "distressed" means oppressed; the meaning is overpowered. "Having raised my arms, weeping" means "This exceedingly inappropriate thing is happening here, that I, having gone forth in the Dispensation leading to liberation, am unable to lift myself up from the mire of mental defilements" - thus with face upturned, having raised his arms, weeping. "Went out from the dwelling" means having gone outside from the dwelling where he was living.

To show the intention with which he went out, "I will bring the knife" and so on was stated. Therein, in "I will bring the knife," the word "vā" has the meaning of alternative. By that he includes such modes of death as "I will fall from a tree, or having hanged myself I will die" and so on. "Training" means the training in higher morality. "Paccakkha" means rejecting, giving up. "Paccakkhā" is also a reading; the meaning is "having rejected." "Time" means death. The meaning is: how indeed could one like me die through rejection of the training? For rejection of the training is called death in the Noble One's discipline. As the Blessed One said - "For this is death, monks, whoever, having rejected the training, returns to the lower life." But in the reading "having rejected the training," how indeed could one like me, having rejected the training, die? Rather, one should die while still endowed with the training. Therefore the explanation is: "I will bring the knife, what use is life to me?"

"Then I" means when, being overcome by mental defilements, becoming disenchanted with life due to inability to practise the ascetic duty, then. "Razor" means a sharp razor, or a knife similar to a razor. "I sat down on the small bed" means out of fear of being prevented by others, having entered the inner chamber, I sat down on the small bed. "Parinīta" means brought up; the intention is placed at the throat. "Vein" - they also say "the vein at the throat, the throat-vein, the ring of the throat." "To cut" means to sever.

"Then wise attention arose in me" means thinking "I shall die," I brought the razor up to cut the vein at the throat; thereafter, as he reviewed "Is my morality indeed healthy?", having seen his morality as unbroken, without gaps, and thoroughly pure, rapture arose; for one with a rapturous mind, the body became calm; for one whose body was calm, experiencing spiritual happiness, due to the concentrated state of mind, wise attention arose by means of insight. Or alternatively, "then" means from the bringing of the razor to the throat, when a wound arose, suppressing the arisen feeling, wise attention arose by means of insight. Now, to show the arisen state of the path, fruition, and reviewing knowledge beyond that, "the danger became manifest" and so on was stated. That is just the meaning already stated below.

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

7. Commentary on the Verses of the Elder Kātiyāna

411-416. "Get up" and so on are the verses of the Venerable Elder Kātiyāna. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, in this arising of a Buddha, was reborn in Sāvattthī as the son of a certain brahmin of the Kosiya clan, and received the name Kātiyāna by way of his mother's clan. Having come of age, being a lay friend of the Elder Sāmaññaṅkāṇī, having seen the elder, he went forth. Practising the ascetic duty, at night, thinking "I shall dispel the overpowering of sleep," he ascended the walking path. He, while walking up and down, overpowered by sleep, nodding off, having fallen down, lay down right there on the bare ground. The Teacher, having seen that circumstance of his, having gone there himself, standing in the sky, gave the signal "Kātiyāna." He, having seen the Teacher, having got up, having paid homage, stood there stirred with religious emotion. Then the Teacher, teaching him the Teaching -

- 411. "Get up, sit down, Kātiyāna, do not be given to much sleep, be wakeful;
Let not the King of Death, friend of the heedless, conquer you, the lazy one, as if by deceit.
- 412. "Just as the force of the great ocean, thus birth and ageing overwhelm you;
So make a good island for yourself, for indeed no other shelter for you exists.
- 413. "The Teacher indeed has conquered this path, gone beyond attachment, birth, ageing and fear;
Diligent in the former and latter parts of the night, devote yourself, make your exertion firm.
- 414. "Let go of the former bondages, wearing the double robe, shaven-headed,
eating almsfood;
Do not engage in play and delight, nor in sleep, meditate, Kātiyāna.
- 415. "Meditate, conquer, Kātiyāna, you are skilled in the paths to freedom from bondage;
Having attained the unsurpassed purification, you will attain final nibbāna like a flame by water.
- 416. "The light-maker of slight rays, is bent by the wind like a creeper;

Even so you, not grasping, O kinsman of Indra, shake off Māra;
He, without lust for feelings, should await the time, become cool right here."

He spoke these verses.

Therein, "get up" means rising up from resorting to sleep, make the energy of rising. Since lying down is on the side of idleness, therefore do not sleep. "Sit down" means folding the legs crosswise, directing the body upright, having established mindfulness in front of the face, sit down. "Kātiyāna" - he addresses him by name. "Do not be given to much sleep" means do not be given to much sleep, do not be overpowered by sleep. "Be wakeful" means be awake, be one devoted to wakefulness. "Let not you, the lazy one" means let not the King of Death, friend of the heedless, conquer you who do not devote yourself to wakefulness, you who are lazy, idle - as if by deceit, like a hunter with a trap a deer or a bird - let him not conquer by ageing and disease, let him not overcome, let him not overwhelm. This is the meaning.

"Just as" (seyyathāpi) means "just as" (seyyathā api). "The force of the great ocean" (mahāsamuddavego) means the force of the waves of the great ocean. "Thus" (evan) means just as the force of the waves of the great ocean, rising up again and again, overcomes a person unable to proceed against it, so birth and ageing overpower one overcome by idleness, submerging him again and again. "So make" (so karohi) means so you, Kātiyāna, make for yourself a good island reckoned as the fruition of arahantship, not to be submerged by the four mental floods; produce it in your own continuity. "For indeed no other shelter for you exists" (na hi tāṇaṃ tava vijjateva aññaṃ) - "hi" is an indeclinable particle in the sense of cause. Because apart from that highest fruition, no shelter for you whatsoever is found either here or in the other world, therefore make that good island reckoned as arahantship.

"The Teacher indeed has conquered this path" (satthā hi vijesi maggametan) - that which the many heterodox teachers, being unable to accomplish, by which they were defeated - that very noble path, which is the cause of that good island, gone beyond the fivefold attachment and the fear of birth and so on, having overcome the sons of gods, Māra, and the like, your Teacher conquered and accomplished. Because what belongs to the Teacher is to be attained by a disciple, not to be given away, therefore for the achievement of that, in the first and last watches of the night, being diligent, mindful, and fully aware, devote yourself to exertion, meditation, and make it firm.

"Let go of the former bondages" (purimāni pamañca bandhanāni) means let go of, give up, the former bonds of a householder, the bonds of the types of sensual pleasure, which were bound during the time as a householder; be without expectation regarding them. "Wearing the double robe, shaven-headed with a razor, eating almsfood" (saṅghāṭikhuramuṇḍabhikkhabhojī) means one who wears the double robe, whose head is shaven with a razor, who eats almsfood; this threefold description is a statement of reason for the release from the former bondages and for the pursuit of enjoyment and sleep. Because you live wrapped in the double robe, shaven-headed, subsisting on almsfood, therefore the pursuit of sensual happiness and the pursuit of enjoyment and sleep are not fitting for you; therefore let go of the former bondages, and do not pursue enjoyment and sleep - this is the explanation. "Meditate" (jhāyā) means meditate, devote yourself to meditation on a single object.

But showing that while devoting oneself to that, one should devote oneself to meditation on the characteristics, by which meditative absorption, while meditating, mental defilements are altogether conquered, he said "meditate, conquer." "You are skilled in the paths to freedom from bondage" (yogakkhemapathesu kovidosi) means you are skilled and adept in the qualities conducive to enlightenment, which are the paths to Nibbāna, which is secure from the four mental bonds; therefore, arousing zeal in meditation, having attained, having reached the unsurpassed, without anything higher, purification, Nibbāna, and arahantship, you will attain final nibbāna. "Like a flame by water" (vārināva joti) means he will attain final nibbāna by the descent of the rain of the noble path, just as a mass of fire by the descent of a great shower of water.

"Light-maker" (pajjotakaro) means a lamp, one that makes light. "Of slight rays" (parittaraṃso) means of small flame. "Is bent" (vinamyate) means is bent down, is removed. "Like a creeper" (latāvā) means like a vine. This is what is meant - Just as a lamp of slight rays and dim radiance due to deficiency of conditions such as the wick and so on, or a small creeper, is scattered and destroyed by the wind, even so you too. Because of being of the Kosiya clan, "O kinsman of Indra" (indasagotta) means one of the same clan as Indra. Not grasping Māra, by not turning back under his control and by non-clinging, shake off, scatter, and destroy him. But thus destroying, you, with desire and lust gone regarding all feelings that are felt, right here in this very individual existence, become cool through the absence of the disturbance and fever of all mental defilements, quenched, await the time of your own final nibbāna. Thus, when the Teacher had given the teaching leading to Nibbāna without residue of clinging, the elder, at the conclusion of the teaching, having developed insight, attained arahantship. But having attained arahantship, he spoke these verses in the very manner taught by the Teacher. Those very verses became the elder's declaration of the final liberating knowledge as well.

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

8. Commentary on the Verses of the Elder Migajāla

417-422. "Well expounded" and so on is the verse of the Venerable Elder Migajāla. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in this arising of a Buddha, was reborn as the son of Visākhā the great female lay follower at Sāvattthī. His name was Migajāla. He, having gone to the monastery, having gained faith through repeatedly hearing the Teaching, having gone forth, having developed insight, having attained arahantship, declaring the final liberating knowledge -

- 417. "Well expounded by the one with vision, by the Buddha, kinsman of the sun;
Gone beyond all fetters, destroyer of the entire round of rebirths.
- 418. "Leading to liberation, crossing over, drying up the root of craving;
Having cut off the slaughter-house, the root of poison, it causes one to reach peace.
- 419. "For the breaking of the root of not knowing, the destroyer of the machine of action;

In the possession of consciousnesses, the striker with the thunderbolt of knowledge.

420. "The informer of feelings, the liberator from clinging;
Observing existence with knowledge as if it were a pit of embers.
421. "Of great flavour, very profound, warding off ageing and death;
The noble eightfold path, alleviating suffering, secure.
422. "Having known action as action, and result as result;
Of phenomena arisen through dependent origination, seeing according to the light of insight;
Going to great security, peaceful, auspicious at the final goal." He spoke these verses.

Therein, "well expounded" means well taught; the meaning is taught by way of elucidating as they really are the matters pertaining to the present life, pertaining to the future life, and pertaining to the ultimate goal, in accordance with the disposition of those amenable to instruction. Or alternatively, "well expounded" means rightly taught; the meaning is spoken by way of proclaiming without distortion the round of continuity and the cessation of continuity and the causes of both - thus "well proclaimed." "By the one with vision" means by the one with vision through these five eyes: the physical eye, the divine eye, the eye of wisdom, the Buddha-eye, and the all-seeing eye. "By the Buddha" means by the omniscient Buddha. "Kinsman of the sun" means of the solar clan. For in the world the warrior lineage is twofold - the solar lineage and the lunar lineage. Therein, the solar lineage should be understood as the lineage of King Okkāka. Because of having been born from that, the Sākiyans are of the solar clan; thus the Blessed One is called "Kinsman of the Sun." Or alternatively, the Blessed One is the Kinsman of the Sun as a kinsman of the sun; and this meaning has been stated below already. "Gone beyond all fetters" because of the state of having transcended all fetters beginning with the mental fetter of sensual lust; for that very reason "destroyer of the entire round of rebirths" because of the destroying, the demolishing of the rounds of defilement, action, and result; "leading to liberation" because of leading out from the wandering in the round of rebirths; "crossing over" in the sense of crossing over from the great flood of saṃsāra; "drying up the root of craving" because it dries up and makes wither ignorance and unwise attention, which are the root of all cravings beginning with sensual craving; "the root of poison" because of being the cause of the poison of suffering through the destruction of the penetration of even the three feelings; "the slaughter-house" because of being the ground for the arising of disaster for beings - having cut off and completely destroyed action or defilement, it causes one to reach peace, Nibbāna.

The root of not knowing is unwise attention and the mental corruptions, for it has been said "from the origin of mental corruptions is the origin of ignorance"; for the breaking of that, for the purpose of shattering with diamond-like knowledge. Or alternatively, because of the statement beginning with "with ignorance as condition, activities," "not knowing is the root of this" - thus "having not knowing as its root" is the wheel of existence; the connection is that it was taught for the purpose of splitting that with the diamond of path knowledge. "Destroyer of the mechanism of

action" means the destruction of the mechanism of individual existence constructed by action. "In the possession of consciousnesses" means the remainder of the expression is "at hand for the seizing of consciousness by one's own respective action in sensual existence and so on." For indeed, in each and every existence, when conception is grasped, the consciousnesses dependent on those respective existences are also already grasped. "The striker with the thunderbolt of knowledge" means the falling of the thunderbolt of knowledge; having let fall the thunderbolt of knowledge, one who splits them asunder. For the supramundane state, when arising, arises as that which breaks the consciousnesses deserving to arise in the seventh existence and so on.

"The informer regarding feelings" means the one who declares as they really are the three feelings beginning with pleasure, in succession, by way of suffering, a dart, and impermanence. "The releaser from clinging" means the one who liberates the continuity of consciousness from the four kinds of clinging beginning with clinging to sensual pleasures. "Observing existence with knowledge as if it were a pit of embers" means the one who shows by direct experience through path knowledge the ninefold existence beginning with sensual existence as if it were a pit of embers more than a man's height deep, because of being ablaze with the eleven fires.

Of great flavour in the sense of producing insatiable delight because of its peaceful and sublime nature; or of great flavour because of the greatness of its task by way of full understanding and so on, and because of the great achievement by way of the fruit of asceticism; very profound because of being difficult to plunge into for those who have not accumulated the requisites, and because of being impossible to find a footing in; warding off ageing and death, preventing ageing and death by turning back the production of future existence. Now, showing in its own form the teaching endowed with the aforesaid special qualities, having said "noble, eightfold," and in order to make clear some further qualities of it, he said beginning with "alleviating suffering, secure." Its meaning is - Noble in the sense of purity; eightfold because of the combination of the eight factors beginning with right view; a path in the sense of seeking Nibbāna; alleviating suffering in the sense of the appeasement of the entire suffering of the round of rebirths; secure in the sense of security.

Just as in outside doctrines, because of not having been proclaimed by a Perfectly Enlightened One, there could be illusion regarding the result of action - thus without distorting, having known action as action and result as result among dependently arisen phenomena, in dependently arisen states, because of knowing through preliminary knowledge, by the dispelling of the graspings of eternalism and annihilationism, the seeing of the light as it really is, the seeing of the corresponding supramundane light of knowledge. "Going to great security" means because of being untroubled by anyone, towards anyone, at any time, it goes to the great security of Nibbāna and causes beings to go there; "peaceful" because of the appeasement of the disturbance and fever of all mental defilements; "auspicious at the final goal" because of leading to the unshakeable liberation of mind and to the Nibbāna element without residue of clinging - "well expounded by the one with vision" is the explanation.

Thus the elder, praising the noble teaching by various methods, made known by way of an indirect reference that he himself had attained that teaching.

9. Commentary on the Verses of the Elder Jenta, the Son of the Royal Chaplain

423-428. The verses beginning with "Intoxicated with the vanity of birth" are the verses of the Venerable Elder Jenta. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, in this arising of a Buddha, was reborn in Sāvattthī as the son of the chaplain of the king of Kosala. His name was Jenta. He, having come of age, intoxicated with the vanity of birth and with the vanity of wealth, supremacy, and appearance, scorning others, not showing esteem even to those worthy of respect, stubborn in conceit, wandered about. One day, having seen the Teacher surrounded by a great assembly expounding the Teaching, while approaching, "If the ascetic Gotama addresses me first, I too will address him; if not, I will not address him" - having given rise to this thought, having approached and standing there, when the Blessed One did not address him first, he too, out of conceit, not addressing him, showed the appearance of departing. Him the Blessed One -

"Conceit is not good, brahmin, for one who has a purpose here, brahmin;
Whatever purpose you came for, that indeed one should cultivate."

He addressed her in verse. He, thinking "The ascetic Gotama knows my mind," with deep faith, having fallen at the Blessed One's feet with his head, having made the supreme act of reverence -

"Towards whom should one not have conceit, towards whom should one be respectful;
Who should be esteemed by him, who should be well honoured by him?"

He asked. To him the Blessed One -

"Towards mother and father too, and also towards the elder brother;
Towards the teacher as the fourth, and towards ascetics and brahmins.

"Towards them one should not show conceit, towards them one should be respectful;
They should be esteemed by him, they should be well honoured by him.

"The Worthy Ones who have become cool, who have done their task, without mental corruptions;
Having abandoned conceit, not obstinate, one should pay homage to them, the unsurpassed."

Answering the question, he expounded the Teaching. He, having become a stream-enterer through that teaching, having gone forth, doing the work of insight, having attained arahantship, declaring final liberating knowledge by way of praising his own practice -

423. "Intoxicated with the vanity of birth, and with wealth and supremacy;
With form, beauty and appearance, intoxicated with vanity I wandered.

424. "I did not imagine anyone equal to myself, nor exceeding;

A fool destroyed by arrogance, very stiff, with banner raised.

425. "Neither mother nor father, nor others held in esteem as venerable;
I saluted no one, stubborn in pride, disrespectful.
426. "Having seen the guide, the highest, the excellent best among charioteers;
Shining like the sun, honoured by the community of monks.
427. "Having abandoned conceit and vanity, with a clear mind;
With my head I saluted the highest of all beings.
428. "Arrogance and inferiority complex, have been abandoned, well uprooted;
The conceit 'I am' is cut off, all discriminations of conceit are destroyed."

He spoke these verses.

Therein, "intoxicated with the vanity of birth" - the explanation is: I, born in a noble brahmin family, intoxicated with family conceit thinking "there is no other well-born on both sides like me," stubborn in pride, I wandered. "And with wealth and supremacy" - the explanation is: intoxicated with the vanity arisen dependent on the accomplishment of wealth and the accomplishment of supremacy, with wealth and lordship as the cause, I wandered. "With form, beauty and appearance" - form means the achievement of height and girth; beauty means the achievement of complexion such as fair and dark skin; appearance means the beauty of major and minor limbs. Here too the explanation should be understood by the method stated. "Intoxicated with vanity" means intoxicated also with another vanity besides the kind stated.

"I did not imagine anyone equal to myself" - I did not imagine, I did not think of anyone equal to myself, similar, the same in birth and so on, or exceeding; I did not even think of one equal to me, let alone superior - this is the intention. "A fool destroyed by arrogance" - I was a fool; because of that foolishness, one whose wholesome conduct was ruined and destroyed by arrogance; for that very reason very stiff, with banner raised - because of obstinacy, through the non-performance of humble respect even towards those worthy of veneration, exceedingly obstinate, one whose banner of not bowing down had arisen, with the banner of conceit raised.

To make the very meaning stated more obvious, "mother" and so on was said. Therein, "others" means the eldest brother and so on, and ascetics and brahmins. "Held in esteem as venerable" means authorised as venerable, worthy of the place of a teacher. "Disrespectful" means devoid of regard.

"Having seen the guide, the highest" - thus being stubborn in pride and wandering about, the guide because of guiding those amenable to instruction through benefits pertaining to the present life, the future life, and the highest good, and because of the state of being a leader through his self-born nature. The highest because of the state of being supreme in the world with its gods through virtues such as morality and so on. The excellent best among charioteers because of taming persons to be tamed with absolute mastery, exceedingly the highest, shining like the sun with the radiance of the fathom-wide halo and so on, illuminating, honoured by the community of monks, expounding the Teaching, having seen the Teacher, the highest of all beings,

threatened by the power of the Buddha, having abandoned and given up the conceit occurring as "I alone am the best, others are inferior" and the vanity of wealth and other vanities, with a clear mind, I saluted with my head - this is the explanation. But how did this one, being stubborn in pride, abandon conceit merely by seeing the Teacher? But this should not be seen thus. He did not abandon conceit merely by seeing the Teacher; but he abandoned conceit through the teaching beginning with "Conceit is not good, brahmin." With reference to that it was said "Having abandoned conceit and vanity, with a clear mind, with my head I saluted." And "with a clear mind" should be seen as an instrumental expression in the sense of indicating a state.

The conceit that occurs as "I alone am the foremost" is arrogance. The conceit of one who regards others as inferior, thinking "These, however, are low" - they call "inferiority complex." But the conceit that occurs in one who, having surpassed others, regards oneself as superior, thinking "I am superior" - this conceit of superiority is arrogance. The conceit of inferiority that occurs as "I am inferior" is inferiority complex. "Abandoned and well uprooted" means having been abandoned by the lower paths, they were well eradicated by the highest path. "The conceit 'I am'" means the conceit that occurs regarding the aggregates by way of grasping them as "I," thinking "this I am." "All" means not only arrogance, inferiority complex and the conceit "I am," but also the conceit of superiority regarding what is superior and so on, the ninefold, and by internal subdivision the manifold - all discriminations of conceit, all portions of conceit, are destroyed, eradicated by the highest path.

The commentary on the verses of the Elder Jenta, the Son of the Royal Chaplain, is concluded.

10. Commentary on the Verses of the Elder Sumana

429-434. "When newly gone forth" and so on is the verse of the Venerable Elder Sumana. 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 garland-maker's family, having attained discretion, one day, having seen the Blessed One Sikhī, with a gladdened mind, made an offering with jasmine flowers. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in the house of a certain lay follower. And that lay follower was the Venerable Elder Anuruddha's attendant. And his children born one after another before that had died. Therefore he produced the thought "If I now obtain one son, I shall give him the going forth in the presence of the noble Elder Anuruddha." And he, having been born after the elapse of ten months, being healthy indeed, growing up gradually, became seven years old; his father gave him the going forth in the presence of the elder. He, having gone forth, thereupon because his knowledge was fully matured, doing the work of insight, before long, having become a possessor of the six higher knowledges, attending upon the elder, thinking "I shall bring drinking water," having taken a pot, went by supernormal power to Lake Anotatta. Then a certain serpent king of wrong view, concealing Lake Anotatta, having encircled it seven times with his coils, having made a great hood above, does not give Sumana the opportunity to take drinking water. Sumana, having assumed the form of a garuḷa, having overcome that serpent king, having taken the drinking water, goes

through the sky towards the elder's dwelling place. The Teacher, seated in Jeta's Grove, having seen him going thus, having addressed the General of the Dhamma, spoke of his virtues with four verses beginning with "Sāriputta, see this." Then the Elder Sumana -

429. "When newly gone forth, seven years old by birth;
Having overcome by supernormal power, the serpent king of great
supernormal power.
430. "Water for my preceptor, from Anotatta, the great lake;
I was bringing from there when, having seen me, the Teacher said this.
431. "Sāriputta, see this boy coming;
Having taken a water-pot, internally well concentrated.
432. "With pleasing conduct, of good deportment;
The novice of Anuruddha, confident in supernormal power.
433. "A thoroughbred by a thoroughbred, well-trained by a good one;
Disciplined by Anuruddha, trained by one who has done his task.
434. "He, having attained the supreme peace, having realised the unshakable;
That novice Sumana wishes 'May they not know me'."

He spoke six verses by way of a declaration of final liberating knowledge.

Therein, from the beginning, two verses were spoken by the Elder Sumana himself, the other four were spoken by the Teacher praising him. Having combined all of them together, the Elder Sumana afterwards spoke them by way of a declaration of final liberating knowledge. Therein, "pannaginda" means the king of serpents. "Tato" means there; when newly gone forth, seven years old by birth, having overcome the king of serpents of great supernormal power by the power of supernormal power, I was bringing drinking water from Lake Anotatta for my preceptor - at that time, is the meaning.

With reference to me, my Teacher said this; showing that, he said beginning with "Sāriputta, look at this." "Internally well-concentrated" means well concentrated through the concentration of the highest fruition, which has become internal as its domain.

"With pleasing conduct" means with the conduct of good behaviour that brings confidence to those who see; this is an instrumental expression used in the instrumental sense. "Of good deportment" means one accomplished in deportment. Or "with pleasing conduct" is an instrumental expression in the sense of indicating a state. The state of an ascetic is asceticism; the meaning is asceticism. One who moves, who proceeds for that purpose, is a novice, a novice under instruction. "And confident in supernormal power" means experienced and well skilled even in supernormal power. "By a thoroughbred" means by a thoroughbred person. Because of accomplishing one's own welfare and the welfare of others, by the good Anuruddha

who has done his task, he is well an accomplisher of the welfare of both; or well trained as a thoroughbred, tamed. Disciplined by the highest true knowledge, trained by being brought to the state of one beyond training - this is the meaning.

That novice Sumana, having attained the supreme peace, Nibbāna, having achieved it through the achievement of the highest path, having realised it, having made it self-witnessed, the unshakable fruition of arahantship - because of having reached the highest degree of the quality of having few wishes, "may they not know me" means he wishes, he desires that no one at all should know him as "this one has eliminated the mental corruptions" or as "a possessor of the six higher knowledges."

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

11. Commentary on the Verses of the Elder Nhātakamuni

435-440. The verses beginning with "Afflicted by wind disease" are of the Venerable Nhātakamuni. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, in this arising of a Buddha, having been reborn in a brahmin family in Rājagaha, having come of age, having attained accomplishment in the arts and sciences and so on, became known as "Nhātaka" through the connection with the characteristic of one who has bathed. He, having gone forth into the going forth as a hermit, dwelling in a forest haunt at a place measuring three yojanas from Rājagaha, sustaining himself on wild rice, tending the fire. The Teacher, having seen the decisive support for arahantship blazing within his heart like a lamp inside a pot, went to the hermitage. He, having seen the Blessed One, full of mirth, offered food according to his own manner of preparation. The Blessed One consumed that. Having given thus for three days, on the fourth day he said: "Blessed One, you are supremely delicate, how do you sustain yourself with this food?" The Teacher expounded the Teaching to him, making known the virtue of noble contentment. The hermit, having heard that, having become a stream-enterer, having gone forth, attained arahantship. The Blessed One, having established him in arahantship, departed. But he, dwelling right there, was afterwards troubled by an illness caused by the wind humour. The Teacher, having gone there, asking about his dwelling by way of friendly welcome -

435. "You are afflicted by wind disease, dwelling in the forest grove;
In a miserable place with scarce alms-resort, monk, what will you do?" He spoke a verse. Then the Elder -
436. "With extensive rapture and happiness, having pervaded the body;
Even enduring rough conditions, I will dwell in the forest.
437. "Developing the seven factors of enlightenment, the faculties and powers;
Accomplished in the fineness of meditative absorption, I shall dwell without mental corruptions.
438. "Free from mental defilements, with pure mind, undisturbed;
Repeatedly reviewing, I shall dwell without mental corruptions.
439. "Internally and externally, whatever mental corruptions existed in me;
All without remainder have been cut off, and they will not arise again.

440. "The five aggregates are fully understood, they remain with their roots cut off; The elimination of suffering has been attained, there is now no more rebirth."

With these remaining verses he declared his own abiding to the Teacher.

Therein, "accomplished in the fineness of meditative absorption" means endowed with the subtle state of meditative absorption. "The subtle of meditative absorption" means the immaterial meditative absorption; therefore it is said "one who has attained the eight meditative attainments." By that he shows his own state of being liberated in both ways. Others, however, say - "By 'fineness' the training in higher wisdom regarding the highest path and fruition is intended; thereupon, by the inclusion of meditative absorption, he makes clear his own state of being liberated in both ways." "Free from mental defilements" means liberated from all mental defilements through liberation by cessation; for that very reason "with pure consciousness"; "undisturbed" because of the state of undisturbed thought; by all three terms he speaks of the consciousness of the fruition of arahantship alone. The remainder is the same as the method stated below. And this itself was the elder's declaration of final liberating knowledge.

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

12. Commentary on the Verses of the Elder Brahmaddatta

441-446. "Without wrath" and so on is the verse of the Venerable Elder Brahmaddatta. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, in this arising of a Buddha, was reborn in Sāvattihī as the son of the king of Kosala. His name was Brahmaddatta. He, having come of age, having seen the majestic power of the Buddha at the great festival at Jeta's Grove, having gained faith, having gone forth, doing the work of insight, became a possessor of the six higher knowledges together with the analytical knowledges. One day, a certain brahmin reviled him as he was walking for almsfood in the city. The elder, even having heard that, remained silent and continued walking for almsfood just the same; the brahmin reviled him yet again. The people said of him, even though he was being reviled thus, "This elder does not say anything." Having heard that, the elder, expounding the Teaching to those people -

441. "From where would wrath come to one without wrath, to one tamed, living righteously;
To one completely liberated through final knowledge, to one at peace, to such a one.
442. "For that very one it is worse, who becomes angry in return at one who is angry;
Not becoming angry in return at one who is angry, one wins a battle hard to win.
443. "One practises for the welfare of both, of oneself and of the other;
Knowing the other to be enraged, one who is mindful becomes calm.
444. "Him who treats both, oneself and the other;
People think 'he is a fool' - those who are unskilled in the Teaching.

445. "If wrath should arise in you, reflect on the simile of the saw;
If craving for flavour should arise, remember the simile of the son's flesh.
446. "If your mind runs towards sensual pleasures and existences,
Quickly restrain it with mindfulness, like a bad beast that eats corn."

He spoke these verses.

Therein, "without wrath" means one devoid of wrath, one whose wrath has been utterly cut off by the path. "From where would wrath come" means from where indeed, for what reason, could wrath arise? There is no cause for its arising - this is the meaning. "To one tamed" means one tamed by the highest self-control, by the taming of the highest path. "Living righteously" means one who, having entirely abandoned bodily unrighteousness and so on, lives righteously by way of bodily righteousness and so on, one who conducts himself properly with full awareness of the sevenfold kind. "Completely liberated through final knowledge" means having perfectly understood, having known the phenomena that should be directly known and so on, one who is freed from all mental corruptions. For that very reason, one at peace through the appeasement of the disturbance and fever of all mental defilements. "Such a one" - through the attainment of the characteristic of such-likeness towards desirable things and so on, such a one who has eliminated the mental corruptions - "from where would wrath come?" - by way of an indirect reference, the elder, having stated the absence of wrath in himself and the reasons for it, now expounding the Teaching by showing the danger in wrath and the benefit in non-wrath, said beginning with "for that very one." Therein, "who becomes angry in return at one who is angry" means whatever person becomes angry in return at a person who is angry and enraged towards oneself - for that very one, by that becoming angry in return, reviling back, striking back, and so on, it is worse, in this world by way of the reproach of the wise and so on, in the world beyond by way of the suffering of hell and so on - it becomes more unfortunate, more unwholesome. But that evil comes to one who is not angry through another's anger - there is nothing at all to be said about that. Some, however, explain the meaning as "whoever becomes angry towards one who is not angry, towards one who has been angered in return." "Not becoming angry in return at one who is angry" means whoever, knowing an angry person as "this one is angry, overcome by wrath," does not become angry in return but is patient - he conquers the battle against mental defilements, which is hard to win. And it is not only his victory in the battle against mental defilements, but also the practice beneficial to both - showing this, he said "one practises for the welfare of both, etc. becomes calm." Whoever, knowing another person who is enraged and angry as "overcome by wrath," extending friendliness towards him or looking on with equanimity, being mindful and fully aware, becomes calm, is patient, and does not oppose. "Of oneself and of the other" means he practises for the welfare and benefit of both, bringing happiness in both worlds.

"Him who treats both" means that person who treats, who is patient, healing the disease of wrath of both, that is, of the two, of oneself and of the other - whatever people are unskilled in the teaching, in the noble conduct teaching, those foolish ones

think "This one is a fool who does nothing to the one reviling him and striking him" - the intention is that this is their unwise imagining. Some also read "tikicchana," the meaning being "having the intrinsic nature of healing."

Having heard the Teaching being thus spoken by the elder, the reviling brahmin, being agitated and with a gladdened mind, having asked forgiveness of the elder, went forth in his very presence. The elder, giving him a meditation subject, thinking "The development of friendliness is suitable for this one," having given the meditation subject of friendliness, showing the method of reviewing and so on regarding the prepossession of wrath and so on, said beginning with "If there should arise in you." Therein, "if there should arise in you" means if, for you who are devoting yourself to the meditation subject, wrath through long familiarity in dependence on some person should arise, for its appeasement -

"Even if, monks, thieves of low behaviour were to cut off your limbs one by one with a two-handled saw, whoever would defile his mind on that account, he is not one who follows my teaching" -

Reflect on the exhortation of the simile of the saw spoken by the Teacher. "If craving for flavour should arise" means if craving, longing, for flavours of the various kinds beginning with sweet should arise in you, for its appeasement -

"A wife and husband ate the flesh of their son only for the purpose of crossing over the wilderness, not out of craving for flavour; thus even a son of good family who has gone forth uses almsfood, etc. and comfortable dwelling" -

Remember, recollect the exhortation of the simile of the son's flesh thus spoken.

"If your mind runs" means if, for you who are unwisely attending, your mind runs, moves along, hastens towards sensual pleasures, towards the five types of sensual pleasure by way of desire and lust, and towards existences, towards existences beginning with sensual existence, by way of longing for existence. "Quickly restrain it with mindfulness, like a bad beast that eats corn" means not allowing it to run thus, just as a man, having tied a corn-eating, crop-devouring bad beast, a wicked ox, to a post with a string, keeps it under his own control, so, binding with the string of mindfulness to the post of right concentration, quickly, swiftly indeed restrain it; tame it so that through the departure of mental defilements there is freedom from agitation. Some, however, say "The elder, being still a worldling, enduring the reviling, making known the noble qualities to those people, having expounded the Teaching, afterwards exhorting himself with two verses, having developed insight, having attained arahantship, declaring the final liberating knowledge, spoke these very verses."

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

13. Commentary on the Verses of the Elder Sirimaṇḍa

447-452. The verses beginning with "What is covered rains upon" are of the Venerable Elder Sirimaṇḍa. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, in this arising of a Buddha, having been reborn in a brahmin family at Saṃsumāragira, having received the name Sirimaṇḍa, having come of age, while the

Blessed One was dwelling in the Bhesakalā Grove, having approached the Teacher, having heard the Teaching, having gained faith, having gone forth, having obtained full ordination, practising the ascetic duty, on a certain Observance day, seated at the place for the recitation of the Pātimokkha, at the conclusion of the recitation of the origin, reflecting upon the meaning of the Pāḷi text "for having revealed it, there is comfort for him," one who has committed an offence, not revealing it, concealing it, commits offences again and again; therefore there is no comfort for him; but for one who, having revealed it, makes amends according to the Teaching, there is comfort - having attended to this meaning in mind, thinking "Oh, the Teacher's Dispensation is well purified!" having gained confidence, having suppressed the joy thus arisen, having developed insight, having attained arahantship, having reviewed his own practice, with a gladdened mind, giving exhortation to the monks -

447. "What is covered rains upon, what is opened does not rain upon;
Therefore open what is covered, thus it will not rain upon that.
448. "By death is the world afflicted, by ageing is it surrounded;
By the dart of craving is it overcome, by desire is it always fuming.
449. "By death is the world afflicted, and fenced in by ageing;
Without shelter, it is always destroyed, like a thief who has received the rod.
450. "Like approaching masses of fire, death, illness, and ageing, these three;
There is no power to confront them, there is no speed to flee.
451. "One should make the day not in vain, whether with little or with much;
Whatever night one passes, by that much is one's life diminished.
452. "Whether walking or standing, or seated or lying down;
The final night approaches, this is not the time for you to be negligent."

He spoke these verses.

Therein, "covered" means concealed, as it really is, not opened, not made known - misconduct. "Rains upon" means it rains exceedingly both the rain of offences and the rain of mental defilements. For the concealing of an offence, through the state of being shameless and so on, is just such; by concealing, one would commit yet again such an offence or one even more wicked than that, differently from before - thus concealing has been stated as the cause of raining. "Opened" means made known, not concealed. "Does not rain upon" - here "ati" is merely a prefix; the meaning is "does not rain." And the non-raining here should be understood by the reverse of what has been stated, because of the purification of the continuity of consciousness. "Therefore" refers back to the meaning already stated as being the reason: because of the excessive raining of the rain of offences and so on upon the covered misconduct, and because of the non-raining upon what is opened - this is the meaning. "Open what is covered" means even when the intention to conceal has arisen due to the state of being a worldling, not following that, one should open it, one should reveal it, one should make amends according to the Teaching. "Thus"

means by opening, by practice according to the Teaching. "That" means that covered misconduct. "Does not rain upon" means the rain of offences and the rain of mental defilements does not rain; the meaning is it establishes the person in the pure end.

Now, showing the ground for spiritual urgency as the reason for "one should definitely and quickly purify oneself, diligence should be practised," he said beginning with "by death is the world afflicted." Therein, "by death is the world afflicted" means this entire world of beings, like a thief by an executioner of robbers, is struck by death, by dying, which casts down into the entire round of rebirths; it is not released from its hand. "Surrounded by ageing" means this world, from arising onwards, is surrounded, overwhelmed by ageing whose function is bringing towards death; the meaning is not freed from the grip of ageing. "Overcome by the dart of craving" means overcome by the dart reckoned as craving, having the characteristic of clinging, plunged into the interior of the heart, like an arrow-blade dipped in poison sunk within the body. For craving is called a "dart" because of generating affliction, because of piercing within, and because of being difficult to extract. "Fuming with desire" means tormented by desire having the characteristic of longing for objects. For a person desiring that object, whether obtaining or not obtaining the desired object, is scorched by that very desire having the characteristic of burning, and has reached a fever of passion. "Always" means at all times, and this term should be connected in all terms.

"Fenced in by ageing" means not only afflicted by death alone, but also fenced in by ageing. Hemmed in by ageing, fenced in by the wall of ageing; the meaning is one does not pass beyond it. "Without shelter, it is always destroyed" means having become without shelter, without refuge, one is always destroyed, afflicted by ageing and death. Like what? "Like a thief who has received the rod" - just as a thief, a robber, having committed an offence, condemned, without shelter, is destroyed by the king's command, so this world by ageing and death - thus it shows.

"Like approaching masses of fire" means just as when a great forest is burning, great masses of fire overwhelming it - so death, illness, and ageing, these three, as masses of fire in the sense of burning, come overwhelming this world of beings; but there is no power, no effort for this world to be competent to confront them, to overcome them; there is no speed to flee as they rush forward, as they overwhelm. Where they do not overcome, even to show one's back and flee from there, this world has no speed of legs. Thus, being unable by oneself, when the threefold powerful enemy, against whom no remedy can be made by means such as magic and so on, is constantly present - what should be done? "One should make the day not in vain, whether with little or with much" means one should make the day not in vain, not barren, by insight attention practised with little - at least for even the time it takes to milk a cow - or with much - practised for the whole day and night; because whatever night one passes, by that much is one's life diminished - this being passes whatever night, destroys it, spends it, and by that much, diminished by that, the life of that being becomes less. By this it shows that the passing of a night is indeed the passing of life, its non-returning. Therefore he said -

"From the first night that a young man dwells in the womb;
Having arisen, he goes on, and going does not turn back."

Not only by way of nights, but also by way of postures should the passing of life be considered - thus he said beginning with "walking." "Walking" means for one who is going. "Standing" means for one who is maintaining the standing posture. "Or seated or lying down" means for one who is seated or for one who is lying down; the meaning is for one who is sitting or for one who is reclining. Some also read "āsīdana"; therein, the accusative case should be understood as used in the genitive sense. "The final night approaches" means the night accompanied by the final consciousness approaches; and the mention of night here is merely the heading of the teaching. Among walking and so on, for one endowed with whatever posture, it is just the final time; therefore the moments of posture go on having spent his life; therefore this is not the time for you to be negligent, this is not the time for you to fall into heedlessness, because it is unknown that "at such and such a time death does not occur." For it is said -

"Signless and unknown is the life of mortals here;
Difficult and small, and that is bound with suffering."

Therefore, having thus exhorted oneself, the intention is that one who is diligent should pursue the three trainings.

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

14. Commentary on the Verses of the Elder Sabbakāmi

453-458. The verses of the Venerable Elder Sabbakāmi beginning with "Two-footed." What is the origin? This one, it is said, having seen a certain elder who, having purified a schism that had arisen in the Dispensation of the Blessed One Padumuttara, was restoring things to their original state, having established the aspiration "May I too in the future be able to purify a schism in the Dispensation of a certain Buddha and restore things to their original state," having performed meritorious deeds conforming with that, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, while the Blessed One had not yet attained final Nibbāna, having been reborn in a family of the warrior caste in Vesālī, having received the name "Sabbakāmi," having come of age, having been caused by his relatives to take a wife, being disgusted with the household life because of having the disposition of escape, having gone forth in the presence of the treasurer of the Teaching, practising the ascetic duty, having gone to Vesālī together with his preceptor, he went to the house of his relatives. There his former wife, distressed by separation from her husband, thin, discoloured, unadorned, wearing soiled garments, having paid homage to him, weeping, stood to one side. Having seen her, as the elder was setting up friendliness preceded by compassion, a mental defilement suddenly arose through the influence of unwise attention regarding a previously experienced object.

He, like a thoroughbred struck by whips, with a sense of urgency arisen, at that very moment having gone to a cemetery, having taken up the sign of foulness, having made the meditative absorption attained there the foundation, having developed insight, attained arahantship. Then his father-in-law, taking his adorned and prepared

daughter, with a great retinue, wishing to cause him to leave the Order, went to the monastery. The elder, having known her intention, making known his state of dispassion towards sensual pleasures and his being untainted everywhere -

453. "This two-footed one is impure, foul-smelling, it carries about;
Full of various corpses, oozing here and there.
454. "Like a deer hidden by a trap, like a fish by a hook;
Like a monkey by bird-lime, they afflict the worldling.
455. "Forms, sounds, flavours, odours, tangible objects and delightful things;
These five types of sensual pleasure are seen in the form of a woman.
456. "Those worldlings with attached minds who associate with these women;
They increase the terrible cemetery, they accumulate rebirth.
457. "Whoever avoids these, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world.
458. "Having seen the danger in sensual pleasures, having seen security in
renunciation;
Escaped from all sensual pleasures, the elimination of mental corruptions has
been attained by me." -

He spoke these verses.

Therein, "two-footed" - although the bodies of footless creatures and so on are also impure, yet it was said thus by way of the subject matter, or by way of the superior delimitation. Or because other bodies, though impure, are prepared with salt, sour flavourings and so on and brought even as food for human beings, but the human body is not so; therefore, showing its state of being more impure in its intrinsic nature, he said "two-footed." "This" was said with reference to the form of the woman who was present at that time. "Impure" means impure indeed; the meaning is that there is nothing whatsoever pure herein. "Foul-smelling, it carries about" means being foul-smelling, having been prepared with the odours of flowers and so on, it is carried about. "Full of various corpses" means filled with corpse-matter of many kinds beginning with head hair and so on. "Oozing here and there" - even for those who strive to conceal its loathsome nature with the odours of flowers and so on, rendering that effort fruitless, through the nine doors spittle, mucus and so on, and through the pores of the skin sweat and dirt - the connection is "it is carried about indeed oozing."

Showing that although this body is thus loathsome, it deceives blind worldlings with its own beauty and so on, just as a trap and so on deceive deer and so on, he said beginning with "a deer." Therein, "a deer hidden by a trap" means like a hunter who, having concealed and hidden a trap consisting of a snare, a net, and so on, catches a deer. For the word "like" (iva) which is to be stated should be brought here too and connected. "A fish by a hook" means like a fisherman who catches a fish with a hook baited with food. "A monkey by bird-lime" means they afflict blind worldlings, deceiving them like a deer-hunter who catches a monkey with monkey bird-lime placed on trees, rocks, and so on.

But who afflicts them? He said: "Forms, sounds" and so on. For the five portions of sensual pleasure beginning with forms, especially depending on objects of a different nature, delighting the minds of blind worldlings who are beset by unwise attention through the decisive support of illusion, because of being a basis of mental defilements and because of bringing harm, they are indeed said to afflict them. Therefore it was said "forms, sounds" etc. "are seen in the form of a woman."

And the mention of woman here should be understood as made on account of the subject matter. Therefore he said "those who associate with these" and so on. Its meaning is - those worldlings who, with attached minds, with minds overpowered by lust, associate with these women with the perception of them as objects of enjoyment. "They increase the terrible cemetery" means they increase, through repeated birth and death and so on, the round of rebirths termed a cemetery, which is terrible, frightful, because of being delighted in by the blind and foolish, through birth and so on and through hell and so on. Therefore he said "they accumulate rebirth."

"Whoever these" means whatever person avoids these women therein, either by suppression or by eradication of desire and lust, as one avoids a snake's head with one's own foot, he, because of having let go of the whole world and remaining steadfast, being mindful, overcomes the craving termed clinging in the world.

"Having seen the danger in sensual pleasures" means having seen, by such statements as "sensual pleasures are like a skeleton, of much suffering, of much anguish" and so on, the danger, the fault, of various kinds in object sensual pleasures and defilement sensual pleasures. "Having seen security in renunciation" means renunciation, the going forth, and Nibbāna, because of the state of having gone forth from sensual pleasures and existences, having seen them as security, as free from danger. Escaped, unbound from all sensual pleasures, that is, from phenomena of the three planes. All phenomena of the three planes too are sensual pleasures in the sense of being desirable, and the elder is unbound from them. Therefore he said "the elimination of mental corruptions has been attained by me."

Thus the elder, having expounded the Teaching with the first five verses, declared the final liberating knowledge with the sixth verse. Having heard that, the father-in-law, thinking "This one is untainted everywhere; it is not possible to entice him in sensual pleasures," went back by the very way he had come. The elder too, when the Blessed One had attained final Nibbāna a hundred years ago, being one hundred and twenty years old from full ordination, having become the elder of the earth, having purified the tumour of the Dispensation raised by the Vesālian Vajjiputtakas, having recited together the second recital of the Teaching, having commanded the Great Brahmā Tissa "Purify the tumour that will arise in the future time of Dhammāsoka," he attained final Nibbāna through the Nibbāna element without residue of clinging.

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

The commentary on the Book of Sixes is concluded.

7. The Book of the Sevens

1. Commentary on the Verses of the Elder Sundarasamudda

459-465. In the Book of Sevens, "Adorned" and so on is the verse of the Venerable Elder Sundarasamudda. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, in this arising of a Buddha, was reborn in Rājagaha as the son of a certain millionaire of great wealth. His name was "Samudda." But through the perfection of beauty he became known as "Sundarasamudda." He, being in the first stage of life, having seen the majestic power of the Buddha at the Blessed One's entry into Rājagaha, having gained faith, having gone forth because of having the disposition of escape, having obtained full ordination, having undertaken the ascetic practices, having gone from Rājagaha to Sāvattihī, having learnt the practice of insight in the presence of a good friend, dwells devoting himself to the meditation subject. His mother in Rājagaha, on a festival day, having seen other merchants' sons with their wives, adorned and prepared, playing festival games, having remembered her son, weeps. Having seen her, a certain courtesan asked the reason for her weeping. She told her that reason. Having heard that, the courtesan, having said "I shall bring him back; just see my womanly power," having been given much wealth by her saying "If so, having made you his wife, I shall make you the mistress of this family," having been sent off, having gone to Sāvattihī with a great retinue, dwelling in a certain house at the place where the elder walked for almsfood, day after day she had others give almsfood to the elder attentively. And having become adorned and prepared, having mounted golden slippers, she showed herself. Then one day, having seen the elder going past the house door, having taken off her golden slippers, having raised joined palms, going before him, she invited the elder in various ways with an invitation to sensual pleasures. Having heard that, the elder, thinking "The mind of a worldling is indeed unsteady; what if I should make effort right now," standing right there, having aroused zeal in meditation, became a possessor of the six higher knowledges. With reference to that it was said -

459. "Adorned, well-dressed, wearing garlands, decorated;
With feet lacquered, having mounted sandals, the courtesan.
460. "Having descended from her sandals, with joined palms before me;
She spoke to me with smooth and soft words, having first smiled.
461. "'You are young, gone forth, remain in my instruction;
Enjoy human sensual pleasures, I give you wealth;
I promise you the truth, or I shall carry fire for you.
462. "'When we become old, both leaning on a stick;
Both of us shall go forth, a winning throw in both respects.'
463. "And having seen her begging, the harlot with palms joined;
Adorned, well-dressed, like a snare of Death laid out.
464. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.
465. "Thereupon my mind was liberated, see the excellence of the Teaching as

Teaching;

The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

Therein, "wearing garlands" means one who wears garlands, bedecked with flower garlands. "Decorated" means one whose body is decorated with flowers and with scented ointments and so on, by way of filling in what is lacking. By this "adorned," the adorning with ornaments such as those worn on the hands, those worn on the neck, and so on is intended. "With feet lacquered" means with a pair of feet dyed with lac-colouring of the colour of mature red China-rose flowers. This is a compound term; where "alattakakatapādā" should be said, it is said by making it long for the sake of metrical ease in the verse. But in the non-compound form, "of her" should be understood as the remainder of the expression. "Having mounted sandals, the courtesan" means one woman who lives by her beauty, in the aforesaid attire, having put on golden slippers; "standing" is the remainder of the expression.

"Having descended from the sandals" means having come down from the sandals, having taken off the golden slippers - this is the meaning. "With joined palms" means that courtesan, with raised joined palms, to me. Or "she herself" means without a succession of words, by herself she spoke. "Smoothly" means with what is polished. "Softly" means with what is sweet. "With words" - even though not stated, it is as if stated, because "she spoke" was said.

"You are young, gone forth" means you, going forth as a youth, having been just young, have gone forth; it shows that surely one going forth should go forth only upon reaching the seventh decade. "Remain in my instruction" means remain in my word.

But what is that? She said "enjoy human sensual pleasures" - for one wishing to enjoy sensual pleasures, beauty, success in youth, success in retinue, and success in wealth are to be desired. Therein, thinking he might say "from where would I have success in wealth?" she said "I give you wealth." Thinking he might think "how is this word to be believed?" making him believe it, she said "I promise you the truth, or I shall carry fire for you." "Enjoy human sensual pleasures, I give you wealth" - that which was promised by me, I promise that definitely as truth itself; if you do not trust me, I shall carry fire for you - having carried fire, I make an oath based on fire - this is the meaning. "A winning throw in both respects" means our going forth of both of us in old age is a winning throw in both respects. In that we enjoy wealth until the time of leaning on a stick, thus even in this world we are not deprived of wealth; we shall go forth afterwards, thus even in the world beyond we are not deprived of wealth - this is the intention. "Then" means on that account; because of the words spoken by that courtesan who was inviting with sensual pleasures, beginning with "you are young" and beginning with "when we become old." For having made that word a goad, the elder, practising the ascetic duty, fulfilled his own welfare. The remainder is the same as the method stated below.

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

2. Commentary on the Verses of the Elder Lakunḍakabhaddiya

466-472. "In the excellent Ambāṭaka park" and so on are the verses of the Venerable

Elder Lakunḍakabhaddiya. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a family of great wealth in the city of Haṃsavatī, having come of age, while seated hearing the Teaching in the presence of the Teacher, at that moment having seen the Teacher establishing a certain monk in the foremost position among those of sweet voice, himself too aspiring to that position, having given a great gift to the community of monks headed by the Buddha, he made the aspiration: "Oh, may I too in the future, like this monk, become the foremost among those of sweet voice in the Dispensation of a Buddha." And the Blessed One, having seen that there was no obstacle for him, having declared it, departed.

He, having performed meritorious deeds there for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Phussa, having become a cuckoo named Cittapatta, while going from the royal garden having taken a sweet mango fruit with his beak, having seen the Teacher, with a gladdened mind, he produced the thought "I shall give it." The Teacher, having known his mind, having taken his bowl, sat down. The cuckoo placed the ripe mango in the bowl of the One of Ten Powers. The Teacher consumed it. That cuckoo, with a gladdened mind, spent a week with that very rapture and happiness. And by that meritorious action he became sweet voiced. Now, in the time of the Perfectly Enlightened One Kassapa, when a shrine was begun, "Of what measure shall we make it? Of seven yojanas in measure. That is too great. Of six yojanas in measure. That too is too great. Five yojanas, four yojanas, three yojanas, two yojanas" - when this was said, this one, having been the chief carpenter at that time, having said "Come, my dear, it is fitting to make it easy to look after in the future," encircling with a rope, standing at a distance of a league, said "Let each side be a league, the shrine will be one yojana in circumference and one yojana in height." They stood by his word. Thus he made a measure for the immeasurable Buddha. But by that action, in whatever place he was reborn, he was of shorter measure than others.

He, in the time of our Teacher, was reborn in a family of great wealth in Sāvattthī; his name was Bhaddiyatissa. But because of his excessive shortness, he became known as Lakunḍakabhaddiya. He, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having become very learned, a speaker of the Teaching, expounded the Teaching to others with a sweet voice. Then on one festival day, a certain courtesan, going in a chariot together with a certain brahmin, having seen the elder, laughed showing her teeth. The elder, having taken the sign of her teeth-bones, having produced meditative absorption, having made that the foundation, having established insight, became a non-returner. He, frequently dwelling with mindfulness of the body, one day, being exhorted by the Venerable General of the Teaching, became established in arahantship. Therefore it was said in the Apadāna -

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

"Then I, in Haṃsavatī, a merchant's son with great riches;
Walking about for leg exercise, I came to the monastery of the Community.

"Then that light of the world, the Leader, expounded the Teaching;
He praised the excellent disciple among those of sweet voice.

"Having heard that, having become joyful, having made an offering to the
great sage;
Having paid homage at the Teacher's feet, I aspired for that state.

"Then the Buddha, the great leader, explained in the midst of the Community;
In the future time, you will obtain that wish.

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

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

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

"Ninety-two cosmic cycles ago from now, Phussa, the Leader, arose;
Difficult to approach, difficult to overcome, the Conqueror, highest in all the
world.

"And accomplished in conduct, lofty, upright, majestic;
Seeking the welfare of all beings, he freed many from bondage.

"In his Nanda park grove, I was a phussa cuckoo;
Near the perfumed chamber, in a mango tree I dwelt.

"Then, seeing the highest conqueror, worthy of offerings, going for almsfood;
Having gladdened my mind, I chirped with a sweet sound.

"Having gone then to the royal garden, with a golden complexion, thoroughly
ripe;
Having taken a lump of mangoes, I offered it to the Enlightened by himself.

"Then, having understood my mind, the greatly compassionate Conqueror;
The Leader took up the bowl from the attendant's hand.

"With joyful mind I gave a lump of mangoes, O great sage;
Having put it in the bowl with my wings, having made a salutation charmingly.

With a voice that is delightful, pleasant to hear, lovely;
Singing for the purpose of honouring the Buddha, having gone to my nest, I lay
down.

"Then me, with joyful mind, whose dwelling was gone to love for the Buddha;
A hawk, having approached, killed me, with a corrupted mind.

"Having passed away from Tusita, having experienced great happiness;
I came to the human realm, owing to that action.

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

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

"When that chief of the world was quenched, the devoted populace, many;
For the purpose of venerating the Buddha, they make a monument to the
Teacher.

"A stupa seven yojanas high, adorned with the seven jewels;
We shall make for the great sage,' thus they consult.

"Of Kiki, the king of Kāsi, I was then the leader of the army;
Having been, I spoke the measure at the shrine of the immeasurable one.

"Then by my word, they made a shrine a yojana high,
For the hero among men, adorned with various jewels.

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

"And in this final existence now, I was born in a millionaire's family;
In the excellent city of Sāvattthī, prosperous, opulent, of great riches.

"Having seen the Fortunate One at the city entrance, with astonished mind;
Having gone forth, not long after, I attained arahantship.

"Whatever measure I made of the shrine, by that action;
I was born with a dwarfish body, worthy of contempt.

"With a sweet voice, having venerated the seventh sage;
I attained pre-eminence among monks of sweet voice.

"By the gift of fruit to the Buddha, and by recollection of his virtues;
Accomplished in the fruit of asceticism, I dwell without mental corruptions.

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

Afterwards, declaring final liberating knowledge -

466. "In the excellent Ambāṭaka park, in the jungle thicket, Bhaddiya;
Having uprooted craving with its root, there the auspicious one meditates.

467. "Some delight in small drums, with lutes and tabors;
But I at the root of a tree, delighted in the Buddha's Dispensation.

468. "If the Buddha were to grant me a boon, and that boon were to be obtained by
me;

I would take for the whole world, constant mindfulness of the body."

She spoke these three verses.

Therein, "excellent" (pare) means the foremost, the superior; the meaning is distinguished. For this word "para" is one denoting superiority, as in such passages as "beyond measure" and so on. "Ambāṭaka park" means in the park so named. It is said that it was endowed with shade and water, adorned with a jungle thicket, and delightful; therefore it was spoken of as qualified by "excellent." And they say "In the Ambāṭaka grove means in the grove marked by ambāṭaka trees." "In the jungle thicket" means in the dense forest, in the mass of thickly packed trees, shrubs, and creepers - the meaning is forest. "Bhaddiya" means one so named; the elder speaks of himself as if speaking of another. "Having uprooted craving with its root" - the root of craving is ignorance. Therefore the meaning is having eradicated craving together with ignorance by the highest path. "There the auspicious one meditates" - auspicious and beautiful through supramundane morality and so on, in that very jungle thicket, because of having performed his obligations, he meditates through the meditative absorption of the highest fruition by way of pleasant abiding in the present life.

He spends his time in the happiness of fruition and in the meditative attainments of absorption - having thus shown his own delight in seclusion, by the verse "some delight" also, he shows that very meaning by way of contrast. Therein, "with small drums" means with tambourines such as the aṅgika and so on. "With lutes" means with lutes such as the nandinī and so on. "With tabors" means some who enjoy sensual pleasures delight in musical instruments; but that delight of theirs is ignoble and not connected with benefit. "But I" means I, however, alone, delighted in the Dispensation of the Buddha, the Blessed One; for that very reason, delighted and devoted at the root of a tree, I dwell - this is the meaning.

Having thus praised his own delight in seclusion, now, for the purpose of praising the meditation subject of mindfulness of the body by developing which he attained arahantship, he spoke the verse "if the Buddha were to grant me." Its meaning is - If the Buddha, the Blessed One, being requested by me thus "I ask the Blessed One for one boon, venerable sir," without rejecting it by saying "Truth-finders have gone beyond boons, monk," were to grant me the boon as requested, and that boon, fulfilling my intention, were to be obtained, it would bring my wish to its summit - thus the elder speaks by way of supposition. Showing that he would take the boon by making it thus: "Venerable sir, may the whole world at all times develop the meditation subject of mindfulness of the body" - that is, "mindfulness of the body should be constantly developed for the whole world" - he said "I would take for the whole world, constant mindfulness of the body." Now, praising investigation by way of censuring non-investigation -

469. "Those who measured me by appearance, and those who followed by sound;
Overcome by the power of desire and lust, those people do not know me.

470. "He does not know internally, and he does not see externally;
The fool obstructed all around, he indeed is carried away by sound.

471. "He does not know internally, but he sees with insight externally;

Seeing the fruit externally, he too is carried away by sound.

472. "He understands internally, and he sees with insight externally;
One who sees without obstruction, he is not carried away by sound."

He spoke these four verses.

Therein, "those who measured me by appearance" means those foolish people who, by my appearance which is displeasing and inferior, thinking "his wisdom is similar to his appearance," and by the body of the Teaching too, measured me as inferior, the meaning is they imagined by way of defining, despising me as "this one is inferior." "And those who followed by sound" means those beings who, by my charming sound, followed me by way of esteem and considered me highly - that of theirs is wrong; for indeed I should not be looked down upon merely by appearance, nor should I be highly regarded merely by sound. Therefore, "overcome by the power of desire and lust, those people do not know me" means those people of both kinds, having come under the power of desire and lust, with desire and lust not abandoned, do not know me who has entirely abandoned desire and lust.

To show that one like me is not within the domain of those whose subject matter, both internally and externally, has not been fully understood, "internally" and so on was said. "Internally" means the phenomena of aggregates, sense bases, and so on in one's own continuity. "Externally" means in the continuity of others. Or alternatively, "internally" means the aggregate of morality of one beyond training and so on within me. "Externally" means the occurrence of material phenomena externally connected with the achievement of deportment and so on of me myself, and the occurrence of eye-consciousness and so on. "Obstructed all around" means thus, through not knowing both internally and externally, one endowed with obstruction all around, one whose knowledge is covered over. "He indeed is carried away by sound" means that fool, one whose understanding depends on others, is carried away, led, and dragged along by sound, by the words of others.

"But he sees with insight externally" means whoever, by the method stated, does not know internally, but externally, by following what has been heard, or by ascertaining the achievement of deportment and so on, sees distinctively. He imagines "he may be endowed with a distinction of virtue." He too, seeing the fruit externally, grasping merely the fruit by grasping the method, is carried away by sound in the manner stated. He too does not know one like me - this is the meaning.

But whoever knows internally the virtues such as the aggregate of morality of one beyond training and so on within one who has eliminated the mental corruptions, and externally sees distinctively the connection with distinction of virtue through discernment of his practice. One who sees without obstruction, having become uncovered by anything, able to see and know the virtues of the noble ones, he is not carried away merely by sound, because of seeing as it really is.

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

3. Commentary on the Verses of the Elder Bhadda

473-479. "An only son" and so on are the verses of the Venerable Elder Bhadda. What is the origin? It is said that this one venerated the Blessed One Padumuttara and the community of monks numbering a hundred thousand with the four requisites beginning with robes. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a millionaire's family in Sāvattthī. And when he was being reborn to mother and father who were childless, even though they had performed prayers to deities and so on, not obtaining a son, having approached the Teacher, having said "If, venerable sir, we shall obtain one son, we will give him to you for the purpose of servitude," having made their request and departed, a certain young god who stood with his life span exhausted, having known the Teacher's intention, being commanded by Sakka, the king of the gods, "Be reborn in such and such a family," was reborn there; they gave him the name Bhadda. When he had reached seven years of age, his mother and father, having adorned him, having led him to the presence of the Blessed One, said "This, venerable sir, is the boy obtained by requesting you; we hand him over to you." The Teacher commanded the Elder Ānanda - "Give the going forth to this one." And having commanded, he entered the perfumed chamber. The elder, having given him the going forth, taught in brief the approach to insight. He, because of being endowed with decisive support, doing the work of insight, before the sun had even set, having aroused zeal in meditation, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Padumuttara, the Enlightened by himself, with a mind of friendliness, the great sage;
All the populace approaches, the foremost leader of the entire world.

"Both flour and bound provisions, material gains, drink and food;
All give to the Teacher, in the unsurpassed field of merit.

"I too will give a gift, to the god of gods, such a one;
Having invited the foremost Buddha, and also the unsurpassed Community.

"Instigated by me, these invited the Truth-finder;
And the whole community of monks, the unsurpassed field of merit.

"A divan worth a hundred thousand, golden, spread with a woollen carpet with long fleece;
With a cotton-mattress and a woollen coverlet embroidered with flowers, with linen and cotton;
Very precious I prepared, a seat fit for a Buddha.

"Padumuttara, knower of the world, god of gods, lord of men;
Surrounded by the community of monks, came to my door.

"Having gone out to meet the Perfectly Enlightened One, the lord of the world, the famous one;
With a confident mind, glad at heart, I bowed down to the home of the Community.

"A hundred thousand monks, and the Buddha, the leader of the world;

With a confident mind, glad at heart, I satisfied them with the finest food.

"Padumuttara, knower of the world, the receiver of oblations;
Having sat down in the community of monks, he spoke these verses.

"By whom this seat was given, golden, spread with a woollen carpet with long
fleece;
Him I will explain, listen to me as I speak.

"Seventy-four times, he will exercise divine kingship;
He will experience success, honoured by the nymphs.

"A thousand times principality over a district, he will inhabit the earth;
And fifty-one times he will be a wheel-turning monarch.

"In all realms of becoming, he will be of high family;
And he, having gone forth afterwards, urged on by wholesome root;
Bhaddiya by name, will be a disciple of the Teacher.

"I am devoted to seclusion, I dwell in a remote resting place;
And all the fruition has been attained, today I have abandoned the mental
defilements.

"Having directly known all about me, the omniscient leader of the world;
Having sat down in the community of monks, established me in the foremost
position.

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

The Blessed One, having known the arising of his six higher knowledges, said "Come, Bhadda." He, at that very moment, having approached the Teacher, having paid homage, stood with joined palms near the Teacher, and that itself was his full ordination. This was, it is said, a full ordination by the Buddha. The elder, declaring final liberating knowledge by way of narrating his own life story beginning from birth -

473. "I was an only son, dear to mother, dear to father;
Obtained through many ascetic practices and through prayers.
474. "And they, out of compassion for me, well-wishing, seeking my benefit;
Both father and mother, brought me near to the Buddha.
475. "This son was obtained with difficulty, delicate, delicately nurtured;
We give him to you, O protector, as an attendant of the Conqueror.
476. "And the Teacher, having accepted me, said this to Ānanda;
'Give the going forth to this one quickly, this one will be of good breed.'
477. "Having given me the going forth, the Teacher, the Conqueror, entered the
dwelling;

While the sun had not yet set, thereupon my mind was liberated.

478. "Then the Teacher, having disregarded, emerged from seclusion;
'Come, Bhadda,' he said to me, that was my full ordination.
479. "At seven years old by birth, full ordination was obtained by me;
The three true knowledges have been attained, oh, the good nature of the
Dhamma!"

He spoke these verses.

Therein, "through ascetic practices" means having heard the word of ascetics and brahmins who said "By doing thus you will obtain a son," having given milk to drink, through the practices of fasting and so on. "Through prayers" means through prayers to deities and through prayer to the Teacher. And this alone is the reason here; the other the elder states for the purpose of showing the practice of the mother and father and for the purpose of showing the state of being obtained with difficulty.

"They" means the mother and father. "Upanāmayun" means they offered.

"Delicately nurtured" means nourished in happiness. "Te" means to you. "An attendant" means one who does one's bidding.

"This one will be of good breed" means this boy will be of good breed in my Dispensation. Therefore "give the going forth quickly, today itself" - this he said, he spoke.

"Having given the going forth" means having given the going forth by the Elder Ānanda. "The dwelling" means the perfumed chamber. "While the sun had not yet set" means while the sun had not yet set indeed. "Thereupon my mind was liberated" means thereupon, after the commencement of insight, not long after, in a moment, my mind was liberated from all mental corruptions; I became one who has eliminated the mental corruptions.

"Then" means after my elimination of the mental corruptions. "Having disregarded" means having resolved upon the fruition attainment attained by himself, and then having emerged from it. Therefore he said "emerged from seclusion." "That was my full ordination" means whatever word of the Teacher was uttered with reference to me, "Come, Bhadda," that itself was my full ordination. Thus "at seven years old by birth, full ordination was obtained by me" shows surpassingly the assistance done for himself by the Teacher and the quality of the Dispensation as leading to liberation. Therefore he said "oh, the good nature of the Dhamma!"

And here, even though he has made known the state of having eliminated the mental corruptions by saying "my mind was liberated," again saying "the three true knowledges have been attained" is for the purpose of showing a portion of mundane direct knowledge and of making clear the state of possessing the six higher knowledges. Therefore it is said in the Apadāna: "The six higher knowledges have been realised."

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

4. Commentary on the Verses of the Elder Sopāka

480-486. The verses beginning with "Having seen in the shade of the mansion" are the verses of the Venerable Elder Sopāka. 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 discretion, having attained accomplishment in the brahminical sciences and crafts, having seen the danger in sensual pleasures, having abandoned the household life, having gone forth into the going forth as a hermit, was dwelling on a certain mountain. The Teacher, having known him to be near death, went to his presence. He, having seen the Blessed One, with a gladdened mind, declaring lofty joy and pleasure, having prepared a seat made of flowers, offered it. The Teacher, having sat down there, having spoken a talk on the Teaching connected with impermanence, while he was watching, went through space. He, having abandoned the view of permanence previously grasped, having placed the perception of impermanence in his heart, having died, having arisen in the heavenly world, wandering again and again among gods and humans, in this arising of a Buddha, was reborn in Rājagaha in the realm of an outcast. He became known by the name Sopāka, derived from his birth. Some, however, say "He was reborn in a merchant family, and 'Sopāka' is merely a name." That is contradicted by the Apadāna text, because of the statement "When the final existence was attained, I went to the realm of an outcast."

When he was four months old, his father died; his uncle nourished him. In due course he became seven years old. One day his uncle, having become angry thinking "He quarrels with my own son," having taken him to the cemetery, having tied his two hands together with a rope, having tightly bound him with that very rope to the body of a dead person, went away thinking "Let the jackals and others devour him." Due to the fruit of merit of the boy who was a being in his last existence, he was not able to kill him himself, and the jackals and others too did not overcome him. The boy at the time of midnight wailed thus -

"What is the destination for me who has no destination, or who is a kinsman for one without a kinsman;
For one bound in the midst of a cemetery, who is the giver of fearlessness to me?"

The Teacher, at that time surveying kinsmen accessible to instruction, having seen the decisive support for arahantship blazing within the boy's heart, having pervaded with light, having aroused mindfulness, spoke thus -

"Come, Sopāka, do not fear, look upon the Truth-finder;
I will help you cross, as the moon from the mouth of Rāhu."

The boy, his bonds cut by the power of the Buddha, at the conclusion of the verse, having become a stream-enterer, stood before the perfumed chamber. His mother, not seeing her son, having asked the uncle, when the news of him was not told by him, going here and there searching, thinking "Buddhas, it is said, know the past, future, and present; what if I were to approach the Blessed One and learn the news of

my son," went to the Teacher's presence. The Teacher, having concealed him by supernormal power, when asked by her "Venerable sir, I do not see my son, but the Blessed One knows the news of him" -

"Sons are not for shelter, nor father nor even relatives;
For one overcome by the Ender, there is no protection among kin."

He expounded the Teaching. Having heard that, she became a stream-enterer. The boy attained arahantship. Therefore it was said in the Apadāna -

"While I was cleaning the cave, in the forest on the highest mountain;
The Blessed One named Siddhattha came to my presence.

"Having seen the Buddha who had approached, such a one, the foremost of the world;
Having spread out a mat, I gave a seat of flowers.

"Having sat down on a flower seat, Siddhattha, the leader of the world;
And having understood my destination, spoke of impermanence.

"Impermanent indeed are activities, having the nature of arising and falling;
Having arisen, they cease; their appeasement is happiness.

"Having said this, the Omniscient One, the elder of the world, the lord of men;
The hero rose up into the sky, like a king of swans in the firmament.

"Having abandoned my own view, I developed the perception of impermanence;
Having developed it for one day, there I passed away.

"Having experienced the two successes, urged on by wholesome root;
When the final existence was attained, I went to the realm of an outcast.

"Having gone forth from home, I went forth into homelessness;
Seven years old by birth, I attained arahantship.

"Putting forth strenuous energy, resolute, well concentrated in morality;
Having pleased the great elephant, I received full ordination.

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

"Ninety-four cosmic cycles ago from now, the perception which I developed then;
Developing that perception, the elimination of mental corruptions has been attained by me.

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

Then the Blessed One withdrew his supernormal power. She too, having seen her son, full of mirth, having heard of his state of having eliminated the mental corruptions, having given him the going forth, departed. He, having approached the Teacher who was walking up and down in the shade of the perfumed chamber, having paid homage, followed walking behind. The Blessed One, wishing to permit his full ordination, asked ten questions beginning with "What is called one?" He too, grasping the Teacher's intention, comparing it with omniscient knowledge, answered those questions beginning with "All beings are sustained by nutriment." Because of that very thing, those became known as the boy's questions. The Teacher, with mind pleased by his answering of the questions, permitted full ordination. Because of that, it became known as the full ordination by answering questions. Having made known this story of himself, the elder, declaring final liberating knowledge -

480. "Having seen in the shade of the mansion, the highest of men walking up and down;
Having approached him there, I paid homage to the highest of men.
481. "Having arranged my robe on one shoulder, having joined my hands together;
I walked up and down following the stainless one, the highest of all beings.
482. "Then he asked me questions, the wise one skilled in questions;
Fearless and unafraid, I answered the Teacher.
483. "When the questions had been answered, the Truth-finder gave thanks;
Having looked at the Community of monks, he spoke this matter.
484. "'It is a gain for the Aṅgas and Magadhans, for whom this one uses;
Robes and almsfood, requisites and lodgings;
Rising up in respect and proper treatment, it is a gain for them,' he said.
485. "'From this day forth, Sopāka, approach me for seeing;
Let this itself, Sopāka, be your full ordination.'
486. "At seven years old by birth, having received full ordination;
I bear my final body, oh, the good nature of the Dhamma!" He spoke these verses.

Therein, "in the shade of the mansion" means in the shade of the perfumed chamber. "I paid homage" means I bowed down.

"Having joined my hands together" means having brought both hands together in the shape of a lotus bud, having raised joined palms - this is the meaning. "I walked up and down following" means I walked up and down by way of following behind the Teacher as he was walking up and down. "Stainless" means free from the impurity of lust and so on.

"Questions" means the Boy's Questions. "The wise one" means one who has known what should be known; the meaning is the Omniscient One. Because the trepidation and fear arising with the thought "The Teacher is questioning me" had been abandoned by the destruction of the bridge, he answered fearless and unafraid.

"Of whom" (yesāyaṃ) means this Sopāka of the Aṅgas and Magadhans. "Requisite" means requisite for the sick. "Proper conduct" (sāmīciṃ) means the proper act of giving way, offering seeds, and so on.

"From this day forth" (ajjadagge): the letter "da" serves as a word-connector; having made today the foremost, from today onwards. "Ajjatagge" is also a reading; the meaning is "having made today the beginning." "Approach for an audience" (dassanāyopasaṅkama) means without thinking "he is of low birth" or "he is younger in age," approach me for an audience. "This itself" (esā ceva) means that answering of questions which was done by him having compared it with my omniscient knowledge. The explanation is: "Let this itself be your full ordination," thus he said. "Full ordination was obtained by me" (laddhā me upasampadā) is also a reading. But those who read "laddhāna upasampada," for them "by seven years" (sattavassena) means "in the seventh year" - this is the meaning; or the remainder of the expression is "having been seven years old." But whatever has not been said here is easily understood.

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

5. Commentary on the Verses of the Elder Sarabhaṅga

487-493. "Reeds with hands" and so on is the verse of the Venerable Elder Sarabhaṅga. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, was born as the son of a certain brahmin in Rājagaha; his name, which was not specially marked, came down through the family lineage. He, having come of age, having abandoned sensual pleasures, having gone forth into the going forth as a hermit, having broken reed grasses by himself, having made a hermitage, dwelt there. Thenceforth his designation was "Sarabhaṅga." Then the Blessed One, surveying the world with the Buddha-eye, having seen his decisive support for arahantship, having gone there, expounded the Teaching. He, having gained faith, having gone forth, doing the work of insight, before long, having attained arahantship, dwelt right there. Then the hermitage made during his time as a hermit became old and dilapidated. Having seen that, people said "Why, venerable sir, do you not repair this hut?" The elder, making known all of that - "The hut as it was made during the time as a hermit, now it is not possible to make it so" -

487. "Having broken reeds with my hands, having made a hut, I dwelt;
On account of that, 'Sarabhaṅga' was my name by convention.

488. "It is not allowable for me today, to break reeds with my hands;
Training rules have been laid down for us, by Gotama of great fame." He spoke two verses.

Therein, "having broken reeds with hands" means formerly, during the time as a hermit, having cut reed grasses with my hands, having made a grass hut, I stayed, I dwelt, I sat down and I lay down. "On account of that" means by the breaking of reeds for the purpose of making a hut. "By convention" means by a convention according to the meaning, "Sarabhaṅga" - the name was, it came to be.

"It is not allowable for me today" means today, now, for me who am fully ordained, to break reeds, reed grasses, with my hands is not allowable, is not proper. Why?
"Training rules have been laid down for us, by Gotama of great fame." By that he shows that whatever training rule has been laid down by our Teacher, we do not transgress it even for the sake of our life.

Having thus shown the reason for not repairing the grass hut by one method, now showing it by yet another method -

489. "The whole, complete disease, Sarabhaṅga did not see before;
That disease was seen, by one obedient to the Super God." He spoke this verse.

Therein, "entire" means all. "Complete" means full; the meaning is without remainder from every aspect. "Disease" - he speaks with reference to the fivefold aggregate of clinging which has become a disease in the sense of affliction by way of the suffering of suffering and so on. "I did not see before" means before the obtaining of the Teacher's exhortation, I did not see. "That disease was seen, by one obedient to the Super God" - because of standing having surpassed all gods - conventional gods, rebirth gods, and purification gods - by his own virtues such as morality and so on, by Sarabhaṅga who was obedient to the exhortation of the Perfectly Enlightened One who is the Super God, that disease reckoned as the five aggregates was seen from the five aggregates by path wisdom together with insight wisdom; the meaning is fully understood. By this he shows that one who is thus without concern even for the hut of individual existence, how would he repair an external grass hut?

Now, the path by which, practising it, this disease of individual existence was seen by me as it really is - that path is common to all Buddhas. By which their teaching of exhortation too is like gold broken in the middle, wherein having established myself I attained the elimination of suffering - thus declaring his own practice for the attainment of arahantship -

490. "By the very path that Vipassī went, by the very path that Sikhī and Vessabhū went;
Kakusandha, Koṇāgamana, and Kassapa, by that same straight path Gotama went.

491. "Free from craving, without grasping, seven Buddhas grounded upon elimination;
By whom this Teaching was taught, by those such ones who have become the Teaching.

492. "The four noble truths, out of compassion for living beings;
Suffering, origin, path, cessation, the elimination of suffering.

493. "In which suffering ceases, endless in the round of rebirths;
Upon the dissolution of this body, and the extinction of life;
There is no other rebirth, I am well liberated everywhere."

He spoke these verses -

Therein, "by the very path" means by the very noble eightfold path together with its preliminary portion. "Gone" means practised, attained Nibbāna. "Vipassī" means the Perfectly Enlightened One Vipassī. "Kakusandha" is a description without grammatical inflection. "Kakusandhakoṇāgamanā" is also a reading. "By that straight path" means by that very straight path, the noble path.

"Without grasping" means without clinging, or incapable of reconnection. "Grounded upon elimination" means grounded upon Nibbāna, having Nibbāna as support. "By whom this Teaching was taught" means by which seven Perfectly Enlightened Ones this teaching of the Dispensation was taught and proclaimed. "By those who have become the Teaching" means by those of the intrinsic nature of the Teaching through being the body of the Teaching, or by those who have come to be, who have arisen from the nine supramundane states, or by those who have attained the Teaching. "By such ones" means by those who have attained the state of such-likeness towards desirable things and so on.

By "Four noble truths" and so on, he shows the Teaching taught by them. Therein, "four" is a numerical delimitation. "Noble truths" is the seeing of defined phenomena. But as to the meaning of the word, they are noble truths because they are noble and truths in the sense of being unerring; or they are noble truths because they are the truths of the noble Blessed One, since they were taught by him; or they are noble truths because they are truths that produce the noble state. It is suffering because of being contemptible and because of being hollow - the fivefold aggregate of clinging. That suffering arises from this - thus origin; craving. It goes killing mental defilements, or it is sought by those who desire Nibbāna - thus path; the eight factors beginning with right view. In what is termed the wandering in the round of rebirths there is no obstruction here, or upon the attainment of this there is the absence of obstruction for the person, or suffering ceases herein - thus cessation; Nibbāna. Therefore he said "the elimination of suffering." This is the summary here; the detail, however, should be understood in the manner stated in the Visuddhimagga.

"In which" means upon the attainment of which cessation, Nibbāna. "Ceases" means when there is the development of the noble path, the endless, limitless suffering beginning with birth in this round of rebirths does not proceed, is cut off; that is cessation - this is the Teaching expounded by the Perfectly Enlightened Ones who have become the Teaching - this is the explanation. By "upon the dissolution" and so on, he shows in its own form his own attainment of arahantship indicated by the full understanding of suffering as "the disease was seen." But in the reading "in which suffering arises," for the entire verse, therein this is the explanation - In the round of rebirths designated by the succession of aggregates and so on, this endless suffering beginning with birth has arisen; that which is different from this attainment of suffering, by the state of becoming again and again, is rebirth. Upon the extinction of this life faculty, after the dissolution and destruction of the fivefold aggregate termed body, henceforth there is not; therefore I am well liberated, unbound from all mental defilements and from all existences in every respect.

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

The commentary on the Book of Sevens is concluded.

8. The Book of the Eights

1. The Commentary on the Verses of the Elder Mahākaccāyana

494-501. In the Book of Eights, the verses beginning with "One should not undertake much work" are of the Venerable Elder Mahākaccāyana. 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 very wealthy householder's family, having come of age, one day, while hearing the Teaching in the presence of the Teacher, having seen a certain monk being established in the foremost position among those who analyse in detail the meaning of what has been spoken in brief by the Teacher, himself too aspiring to that position, having made an aspiration, having performed meritorious deeds such as giving and so on, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Sumedha, having become a knower of charms, going through space, having seen the Teacher seated in a certain jungle thicket on the Himalaya mountain, with a gladdened mind, made an offering with kaṇikāra flowers.

He, by that meritorious action, turning again and again only in fortunate destinations, in the time of Kassapa, the One of Ten Powers, having been reborn in a family home in Bārāṇasī, when the Blessed One had attained final Nibbāna, at the place of making a golden shrine, having made an offering with a golden brick worth a hundred thousand, he made the aspiration: "May my body be golden-coloured in whatever place I am reborn."

Thereupon, having performed wholesome action for as long as life lasted, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, he was reborn in the house of the chaplain of King Caṇḍapajjota in Ujjenī. On his name-giving day, his mother, thinking "My son is golden-coloured; he has come having brought his own name," gave him the name Kañcanamāṇava. He, following the course of growth, having learnt the three Vedas, by the elapse of his father, obtained the position of chaplain. He became known as Kaccāyana by virtue of his clan. King Caṇḍapajjota, having heard of the arising of a Buddha, sent him saying "Teacher, go there and bring the Teacher here." He, himself as the eighth, approached the presence of the Teacher. The Teacher teaches him the Teaching. At the conclusion of the teaching, he, together with seven persons, became established in arahantship together with the analytical knowledges. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, without longing, victory over the
unconquered;

A hundred thousand cosmic cycles ago from now, the Leader arose.

The hero with lotus-petal eyes, with a face spotless as the moon;
Resembling a golden mountain, with radiance equal to the sun's light.

Captivating the eyes of beings, adorned with excellent characteristics;
Gone beyond all paths of speech, honoured by humans and deities.

"The Perfectly Enlightened One, awakening beings, Vāgīsa, with a sweet voice;

With a continuum bound by compassion, confident in the assemblies.

He teaches the sweet Teaching, endowed with the four truths;
He lifts up living beings sunk in the mire of delusion.

"Then, having become a solitary wandering ascetic, an ascetic dwelling in the
Himalayas;
Going through the sky to the human world, I saw the Conqueror.

"Having approached into his presence, I heard the teaching of the Dhamma;
Of the hero praising the great virtue of the disciple.

"What was said by me in brief, he explains in detail;
He pleases both the assembly and me, just as this Kaccāyana does.

"I do not see here any other disciple like this;
Therefore henceforth he is the foremost, thus remember, monks.'

"Then I, having been astonished, having heard the delightful word;
Having gone to the Himalaya, having brought a collection of flowers.

"Having venerated the refuge of the world, I aspired for that state;
Then, having known my disposition, he who abandons conflict made the
declaration.

"Behold this excellent sage, with a golden complexion,
With hair standing on end, with full shoulders, standing unshakeable with
joined palms.

"Joyful, with eyes well-filled, with disposition gone to the Buddha's praise;
Born of the Dhamma, with a heart for learning, resembling one sprinkled with
the Deathless.'

"Having heard of Kaccāna's virtue, aspiring to that state, standing firm;
In the future time, of Gotama, the great sage.

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

"Very learned, of great wisdom, a knower of intentions, O sage;
He will attain that state, just as he was declared by me.

"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 honouring the
Buddha.

"I wander in two existences, in divinity and also in humanity;
I go to 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 am not born in a low family, this is the fruit of honouring the Buddha.

"And in this final existence now, I was born in the city of Ujjenī;
Under the fierce Pajjota, dependent on the chief priest, a brahmin.

"The son of Tiriṭṭivaccha, subtle, one who has mastered the Vedas;
And my mother was named Candimā, I am Kaccāna of excellent skin.

"Sent by the king for the purpose of investigating the Buddha;
Having seen the leader, the accumulation of virtues, the door to the city of liberation.

"And having heard the spotless word, which dries up the mire of destinations;
I attained the Deathless, the peaceful, together with the remaining seven.

"Born a knower of intentions, of great wisdom for the Fortunate One.
And established in the foremost position, with wish well fulfilled.

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

Then the Teacher stretched out his hand saying "Come, monks." They at that very instant had hair and beards of only two inches' length, bearing bowls and robes created by supernormal power, and were like elder monks of sixty rains retreats. Thus the elder, having accomplished his own welfare, reported to the Teacher: "Venerable sir, King Pajjota wishes to pay homage at your feet and to hear the Teaching." The Teacher said: "You yourself, monk, go there; even when you have gone, the king will have confidence." The elder, by the Teacher's command, being himself the eighth, having gone there, having gladdened the king, having established the Dispensation among the Avantis, went again to the very presence of the Teacher. He, one day, having seen many monks who had abandoned the ascetic duty, delighting in work, delighting in company, and given over to craving for flavours, dwelling in heedlessness, by way of exhortation to them -

494. "One should not undertake much work, one should avoid people, one should not exert oneself;
He who is zealous, greedy for flavours, neglects the benefit that brings happiness.

495. "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 two verses.

Therein, "one should not undertake much work" means one should not commence great new construction work such as having new residences built and so on, which becomes an obstruction to the practice of the ascetic duty; but minor work of little undertaking such as the restoration of broken and dilapidated portions and so on should indeed be done for the purpose of honouring the Teacher's word. "One should avoid people" means one should avoid people by way of group socialising. Or "people" means one should avoid such a person who has become a bad friend, of

such a kind that when associating with, keeping company with, and attending on whom, wholesome mental states decline and unwholesome mental states increase. "One should not exert oneself" means one should not strive by way of cultivating families for the purpose of producing requisites; because "he who is zealous, greedy for flavours, neglects the benefit that brings happiness" means whatever monk, greedy for flavours, under the control of craving for flavours, is intent on producing requisites, he is zealous for the purpose of cultivating families, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them; whatever benefit that brings happiness - that which brings the happiness of serenity, insight, path, fruition, and Nibbāna, the benefit beginning with morality - that he neglects, abandons, absolutely separates himself from it. This is the meaning.

Thus, having exhorted by the first verse "One should avoid delight in work, delight in company, and greed for requisites," now censuring the desire for honour, he spoke the second verse. Its meaning is - That salutation and veneration which is being done by householders through esteem for virtues in families towards those gone forth who have approached for alms - since the noble ones such as 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 in the sense of making them impure; and since they declared that the desire for honour of blind worldlings whose aggregates have not been fully understood is a subtle dart, difficult to remove, because of its nature being difficult to discern, because of generating affliction, because of piercing within, and because of being impossible to extract - for that very reason, honour is hard to give up by a contemptible person, difficult to abandon, because of his not undertaking the practice of abandoning it. For by the abandoning of the desire for honour, honour is abandoned; therefore it shows that exertion should be made for its abandoning -

496. "Not on account of another, the evil action of a mortal;
One should not pursue that oneself, for mortals have action as their kinsman.
497. "Not by another's word is one a thief, not by another's word is one a sage;
As oneself knows him, so too the gods know him.
498. "Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.
499. "The wise one lives even with the utter elimination of wealth;
But with the loss of wisdom, even one with wealth does not live.
500. "One hears all with the ear, one sees all with the eye;
Yet the wise one should not reject all that is seen and heard.
501. "One with eyes should be as if blind, one with ears as if deaf;
One with wisdom should be as if mute, one with strength as if weak;
Then when a matter has arisen, one should lie like one dead."

He spoke these six verses by way of exhortation to King Pajjota. It is said that he, having believed the brahmins, had animal-slaughter sacrifices performed, and without even investigating the case, he punished the innocent with the perception of them being thieves, and in the court of justice he made non-owners into owners and owners into non-owners. Thereupon the elder, in order to separate him from that, spoke six verses beginning with "Not on account of another."

Therein, "not on account of another, the evil action of a mortal" means one should not pursue evil action such as killing, imprisonment and so on, having compared with, with reference to, having made a reason for another mortal, another being; the meaning is one should not have it done by another. "One should not pursue that oneself" means one should not do that evil even by oneself. Why? "For mortals have action as their kinsman" - these mortals are heirs to their actions; therefore one should not do any evil deed oneself, nor should one have it done by another. This is the meaning.

"Not by another's word is one a thief" means without having committed theft oneself, by another's word, by the mere utterance of another, one is not called a thief. Likewise, "not by another's word is one a sage" - by the mere utterance of another, one does not become a sage of thoroughly purified bodily, verbal and mental conduct. Here indeed "pare" is a description made by eliding the case ending. Some, however, say "where 'pares' should be said, 'pare' is stated by eliding the saṃ-kāra." "As oneself knows him" means one's own self, that is, one's mind, knows that being as he really is, knowing "I am pure or impure." "The gods too know him likewise" means purification gods and rebirth gods likewise know, they cognise, they understand. Therefore oneself and such gods are the measure in knowing the state of purity or impurity of the pure and impure, not any beings whatsoever who are overcome by desire and hate. This is the intention.

"Others" means setting aside the wise, the others apart from them - those who, not knowing wholesome and unwholesome action, blameworthy and blameless action, the fruit of action, the foulness of the body, and the impermanence of activities, are here called "others." They do not know "we here in this world of the living are perishing, are ceasing, we are constantly, continuously going near to Death." "Those who understand this" means those who are wise therein understand "we are going near to Death." "Thereby their quarrels are appeased" means for thus knowing, they proceed towards the appeasement of quarrels and violence against others; the meaning is they themselves do not quarrel with and do not afflict others. But you, for the sake of livelihood, even making the innocent into thieves, even making owners into non-owners by punishment, you afflict through loss of wealth, due to deficiency of wisdom. Even without doing so, the wise one lives, even with the utter elimination of wealth; even one whose wealth is exhausted, being wise by nature, contented with whatsoever contentment, lives indeed by a blameless livelihood. For that indeed is called living. Therefore the Blessed One said - "Living by wisdom they call life foremost." But an imprudent person, with the loss of wisdom, failing in the benefit pertaining to the present life and pertaining to the future life, even one with wealth does not live; through the occurrence of reproach and so on, though living, he is not truly living; through not knowing the right means, destroying whatever wealth has been obtained, he is indeed unable even to sustain his life.

It is said that the elder spoke these four verses also to the king by means of a dream. The king, having seen a dream, while venerating the elder, having awoken, when the night became light, having approached the elder, having paid homage, related the dream according to the procedure he himself had seen. Having heard that, the elder, having spoken those verses in response, exhorted the king with two verses beginning with "one hears everything." Therein, "one hears everything with the ear" means here one who is not deaf hears with the ear all sound that should be heard, that has come into range, all that is well-spoken and ill-spoken. Likewise, one who is not blind sees with the eye all form, beautiful and ugly; this is the intrinsic nature of the faculties. Therein, however, "yet the wise one should not reject all that is seen and heard" - this is merely an illustration. For whatever is seen or heard, the wise one, the one with wisdom, does not deserve to reject, to abandon, or to accept all of that. But having examined the virtues and faults therein, one deserves to reject what should be rejected and to accept what should be accepted. Therefore, "one with eyes should be as if blind" - even though possessing eyes, with regard to what is seen that should be rejected, one should be as if blind, as if not seeing; likewise, with regard to what is heard that should be rejected, even one with ears should be as if deaf, as if not hearing. "One with wisdom should be as if mute" means one who is wise with the wisdom of examination, even though skilled in speech, should be as if mute regarding what should not be spoken. "One with strength," even though accomplished in vigour, regarding what should not be done, should be as if weak - the letter "ra" serves as a word-connector - as if unable. "Then when a matter has arisen, one should lie like one dead" means when a task that ought to be done by oneself has arisen and is at hand, one should lie like one dead; even having lain like one dead, that task should indeed be accomplished, it should not be neglected. Or alternatively, "then when a matter has arisen" means when a matter or task that should not be done by oneself has arisen and is at hand, one should lie like one dead; even having lain like one dead, that should indeed not be done. For a wise person does not deserve to do what is inappropriate. Thus exhorted by the elder, the king, having abandoned what ought not to be done, became properly engaged in only what ought to be done.

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

2. The Commentary on the Verses of the Elder Sirimitta

502-509. "Without wrath" and so on are the verses of the Venerable Elder Sirimitto. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, was born as the son of a householder of great wealth in Rājagaha, and received the name Sirimitto. It is said that his mother was the sister of Sirigutta. His story has come in the Dhammapada Commentary itself. He, Sirimitto, the nephew of Sirigutta, having come of age, having gained confidence in the Teacher at the taming of Dhanapāla, having gone forth, doing the work of insight, before long attained arahantship. One day, having ascended the seat to recite the Pātimokkha, having taken a decorated fan, seated, he expounded the Teaching to the monks. And while speaking, analysing and showing the more lofty virtues -

502. "Without wrath, without resentment, without deceit, rid of slander;

Such a monk indeed, thus after death does not grieve.

503. "Without wrath, without resentment, without deceit, rid of slander;
A monk with guarded doors always, thus after death does not grieve.
504. "Without wrath, without resentment, without deceit, rid of slander;
That monk of good morality, thus after death does not grieve.
505. "Without wrath, without resentment, without deceit, rid of slander;
That monk of good friends, thus after death does not grieve.
506. "Without wrath, without resentment, without deceit, rid of slander;
That monk of good wisdom, thus after death does not grieve.
507. "One whose faith in the Truth-finder is unshakeable and well established;
And whose morality is good, dear to the noble ones, praised.
508. "One who has confidence in the Community, and whose vision is upright;
They call him 'not poor', his life is not in vain.
509. "Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching." He spoke
these verses.

Therein, "without wrath" means one whose nature is not to be angry. For when a sign for the arising of wrath has presented itself, standing firm in the patience of endurance, he is one who does not give rise to irritation. "Without resentment" means not bearing hostility; one whose nature is not to bind up wrath by way of "He reviled me, he struck me, he defeated me, he robbed me" and so on, dependent on an offence committed by others. "Without deceit" because of the absence of deceit, which has the characteristic of concealing one's own existing faults. "Rid of slander" because of being devoid of divisive speech. "Such a monk indeed" means he is a monk of such form, of such nature, endowed with the aforesaid qualities. "Thus" means by the aforesaid practice, after death he does not grieve in the world beyond, because of the absence of a cause for sorrow. "With guarded doors" means one whose eye-door and so on and body-door and so on are guarded, shut, and restrained - thus "with guarded doors." "Of good morality" means of beautiful morality, of well-purified morality. "Good friend" means -

"Dear, respected and esteemed, a speaker and willing to do what others bid;
A maker of profound talk, and he does not urge towards an impossibility."

One whose good friend has characteristics thus made clear - thus "good friend." "Of good wisdom" means of beautiful wisdom. Although there is no wisdom that is not beautiful, this is said by way of wisdom leading to liberation.

Thus here, having shown right practice by way of suppression and by way of eradication of wrath and so on, through the approach beginning with non-wrath, by a verse based on the standpoint of persons, now, having taken up the accomplished supramundane faith and so on, showing right practice by a verse based on the

standpoint of persons itself, he said beginning with "whose faith." Its meaning is - Whatever person's faith in the Truth-finder, the Perfectly Enlightened One, proceeding in the manner beginning with "Thus indeed is the Blessed One," arrived at through the path - from that very source unshakeable, unwavering, well established. The term "there is" should be brought and connected. "Agreeable to the noble ones" means pleasant to the noble ones, held dear, because of not abandoning it even in another existence. "Praised" means extolled by the Buddha and others, described, lauded - "there is" is the explanation. But this morality is twofold: the morality of a householder and the morality of one gone forth. Therein, the morality of a householder means the morality of the five training rules, which can be kept by a householder. The morality of one gone forth means, with reference to the morality of the ten training rules, all the fourfold purification morality; all this should be understood as "good" because of being unbroken and so on and because of not being adhered to.

"One who has confidence in the Community" means confidence, faith in the noble Community by the method beginning with "The Community of the Blessed One's disciples is practising well" - for whatever person there is - "unshakeable, well established" should be brought and connected. "And whose vision is upright" means upright because of the absence of crookedness of view and the absence of crookedness of mental defilements. Not crooked, not bent - the twofold vision, namely the vision of the ownership of actions and the vision of mentality-materiality with its conditions, for whoever there is, unshakeable, well established - this is the explanation. "Not poor" - they call him thus: because of the existence of these well-purified treasures - the treasure of faith, the treasure of morality, the treasure of learning, the treasure of generosity, the treasure of wisdom - the noble ones such as the Buddha and others call such a person "not poor." "His life is not in vain" means the life of that such person, through the achievement of benefits pertaining to the present life and so on, is not in vain, not barren, but fruitful indeed - thus they say. This is the meaning.

"Therefore" means since a person endowed with the aforesaid qualities beginning with faith is called "not poor, one whose life is not futile," therefore "may I too become such." "Faith and" etc. "Teaching" means a son of good family, recollecting the teaching of the Buddhas stated by "the non-performance of all evil" and so on, should engage in and cultivate the aforementioned variety of faith and morality and confidence that has become deliverance through firm determination in the Teaching rooted in the vision of the Teaching.

Thus the elder, by way of teaching the Dhamma to the monks, making known the virtues existing in himself, declared the final liberating knowledge.

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

3. The Commentary on the Verses of the Elder Mahāpanthaka

510-517. "When I first saw" and so on is the verse of the Venerable Elder Mahāpanthaka. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been a householder accomplished in wealth in the city of Hamsavatī, 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 skilled in the transformation of perception, himself too aspiring to that position of rank, having carried on a great gift for seven days to the Community of monks headed by the Buddha, "Venerable sir, that monk whom you at the summit of the seventh day from now - 'This one is the foremost in my Dispensation of those skilled in the transformation of perception' - established in the foremost position, may I too, by the power of this preparatory action, like that monk, in the future become the foremost in the Dispensation of a Buddha" - thus he made the aspiration. Now his younger brother, having likewise performed the preparatory action towards the Blessed One, made the aspiration by way of two factors - the creation of a mind-made body and proficiency in mental transformation - in the very manner stated. The Blessed One, having seen that the aspiration of both would succeed without obstacle, declared "In the future, at the summit of a hundred thousand cosmic cycles, your aspiration will succeed in the Dispensation of a Perfectly Enlightened One named Gotama."

Both those persons, having performed meritorious deeds there for as long as life lasted, having passed away from there, were reborn in the heavenly world. Therein, the good deeds done in the interim by Mahāpanthaka are not spoken of. But Cūḷapanthaka, having gone forth in the Dispensation of the Blessed One Kassapa, having practised the white kasiṇa meditation for twenty thousand years, was reborn in the celestial city. But in the Apadāna it has come thus: "Cūḷapanthaka, in the time of the Blessed One Padumuttara, having been an ascetic, dwelling in the Himalayas, having seen the Blessed One there, made an offering with a flower umbrella." For them, while wandering in the round of rebirths among gods and humans, a hundred thousand cosmic cycles passed. Then our Teacher, having attained the highest enlightenment, having set in motion the excellent wheel of the Teaching, was dwelling in the great monastery in the Bamboo Grove in dependence on Rājagaha.

And at that time, the daughter of the wealth-millionaire at Rājagaha, having made intimacy with her own slave, frightened of her relatives, having taken her most valuable possession, having fled together with him, dwelling elsewhere, having conceived an embryo dependent on him, with a fully matured embryo, going thinking "I shall go to the house of my relatives and give birth," having given birth to a son right on the road, having been turned back by her husband, dwelling in the place where she had previously lived, because the son was born on the road, she gave him the name Panthaka. While he was running about and roaming around, at the time of going about, having conceived a second embryo dependent on that very one, with a fully matured embryo, having given birth to a son on the road in the very manner stated previously, having been turned back by her husband, having given the elder son the name Mahāpanthaka and the younger the name Cūḷapanthaka, dwelling in the very place where she had been living, as the boys gradually grew up, being persistently urged by them "Mother, show us our grandfather's family," she sent the boys to the presence of her mother and father. Thenceforth the boys grew up in the house of the wealth-millionaire. Among them, Cūḷapanthaka was very young. But Mahāpanthaka, having gone together with his grandfather to the presence of the Blessed One, having seen the Teacher, having gained faith together with the seeing, having heard the Teaching, through the achievement of decisive support, having become desirous of going forth, asked his grandfather. He, having reported that

matter to the Teacher, gave him the going forth. He, having gone forth, having learnt much of the word of the Buddha, having completed the rains retreat, having received full ordination, doing the work of wise attention, having become in particular an obtainer of the four immaterial-sphere meditative absorptions, having emerged from them, having aroused zeal in insight, attained arahantship. Thus he became the foremost of those skilled in the transformation of perception. He, spending his time in the happiness of meditative absorption and the happiness of fruition, one day, having reviewed his own practice, with pleasure arisen on account of the achievement attained, roaring a lion's roar -

- 510. "When I first saw the Teacher, safe from every quarter;
Then there was spiritual urgency for me, having seen the highest of men.
- 511. "Fortune with hands and feet, whoever might dismiss when it has come;
Such a Teacher he, having pleased, might fail.
- 512. "Then I abandoned children and wife, wealth and grain;
Having cut off hair and beard, I went forth into homelessness.
- 513. "Accomplished in training and way of life, well-restrained in the faculties;
Paying homage to the Enlightened by himself, I dwelt unconquered.
- 514. "Then arose my aspiration, longed for by the mind;
I would not sit even for a moment, while the dart of craving is not rooted out.
- 515. "For me dwelling thus, see the exertion of energy;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.
- 516. "I know past lives, the divine eye has been purified;
I am a Worthy One, worthy of offerings, free, without clinging.
- 517. "Then at the end of the night, towards the rising of the sun;
Having dried up all craving, he sat down cross-legged." He spoke these verses.

Therein, "when" means at whatever time. "First" means from the beginning. "I saw" means I beheld; "the Teacher" means the Blessed One. "Safe from every quarter" means fearless. For the meaning here is this: Safe from every quarter, fearless, because of the absence of fear from anywhere since all causes of fear were abandoned at the very foot of the Bodhi tree; the Teacher, the Perfectly Enlightened One, confident with the self-confidence of the four grounds of self-confidence, because of instructing those amenable to instruction as is fitting through benefits pertaining to the present life, the future life, and the highest good - having gone together with my grandfather, at whatever time I first saw him, having seen that highest of men, the foremost person in the world with its gods, then on account of that seeing, after that seeing, there arose in me spiritual urgency, thinking "For so long a time I did not obtain the opportunity to see the Teacher and to hear the Teaching" - knowledge accompanied by moral fear arose. He shows that "Having arisen spiritual urgency, I thus reflected" by the verse "fortune with hands." Its meaning is - Whatever man desirous of non-existence, saying "Having become an

attendant, I shall dwell in your presence," were to strike with hands and feet and dismiss and drive out fortune that has come in bodily form and gone to his bed - such an unlucky man, having pleased such a Teacher, the Perfectly Enlightened One, having obtained this ninth moment, might fail, through not following his exhortation might miss it - but I do not act thus; this is the intention. Therefore he said "Then I, etc. homelessness." Therein, "abandoned" means I gave up. "Chaddiya" is also a reading. But surely this elder went forth without having taken a wife, so why did he say "I abandoned children and wife"? Just as a man cutting down a tree that has not yet produced fruit, when it has been cut down, is said to have lost the fruits that would have been obtained from it. This should be seen as having the same accomplishment.

"Attained the training and way of life" means that which is the training in higher morality, and that, where monks live together, having one livelihood and common conduct, endowed with the way of life reckoned as the training rules laid down by that Blessed One, and possessing the state of training, fulfilling the training and not transgressing the way of life, accomplishing both of these - this is the meaning. By that, he shows the state of being established in the well-purified Pātimokkha morality. "Well-restrained in the faculties" means well restrained in the faculties with mind as the sixth. The meaning is that the doors beginning with the eye are well shut by the door panel of mindfulness, by way of preventing the occurrence of covetousness and so on that arise in the domains of visible form and so on. Thus, by showing the accomplishment of Pātimokkha restraint and sense-faculty restraint morality, the remaining morality too is shown in meaning itself. Thus the elder, having shown his own accomplishment of the fourfold purification morality, by this "paying homage to the Enlightened by himself," spoke of the pursuit of the meditation on recollection of the Buddha. "I dwelt unconquered" means having been unconquered by the defilements, Māra and so on, I dwelt; up to the attainment of arahantship, I was unvanquished by them; on the contrary, I dwelt overcoming them - this is the meaning.

"Then" means therefore; because he was of well-purified morality, devoted to the Teacher, and established in the practice of overcoming defilements, therefore. "Aspiration" means determination. Or alternatively, a resolution of the mind. "Was" means it was. "Wished for by the mind" means desired by my mind. But what kind was it? He said "I would not sit even for a moment, while the dart of craving is not rooted out." "While the dart of craving is not pulled out from my heart by the pincers of the highest path, I would not sit even for a moment, I would not undertake sitting" - thus was my resolution of mind - this is the meaning.

But thus, having determined the mind, having developed meditation, spending the night only in standing and walking, having emerged from the immaterial attainment, having established insight by means of the factors of meditative absorption, he realised arahantship. Therefore it was said "for me" and so on. "Without clinging" means without clinging, due to the absence of the clinging of defilements and so on. "At the end of the night" means at the passing away of the night-time, when the night became light. "Towards the rising of the sun" means having made the rising of the sun as the characteristic. "All craving" means having dried up and desiccated by the highest path the entire stream of craving, classified as sensual craving and so on,

because of being released from the acknowledgment "I would not sit while the dart of craving is not rooted out." "Sat down cross-legged" means having folded his legs crosswise, he sat down. The remainder is of clear meaning.

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

The commentary on the Book of Eights is concluded.

9. The Book of the Nines

1. The Commentary on the Verses of the Elder Bhūta

518-526. In the Ninth Book, the verses beginning with "When suffering" are those of the Venerable Elder Bhūta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Siddhattha, having been reborn in a brahmin family, having received the name "Sena," having attained discretion, one day, having seen the Teacher, with a gladdened mind, praised him with four verses beginning with "The bull, the excellent."

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 millionaire of great wealth in a village outside the city-gates of the city of Sāketa. It is said that the children born one after another to that millionaire were devoured by a certain demon through a contracted killing; but because this one was a being in his last existence, spirits took up his protection. But the demon, having gone to the attendance of Vessavaṇa, did not come again. And on his naming day, they gave him the name "Bhūta," thinking "When this is done, non-human spirits, having compassion, would look after him." But he, by the power of his own merit, grew up without obstacle; all regarding him should be understood as in the description of the wealth of Yasa, the son of good family, beginning with "He had three mansions." He, having attained discretion, while the Teacher was dwelling at Sāketa, went together with lay followers to the monastery. Having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, dwelling in a rock cell on the bank of a river named Ajakaraṇī, having established insight, before long he attained arahantship. Therefore it was said in the Apadāna -

"The bull, the excellent, the hero, the great sage, the victorious;
The golden-coloured Enlightened by himself, who, having seen him, is not
pleased?

"Immeasurable like the Himalayas, hard to cross like the ocean;
So too is the Buddha's meditative absorption, who, having seen it, is not
pleased?

"Just as the earth is immeasurable, adorned with forest wreaths;
So too is the Buddha's morality, who, having seen it, is not pleased?

"Unobstructed by wind or dust, just as space is immeasurable;

So too is the Buddha's knowledge, who, having seen it, is not pleased?"

"With these four verses, the brahmin named Sena;
Having praised the foremost Buddha, Siddhattha, the unconquered.

"For ninety-four cosmic cycles, you were not reborn in an unfortunate realm;
You experienced no small amount of the fortunate realm and the achievement
of happiness.

"Ninety-four cosmic cycles ago from now, having praised the leader of the
world;
I do not know of an unfortunate realm, this is the fruit of praise.

"In the fourteenth cosmic cycle, four arose;
Accomplished with the seven treasures, wheel-turning monarchs of great
power.

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

But having attained arahantship, at a later time, out of compassion for his relatives,
having gone to Sāketa, being attended upon by them for a few days, having dwelt in
the Añjana Grove, wishing to go again to the very place where he had formerly dwelt,
he showed the appearance of departing. His relatives requested the elder: "Right
here, venerable sir, dwell; you too will not be wearied, and we too shall grow in
merit." The elder, making known his delight in seclusion and his comfortable abiding
there -

518. "When the wise one knows that ageing and death is suffering, where the
foolish worldlings remain attached;
Having fully understood suffering, mindfully he meditates, from that he finds
no delight more supreme.
519. "When the clinging that brings suffering, that conveys the suffering of the
mass of obsessions;
Having abandoned craving, mindfully he meditates, from that he finds no
delight more supreme.
520. "When the safe path leading by two and four factors, the highest path, the
cleanser of all mental defilements;
Having seen it with wisdom, mindfully he meditates, from that he finds no
delight more supreme.
521. "When the sorrowless, stainless, unconditioned, peaceful state, the cleanser of
all mental defilements;
He develops that which cuts the bondage of fetters, from that he finds no
delight more supreme.
522. "When in the sky the cloud-drum thunders, with streams of rain entangled on
the bird-path all around;

And the monk, gone to a mountain slope, meditates, from that he finds no delight more supreme.

523. "When on the banks of rivers entangled with flowers, adorned with variegated forest-flower wreaths;
Seated, with gladdened mind he meditates, from that he finds no delight more supreme.
524. "When at midnight in the deserted forest, while the sky is raining, the fanged beasts roar;
And the monk, gone to a mountain slope, meditates, from that he finds no delight more supreme.
525. "When, having checked the applied thoughts of oneself, settled in a mountain cave in the space between mountains;
Free from anguish, free from barrenness, he meditates, from that he finds no delight more supreme.
526. "When happy, destroyer of stain, barrenness and sorrow,
Unobstructed, free from craving, free from the dart;
Having ended all mental corruptions, he meditates,
From that he finds no delight more supreme." He spoke these verses.

Herein, this is the explanation of the meaning of the first verse by way of the method of word-combination - The maturing of the aggregates is ageing. Their breaking up is death. And here, by the heading of ageing and death, phenomena subject to ageing and death are taken. "That this ageing and death is suffering" - the foolish worldlings, not knowing as it really is, where, in which fivefold aggregates of clinging, they are attached, bound, and clinging - having fully understood that by path wisdom together with insight wisdom as "this is suffering, this much is suffering, there is no more beyond this," here in this Dispensation, mindful and fully aware, the wise monk, when, at whatever time, he meditates by meditation on the characteristics. From that, he does not find, does not obtain, a delight more supreme, more highest, than the delight in insight and the delight in path and fruition. Therefore the Blessed One said -

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who understand.

By sole sovereignty over the earth, or by going to heaven;
By universal power, the fruition of stream-entry is excellent."

Having thus shown the delight in seclusion by way of the full realisation of full understanding, now in order to show that also by way of the full realisation of abandoning and so on, he spoke three verses beginning with the second. Therein, "bringing suffering" means the future occurrence of suffering, the production of suffering - this is the meaning. "Attachment" means craving. For it is attachment because it is spread out, attachment because it is extensive, attachment because it is diffused, attachment because it is difficult to cross, attachment because it carries away poison, attachment because it speaks falsely, attachment because it has poison

as its root, attachment because it has poison as its fruit, attachment because it has poison as its enjoyment; or that craving is extensive, spread out regarding visible form, sound, odour, flavour, tangible object, mental phenomena, family, and group - thus it is called attachment. "Conveying the suffering of the mass of obsessions" means they obsess, they expand the continuity of beings in the round of rebirths - thus they are obsessions, namely lust and so on, conceit and so on. Those very ones are a mass in the sense of being a mass of the suffering of occurrence, and because of their nature of being accompanied by disturbance and fever they are also suffering - thus the suffering of the mass of obsessions; because of conveying, because of producing that, it is the conveyor of the suffering of the mass of obsessions. "Having abandoned that craving" means having completely destroyed it by the noble path.

"Safe" means secure; the meaning is untroubled by them through the eradication of mental defilements that cause insecurity. "Leading by two and four factors" means having become of two and four factors by way of right view and so on, it leads to Nibbāna in the noble - thus leading by two and four factors; and here it should be seen that an elision of the case-ending has been made for the ease of verse composition. "The highest path" because of being the highest among all paths such as the path to rebirth in the fine-material realm and so on. Therefore the Blessed One said - "Of paths, the Eightfold is foremost" and so on. "The cleanser of all mental defilements" because of cleansing beings of all the stains of mental defilements. "Having seen with wisdom" means having fully realised by the wisdom of penetration by way of the full realisation of development.

"Sorrowless" because of the absence of causes of sorrow and because of the cause of the absence of sorrow for the person - there is no sorrow here. Likewise, "stainless" because of being free from the defilement of lust and so on. "Unconditioned" because it is not conditioned by any condition. "The peaceful state" because of the nature of appeasement of all mental defilements and of all suffering, and because it should be reached and attained by those afflicted by the suffering of the round of rebirths. "The cleanser of all mental defilements" because of being the cause of cleansing the continuity of beings of all the stains of mental defilements. "Develops" means fully realises by way of the full realisation of direct experience. For this is said by attributing to the object the distinction being obtained by one who repeatedly engages in the full realisation of direct experience with reference to Nibbāna, transferring it to the thing to be taken as object. "The cutter of the bonds of fetters" because of the cutting of the bonds reckoned as mental fetters. Here the cause is used figuratively in the sense of the agent, just as truths that produce the noble state are called noble truths. Just as in the previous verses, when he meditates, then from that he finds no delight more supreme - this is the explanation. So here too, when he develops, then from that he finds no delight more supreme - this is the explanation.

Thus the elder, without bringing himself forward by means of four verses, having declared the final liberating knowledge through the expounding of the penetration of the four truths, now showing the comfort of his dwelling place through its secluded nature, spoke the verses beginning with "When in the sky." Therein, "in the sky" (nabhe) means in space. Because of its smooth, deep resonance, the cloud itself is the drum - thus "cloud-drum." "Entangled with streams" (dhārākulā) means entangled with streams of rain flowing forth from all around. The explanation is: "in the sky"

(nabhe) means on the bird-path (vihagapathe), because it is the path of travel for birds, for the winged ones. "From that" (tato) means from the delight in meditative absorption.

"Entangled with blossoms" (kusumākulānaṃ) means of those covered with flowers fallen from the trees. "With variegated forest-wreaths" (vicittavāneyyavaṭṭasakānaṃ) means because of being born in the forest, the forest flowers are "forest-grown" (vāneyyāni); "those which have variegated forest-grown wreaths" - thus "with variegated forest-wreaths" are the rivers; the meaning is of those with wreaths of various kinds of forest flowers. "Glad-minded he meditates" (sumano jhāyati) means one whose mind is beautiful by virtue of the super-human achievement - thus "glad-minded," he meditates.

"At midnight" (nisīthe) means at night. "In the deserted" (rahitamhi) means in a secluded place free from the crowding of people. "Sky" (deve) means cloud. "While raining" (gaḷantaṃhi) means while the rain-streams are flowing forth, while it is raining. "The fanged beasts" (dāṭhino) means lions, tigers, and the like, hostile creatures. For they, having fangs as weapons, are called "fanged beasts" (dāṭhino); "the fanged beasts roar" - this too is taken for the very purpose of showing seclusion from people.

"Having restrained applied thoughts of oneself" (vitakke uparundhiyattano) means having suppressed by the power of the opposite one's own wrong applied thoughts such as sensual thoughts and the like, which are included in one's own continuity. Or "of oneself" (attano) should be connected with "finds" (vindati) thus: "from that he finds no delight more supreme by himself." "In the mountain interior" (nagantare) means in the interior of the mountains. "Mountain cleft" (nagavivara) means a mountain cave or a cliff overhang. "Resorted to" (samassito) means dependent upon, having gone to. "Free from anguish" (vītaddaro) means one whose disturbance of mental defilements has departed. "Free from barrenness" (vītakhilo) means one whose mental rigidities have been abandoned.

"Happy" (sukhī) means made happy by the happiness of meditative absorption and so on. "Destroyer of stain, barrenness, and sorrow" (malakhilasokanāsano) means one who abandons the stains of lust and so on, the five mental rigidities, and the sorrow caused by separation from relatives and the like. "Unbolted" (niraggaḷo) means the door-bolt (aggaḷa) is called ignorance, because it prevents entry into the city of Nibbāna; because of the absence of that, he is unbolted. "Free from craving" (nibbanatho) means one without craving. "Free from the dart" (visallo) means one from whom the darts of lust and so on have departed. "All mental corruptions" (sabbāsava) means all the mental corruptions including the mental corruption of sensuality and the like. "Having ended" (byantikato) means one who has ended, having made an end by the noble path, standing firm, when he meditates for the purpose of pleasant abiding in the present life, from that, from the delight in meditative absorption, he finds no delight more supreme - this is the explanation. But having said thus, the elder went to the very bank of the river Ajakaraṇī.

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

The commentary on the Book of Nines is concluded.

10. The Book of the Tens

1. The Commentary on the Verses of the Elder Kāḷudāyī

527-536. "Glowing like embers" and so on is the verse of the Venerable Elder Kāḷudāyī in the Book of Tens. What is the origin? This one too, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who inspire confidence in families, having performed the appropriate act of resolution, he aspired to that position of rank.

He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, on the day of the taking of conception by our Bodhisatta in his mother's womb, took conception in a minister's house in Kapilavatthu itself. Because he was born on the very same day as the Bodhisatta, on that very day they laid him down on a fine cloth pad and led him to the attendance upon the Bodhisatta. For together with the Bodhisatta, the Bodhi tree, Rāhula's mother, the four treasures, the elephant fit for riding, the horse Kaṇḍaka, Channa, and Kāḷudāyī - these seven, because of being born on the very same day, were called "born simultaneously." Then on his name-giving day, because he was born on a day when the whole city was of elated mind, they gave him the name Udāyī; but because of being slightly dark in complexion, he became known as Kāḷudāyī. He grew up playing the amusements of a boy together with the Bodhisatta.

At a later time, when the Lord of the World, having gone forth in the great renunciation, having gradually attained omniscience, and having set in motion the excellent wheel of the Teaching, was dwelling in the Bamboo Grove in dependence on Rājagaha, the great King Suddhodana, having heard that news, sent one minister with a retinue of a thousand men saying "Bring my son here." He, having gone to the Teacher's presence at the time of the proclamation of the Teaching, standing at the edge of the assembly, having heard the Teaching, together with his following attained arahantship. Then the Teacher stretched out his hand to them saying "Come, monks." All of them at that very moment became like elders of sixty rains retreats, bearing bowls and robes created by supernormal power. But from the time of attaining arahantship onwards, noble ones are simply impartial; therefore he did not convey the message sent by the king to the One of Ten Powers. The king, thinking "Neither does the one who went to the fortress come back, nor is any message heard," sent yet another minister with a thousand men. When he too had practised likewise, and then another - thus he sent nine thousand men together with nine ministers; all, having attained arahantship, remained silent.

Then the king thought - "So many people, through lack of affection for me, did not say anything for the purpose of the One of Ten Powers coming here. But this Udāyī is of the same age as the One of Ten Powers, a playmate in the dust, and has affection for me; I shall send him" - having had him summoned, having said "Dear son, you, with a retinue of a thousand men, having gone to Rājagaha, bring the One of Ten Powers," he sent him. But he, while going, having said "If I, Sire, shall be permitted to go forth, then I shall bring the Blessed One here," and being told "Having done

whatever it takes, show me my son," having gone to Rājagaha, standing at the edge of the assembly at the time of the Teacher's proclamation of the Teaching, having heard the Teaching, together with his retinue, having attained arahantship, became established in the state of a "come-monk." Therefore it was said in the Apadāna -

"Of the Buddha Padumuttara, the foremost of the world, such a one;
Proceeding on the journey, wandering on a journey then.

"Having taken a fully blossomed lotus, a water lily and jasmine,
Having taken supreme food, I gave it to the Teacher.

"The great hero consumed the supreme food, excellent nourishment;
And having taken that flower, he displayed it to the people.

"Desirable, lovely, dear in the world, the water-born flower, the highest;
Very difficult to do was done by him, who gave this flower to me.

"Whoever planted a flower and gave me the finest food;
Him I will explain, listen to me as I speak.

"Eighteen times he will exercise divine kingship;
Water lily and lotus, and jasmine beyond that.

"By the result of his merit, combined with divine fragrance;
Having made a covering in space, it will hold at that very moment.

"And twenty-five times he will be a wheel-turning monarch;
Five hundred times kingship on earth, he will inhabit the earth.

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

"Satisfied by his own deeds, urged on by wholesome root;
Bringing joy to the Sakyans, he will be a kinsman.

"He, having gone forth afterwards, urged on by wholesome root;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.

"Having attained analytical knowledge, having performed one's obligations,
without mental corruptions;
Gotama, the kinsman of the world, will establish him in the foremost position.

"He, with self resolute in striving, at peace, without clinging;
Udāyī by name, will be a disciple of the Teacher.

"Lust and hate and delusion, conceit and contempt are destroyed;
Having fully understood all mental corruptions, I dwell without mental
corruptions.

"And I, ardent and prudent, pleased the Enlightened by himself;

And the Enlightened by himself, inspired to confidence, established me in the foremost position.

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

But having attained arahantship, waiting for the right time, thinking "This is not yet the time for the One of Ten Powers to go to his ancestral city, but when spring has arrived, when the jungle thickets are in bloom and the ground is covered with green grass, it will be the time for going," when spring had arrived, praising the beauty of the route for going to the Teacher's ancestral city -

527. "Now the trees are glowing like embers, venerable sir, bearing fruit, having shed their foliage;
They shine forth as if aflame, it is the right time, O great hero, partaker of essences.
528. "The trees in full bloom, delightful, waft fragrance all around in every direction;
Having left behind the leaves, desiring fruit, it is time to depart from here, O hero.
529. "Neither too cold nor too hot, the season is pleasant for travelling, venerable sir;
Let the Sākiyas and Koliyas see him crossing the Rohinī facing westward.
530. "With hope one ploughs the field, with hope the seed is sown;
With hope merchants go to the ocean, wealth-carriers;
By which hope I stand, may that hope of mine succeed.
531. "Again and again indeed they sow seed, again and again the king of gods rains;
Again and again farmers plough the field, again and again grain comes to the country.
532. "Again and again beggars wander, again and again donors give;
Again and again donors, having given, again and again go to the heavenly state.
533. "A hero indeed purifies seven generations, in whatever family one of extensive wisdom is born;
I imagine the god of gods is able, for born from you is the sage of true name.
534. "Suddhodana was the name of the great sage's father, and the Buddha's mother was named Māyā;
She who carried the Bodhisatta in her womb, upon the body's collapse, rejoices in heaven.
535. "That Gotamī, having died, passed away from here, endowed with divine sensual pleasures;
She rejoices in the five types of sensual pleasure, surrounded by those hosts of gods.

536. "I am a son of the Buddha, the endurer of the unbearable, the radiant one, the incomparable, the such one;
You are my father's father, O Sakyan, by the Dhamma, Gotama, you are my grandfather."

He spoke these verses.

Therein, "glowing like embers" means "like embers" thus "embers," the flowers and young leaves of trees having the colour of red coral; these belong to them, thus "glowing like embers"; the meaning is as if strewn with a shower of embers by means of exceedingly red blossoms and tender shoots. "Now" means at this time. "Trees" (dumā) means trees (rukkhā). "Venerable sir" (bhadante): "auspicious is the end for this one" thus "bhadante" is said by eliding one letter "da"; one endowed with a distinction of virtue, and the Teacher who is the foremost among those endowed with a distinction of virtue. Therefore "venerable sir" is a term of address to the Teacher. And this is a reflexive form ending in "a," as in such passages as "in what is well done, in atonement, in happiness, and even in suffering." But here it should be seen in the vocative sense. Therefore it was said: "'venerable sir' is a term of address." Some say "it is a single word having the same meaning as the word 'bhadda.'" "Seeking fruits" thus "bearing fruit" (phalesino). For even regarding the non-sentient, they speak by attributing the action of the sentient, just as "the family wishes to fall"; the meaning is they have begun to take fruits, it is the time for taking the fruits that have arrived. "Having shed their foliage" means having abandoned the old leaves, fully endowed with withered leaves - this is the meaning. "They" means the trees. "They shine forth as if aflame" means they illuminate like those having lamp flames, or like a blazing fire, all directions - this is the intention. "Time" means the right time; "for assistance" is the remainder of the expression. "Great hero" means greatly valiant. "Partaker of essences" means a partaker of the essence of meaning and so on. For this was said by the General of the Teaching - "Or the Blessed One is a partaker of the essence of meaning, the essence of the Teaching" and so on. "Great hero" and "partaker" - this pair too should be seen as vocative expressions. But in the reading "of the Bhāgīrathas," Bhāgīratha was the name of the first king. Because of being born in his lineage, the Sākīyans are Bhāgīrathas; the intention is for the benefit of those Bhāgīrathas.

"Trees" (dumāni) is said with a change of gender; the meaning is "trees" (dumā), that is, trees (rukkhā). "Waft fragrance all around in every direction" means in full bloom from all around, from every part, and in all directions; and because of being thus in full bloom, they waft fragrance in every direction, they emit odour. "Hoping" means wishing, desiring to take. Having thus shown the delightfulness of the travelling road through the beauty of the trees, now by "neither too cold" and so on, he shows the excellence of the season. "Pleasant" means pleasant and desirable by virtue of being neither too cold nor too hot. "Season fit for travelling" means a season suitable for journeying a long distance. "Let the Sākīyas and Koliyas see him crossing the Rohinī facing westward" - the Rohinī is a river that flows between the Sākīya and Koliya territories from the northern direction southward. Rājagaha is to its south-eastern direction. Therefore, those crossing that river to go from Rājagaha to Kapilavatthu cross it facing westward. Therefore he said "let them see him... etc... crossing." He

encourages the Blessed One for the journey to Kapilavatthu, requesting thus: "May the inhabitants of the Sākiya and Koliya territories see the Blessed One crossing the river named Rohinī facing westward."

Now, making known his own aspiration by means of similes, he spoke the verse "with hope one ploughs." "With hope one ploughs the field" means a farmer, while ploughing, ploughs the field with the hope of fruit. "The seed is sown with hope" means having ploughed, by the one who sows, the seed is sown, is deposited, with the very hope of fruit. "With hope merchants go" means wealth-carrying merchants go by boat to the ocean, to cross the ocean, to reach a country, with the hope of wealth. "By which hope I stand" means thus I too, by whatever hope, by whatever aspiration - the aspiration for the Blessed One's journey to the city of Kapila for you - I stand here. "May that hope of mine succeed" - he says to them "Kapilavatthu should be gone to"; and here, because of its similarity to hope, he calls the desire to act "hope."

In order to show the reason for requesting many times through the description of the travelling road and so on, "again and again" and so on was said. Its meaning is - When the sowing does not succeed by merely being said once, farmers sow seed again and again, a second time and even a third time. Pajjunna, the king of gods too, having rained just once, rains again and again from time to time. Farmers too, not having ploughed just once, plough the field again and again in order to make the soil or mud soft for the purpose of a successful crop. Having collected grain just once, not being satisfied thinking "this much is enough," by way of storing in granaries and so on, being brought by people, again and again grain such as rice and so on comes to the country, approaches it.

Beggars too, while begging, go to and approach families again and again, not just once; and when asked, donors give to them again and again, not just once. Likewise, having given gifts again and again, donors, having accumulated merit consisting of giving, again and again, repeatedly, go to the heavenly state, approach the heavenly world by way of conception. Therefore I too request again and again - may the Blessed One bring my wish to its summit. This is the intention.

Now, in order to show the purpose for which he requests the Teacher to go to Kapilavatthu, he spoke the verse "a hero indeed." Its meaning is - A hero, one possessing energy, of great heroism, one of extensive wisdom, of great wisdom - in whatever family such a person is born, arises, there indeed, certainly, he purifies seven generations, seven generations of men, up to the seventh generation of ancestors, through right practice, he cleanses - this is the common saying, an exaggeration with regard to others. But the Blessed One, being the god of gods as the highest deity of all gods, is able, through the warding off of evil and the establishing of the good, to cleanse even beyond that - thus I think. Why? "For born from you is the sage of true name" - because by you, by the Teacher, through a noble birth, the state of being a sage has been born; or being a sage, in the sense of investigating one's own welfare and the welfare of others, and of this world and the world beyond, he is one of unerring name as "sage"; or a sage by virtue of possessing wisdom, one of unerring name as "ascetic, one gone forth, seer" - born from you. Therefore, because the Blessed One is the cause for beings' obtaining of absolute welfare, I request your going there. This is the meaning.

Now, when "seven generations" was said, in order to show the father's generation, "named Suddhodana" and so on was stated. "Pure cooked rice is the livelihood of this one" - thus "Suddhodana." For the Buddha's father is assuredly one of thoroughly purified bodily, verbal, and mental conduct, and of thoroughly purified livelihood, because of being accomplished in resolution. "Named Māyā" means she obtained the name "Māyā" because of the quality of being one to whom relatives, friends, and others would say "Do not go," due to her achievement of family, beauty, morality, good conduct, and so on. "Having carried" means having borne. "Upon the collapse of the body" means after the destruction of her own body, which was like a shrine for the world with its gods. "In the celestial abode" means in the Tusita god realm.

"She" means Queen Māyā. "Gotamī" means she praises her by her clan name. "With divine sensual pleasures" means with divine sensual pleasures as objects included in the Tusita realm. "Endowed with" means possessed of. "With the types of sensual pleasure" means with the portions of sensuality; having said "with sensual pleasures," by the expression "with the types of sensual pleasure" again, it illustrates that she is attended upon with sensual pleasures as objects of many kinds. "By those" means by those Tusita god hosts, in whichever order of gods she was reborn, or by those types of sensual pleasure. The feminine gender description "endowed with, surrounded" was made with reference to the state of being a woman established in the previous existence, or with reference to the state of being a deity; but rebirth among the gods occurs only in the male state.

Thus requested by the elder, the Blessed One, seeing that many would attain specific attainment by going there, surrounded by twenty thousand who had eliminated the mental corruptions, set out from Rājagaha upon the road leading to Kapilavatthu by way of an unhurried journey. The elder, having gone to Kapilavatthu by supernormal power, standing in the sky before the king, when the king, seeing an appearance never seen before, asked "Who are you?" showing "If you do not know me, the minister's son sent by you to the presence of the Blessed One, then know thus" -

"I am a son of the Buddha, the endurer of the unbearable, the radiant one, the incomparable, the such one;
You are my father's father, O Sakyan, by the Dhamma, Gotama, you are my grandfather."

She spoke the concluding verse.

Therein, "I am the son of the Buddha" means I am the legitimate son of the Omniscient Buddha, because of having been born at his breast. "The endurer of the unbearable" means because, apart from the Great Bodhisatta, of the impossibility for others to endure and bear it, he endures and bears the entire accumulation of requisites for enlightenment and the undertaking of great compassion, which are unbearable, prior to the full enlightenment; furthermore, because of the impossibility for others to endure and overcome them, he endures and overcomes the five Māras, which are unbearable; through the understanding of the divisions of disposition, underlying tendency, temperament, inclination, and so on, he endures the Buddha's task, which is unbearable by others, reckoned as instruction to those amenable to instruction as is appropriate through benefits pertaining to the present life, the future life, and the highest good; or because of being one who accomplishes well therein, he

is the endurer of the unbearable. "The radiant one" means one who has accepted and possesses the achievement of morality and so on. Others say "one whose radiance emanates from each and every limb." Some, however, say "Aṅgīrasa and Siddhattha are two names taken by the father himself." "The incomparable" means the one without comparison. "The such one" because of the attainment of the characteristic of such-likeness towards desirable and undesirable things. "You are my father's father" means by way of noble birth, you are the father of my father, the Perfectly Enlightened One, in popular expression. "Sakka" means he addresses the king by way of birth. "By the Dhamma" means by intrinsic nature; by the combination of the intrinsic nature of the two births - noble birth and mundane birth - "Gotama" means he addresses the king by his clan name. "You are my grandfather" means you are the grandfather. And here, in saying "I am the son of the Buddha" and so on, the elder declared the final liberating knowledge.

But thus, having revealed himself, the king, full of mirth, having caused him to sit down on a costly divan, having filled the bowl with his own prepared food of various finest flavours, when it was given, he shows the appearance of departing. And when it was said "Why do you wish to go? Eat!" he replied "Having gone to the Teacher's presence, I shall eat." "But where is the Teacher?" "With a retinue of twenty thousand monks, he has set out on the road for the purpose of seeing you." "Having consumed this almsfood, as long as my son reaches this city, carry almsfood to him from here." The elder, having done the meal duty and having spoken the Teaching to the king's assembly, even before the Teacher's arrival, making the entire king's dwelling devoted to the Triple Gem, while all were watching, having released into the sky the bowl full of food to be brought to the Teacher, himself too having risen up into the sky, having brought the almsfood, he placed it in the Teacher's hands. The Teacher consumed that almsfood. Thus, along the sixty-yojana road, for the Teacher who was travelling one yojana each day, he brought food from the king's palace itself and gave it. Then the Blessed One established him in the foremost position among those who inspire confidence in families, saying "He inspired confidence in the entire dwelling of my father, the great king."

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

2. The Commentary on the Verses of the Elder Ekavihāriya

537-546. The verses beginning with "Whether in front or behind" are those of the Venerable Elder Ekavihāriya. 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 Kassapa, the One of Ten Powers, having been reborn in a family home, having attained discretion, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having entered the forest, he dwelt in a secluded abode.

He, by that meritorious action, wandering in the round of rebirths among gods and humans for one interval between Buddhas, in this arising of a Buddha, when the Blessed One had attained final Nibbāna, was reborn as the younger brother of King Dhammāsoka. It is said that the great King Asoka, in the eighteenth year above two hundred years from the Teacher's final Nibbāna, having attained the consecration of sole sovereignty over the entire Indian subcontinent, having appointed his younger

brother Prince Tissa to the viceroyalty, by a certain means made him devoted to the Dispensation. He, one day, having gone hunting, having seen in the forest the Elder Yonaka Mahādhammarakkhita seated being fanned with a Sāla branch held by a noble elephant, with confidence arisen, thought "Oh, may I too, like this great elder, having gone forth, dwell in the forest." The elder, having known the disposition of his mind, while he was watching, having risen up into space, having stood on the unbreaking water of the pond in the Asoka park, having hung his robe and upper robe in the sky, began to bathe. The prince, having seen the power of the elder, deeply devoted, having turned back from the forest, having gone to the king's palace, informed the king "I shall go forth." The king, having entreated him in many ways, was unable to make him turn back from his intention to go forth. He, having become a lay follower, aspiring for the happiness of going forth -

537. "Whether in front or behind, if no other person is found;
Exceedingly comfortable it is, for one dwelling alone in the forest.
538. "Well then, alone I shall go, to the forest praised by the Buddha;
Comfortable for one dwelling alone, for the resolute monk.
539. "Charming, bringing joy to the meditator, frequented by intoxicated elephants;
Alone, master of the purpose, quickly I shall enter the forest.
540. "In the cool grove covered with flowers, in the cool mountain grotto;
Having bathed my limbs, I shall walk up and down alone.
541. "Alone, without a companion, in the delightful great forest;
When shall I dwell, with obligations fulfilled, without mental corruptions.
542. "May the intention of me who wishes to do thus succeed;
I myself shall accomplish it, no other is the doer for another."

He spoke these six verses.

Therein, "whether in front or behind" means in front of oneself or behind oneself; because the word "or" has the sense of alternative, or from the side - if no other person is found, exceedingly, very much, comfortable, there is happiness of mind. By the state of dwelling alone, for one who is alone, without a companion. "Dwelling in the forest" - he, whose heart was being drawn by the disposition towards seclusion long practised, becoming disenchanted with the dwelling in company of one surrounded by a great multitude of people night and day, and esteeming highly the happiness of seclusion, speaks thus.

"Well then" (handā) is an indeclinable particle used in the sense of release; by that he states the determined nature of the going to the forest being undertaken now. "Alone I shall go" means because of the statement "Truth-finders, householder, delight in empty dwellings" and so on, I shall go alone, without a companion, to the forest praised and extolled by the Buddhas; I approach with the intention of dwelling there. Because for one dwelling alone, by the state of being without a companion in the postures of standing and so on, for one dwelling alone, for one who is resolute

through having directed his mind towards Nibbāna, for a monk who trains in the three trainings beginning with the training in higher morality, the forest is comfortable, desirable, and brings happiness - this is the meaning.

"Bringing joy to the meditator" means because of the state of little noise and so on for practitioners who are properly engaged in meditation, it brings the joy of meditative absorption, insight and so on - thus it brings joy to the meditator. Charming because of the absence of dissimilar objects and the suitability for seclusion. "Frequented by intoxicated elephants" means roamed by excellent bull elephants in rut; by this too, through the state of being a great forest, it shows seclusion from people alone. "Mastering the purpose" - here "purpose" means the ascetic practice is intended. "How indeed might that be for me?" - he has come under its control.

"Covered with flowers" means well covered with flowers. "Cool grove" means in a grove that is cool through the excellence of shade and water. By both, he makes clear just its delightfulness. "Mountain grotto" means in a grotto in the interior of mountains. For "ka" means water; a low-lying place split by that is called a grotto. "Having dispelled the torment of heat in such a cool mountain grotto, having bathed my own limbs, having washed, I shall walk up and down alone" - this shows independence of conduct in any place.

"Alone" means alone, without a companion. "Without a companion" means without a companion through the absence of the companion reckoned as craving. For craving is called a person's companion in the sense of never leaving him. Therefore the Blessed One said - "A person with craving as companion, wandering for a long course."

"Of me who wishes to do thus" means of me who, having gone to the forest by the method stated beginning with "well then, alone I shall go," wishes to undertake the practice of meditation. "May the intention succeed" means may the wish that has occurred thus "when shall I dwell, with obligations fulfilled, without mental corruptions" succeed, may it reach accomplishment. And since the attainment of arahantship does not succeed by mere wishing, nor is it to be accomplished by another, therefore he said "I myself shall accomplish it, no other is the doer for another."

Thus, having known the firm determination of the viceroy for the going forth, the king, having had the road leading to the Asoka Monastery decorated, led the prince, adorned with all ornaments, to the monastery with a great army and with great royal pomp. The prince, having gone to the meditation house, went forth in the presence of the Elder Mahādhammarakkhita; many hundreds of people went forth following him. The king's nephew, the husband of Saṅghamittā, Aggibrahma too, went forth following him. He, having gone forth, full of mirth, making known what had to be done by himself -

543. "Here I bind on my armour, I shall enter the forest;
I will not depart from there, not having attained the elimination of mental corruptions.

544. "When the wind blows towards me, cool and fragrant,
I shall break ignorance, seated on the mountain summit.

545. "In the forest covered with flowers, surely in the cool mountain slope;
Happy with the bliss of liberation, I shall delight in Giribbaja."

He spoke three verses.

Therein, "here I bind on my armour" means "here I bind on the armour termed energy; indifferent to body and life, I arm myself with the armour of energy." This is what is meant - Just as a valiant man, when enemies are present, wishing to conquer them, having abandoned other duties, arms himself for battle by putting on armour and so on, and having gone to the battlefield, does not turn back without conquering the enemies, so I too, in order to conquer the enemies that are the mental defilements, having disregarded even my head and garment being ablaze, arm myself with the armour of energy of the fourfold right striving, and without conquering the mental defilements, I do not give up the place of seclusion suitable for the conquest of the mental defilements. Therefore it was said "I shall enter the forest, I will not depart from there, not having attained the elimination of mental corruptions."

By "when the wind blows towards me" and so on, he speaks of the suitability of the forest place for the development of the meditation subject; the explanation is: "surely I shall delight in Giribbaja." He speaks envisaging the future meaning, thinking "I shall delight in the mountain enclosure." The remainder is easily understood.

Having spoken thus, the elder, having entered the forest, practising the duties of an ascetic, went together with his preceptor to the Kālīṅga country. There a skin disease arose on his feet; having seen that, a physician said "Seek ghee, venerable sir, I shall treat you, will I not?" The elder, without making a search for ghee, simply does the work of insight; the disease grows worse; the physician, having seen the elder's living at ease in that matter, himself sought ghee and made the elder healthy. He, having become healthy, before long attained arahantship. Therefore it was said in the Apadāna -

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

"Without obsession, unsupported, with a mind like space;
Abundant in emptiness, such a one, delighting in the signless, a master.

With consciousness free from attachment, without defilement, aloof from
family and group;
The greatly compassionate hero, skilled in the means of monastic discipline.

"Energetic in the tasks of others, training those including the gods;
The path leading to Nibbāna, the destination that dries up the mire.

"The Deathless, of supreme gratification, the warding off of ageing and death;
He, the saviour of the world, seated in the midst of the great assembly.

The Protector with the voice of the Indian cuckoo, the Truth-finder with the
voice of Brahma;
Lifting up from great peril, those who are lost and without a leader.

"Teaching the stainless Teaching, the leader of the world was seen by me;
Having heard his teaching, I went forth into homelessness.

"Having gone forth, then I, reflecting on the Conqueror's Dispensation;
Alone in the charming forest, I dwelt, oppressed by association.

"Seclusion from identity was for me, it became the cause for me;
For one secluded in mind, seeing danger in association.

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

But having attained arahantship, while the elder was dwelling there, the king, by the bestowal of ten million in wealth, having had a monastery called Bhojakagiri built, established the elder to dwell there. He, dwelling there, at the time of final Nibbāna -

546. "I, with fulfilled thought, like the moon on the fifteenth;
With all mental corruptions eliminated, there is now no more rebirth."

She spoke the concluding verse. That is of manifest meaning. And that itself was the elder's declaration of final liberating knowledge.

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

3. The Commentary on the Verses of the Elder Mahākappina

547-556. "He who sees beforehand the future" and so on is the verse of the Venerable Elder Mahākappina. What is the origin? It is said that this one, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, having attained discretion, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among exhorters of monks, having performed the appropriate preparatory action, he aspired to that position of rank.

He, having done wholesome deeds there for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Perfectly Enlightened One Kassapa, having been reborn in a family home in Bārāṇasī, having attained discretion, having become the chief of a group of a thousand men, he had a great residential compound built, adorned with a thousand inner rooms. All those people too, having done wholesome deeds for as long as life lasted, having made that lay follower their chief, together with their sons and wives, having been reborn in the heavenly world, transmigrated among gods and humans for one interval between Buddhas. Among them, the chief of the group, even before the arising of our Teacher, was reborn in a king's palace in a city named Kukkuṭa in a borderland region. His name was Kappina. The remaining men were reborn in ministers' families in that very city. The prince Kappina, by the elapse of his father, having raised the parasol, became known as King Mahākappina. He, because of his desire for learning, right early sent out messengers swiftly through the four gates - "Wherever you see very learned ones, having turned back from there, inform me."

And at that time our Teacher, having arisen in the world, was dwelling in dependence on Sāvattthī. At that time, merchants dwelling in Sāvattthī, having taken their trading goods from Sāvattthī, having gone to that city, having set in order their goods, thinking "We shall see the king," with presents in hand, had it announced to the king. The king, having had them summoned, when they had presented their gifts and stood having paid homage, asked "Where have you come from?" "From Sāvattthī, Sire." "Is your country prosperous with plenty of food, and is the king righteous?" "Yes, Sire." "What kind of teaching is now current in your country?" "That, Sire, cannot be spoken of with unrinsed mouths." The king had water given with a golden water-vessel. They, having rinsed their mouths, facing the One of Ten Powers, having raised joined palms, said "Sire, in our country a jewel called the Buddha has arisen." For the king, upon merely hearing the word "Buddha," rapture arose pervading his entire body. Then he said "Do you say 'Buddha,' dear ones?" "We say 'Buddha,' Sire." Having had them say it thus three times, thinking "The term 'Buddha' is immeasurable," pleased with that very term, having given a hundred thousand, he asked "Say more." "Sire, in the world a jewel called the Dhamma has arisen." Having heard that too, likewise having given a hundred thousand, he asked "Say more." "Sire, a jewel called the Community has arisen." Having heard that too, likewise having given a hundred thousand, saying "I shall go forth in the presence of the Buddha, the Blessed One," he departed from that very place. The ministers too likewise departed. He, together with a thousand ministers, having reached the bank of the Ganges, having made a determination of truth - "If the Teacher is a Perfectly Enlightened One, may not even the hooves of these horses become wet" - crossed the full river Ganges over the surface of the water, and having likewise crossed yet another river half a yojana in breadth, having reached the third great river named Candabhāgā, he crossed that too by that very declaration of truth.

The Teacher too, on that very day, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen "Today Mahākappina, having abandoned a kingdom of three hundred yojanas, surrounded by a thousand councillors, will come to go forth in my presence," thinking "It is fitting for me to go out to meet them," right early, having attended to his toilet, surrounded by the Community of monks, having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, having gone by himself through the sky, on the bank of the river Candabhāgā, at a place facing their crossing ford, seated cross-legged at the foot of a great banyan tree, he emitted the six-coloured Buddha rays. They, coming out at that ford, looking at the Buddha rays running here and there, having seen the Blessed One, thinking "The Teacher with reference to whom we have come, certainly this is he" - having reached a conclusion by the very seeing, from the place where they saw him onwards, having bowed down, making the supreme act of reverence, they approached the Blessed One. The king, having clasped the ankles of the Blessed One, having paid homage to the Teacher, sat down to one side together with the thousand councillors. The Teacher taught them the Dhamma. At the conclusion of the teaching, together with his assembly, he became established in arahantship. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, who has gone beyond all phenomena;
Risen in the cloudless sky, like the sun in the autumn sky.

With the radiance of his words, he awakens the lotuses of those to be guided;
The Leader dries up the mud of mental defilements with the rays of his
wisdom.

"He destroys the fame of the sectarians, as the sun the light of fireflies;
He illuminates the radiance of truth's meaning, like the sun a jewel.

"A repository of virtues, like the ocean of jewels;
Like Pajjunna upon beings, he rains with the Dhamma-cloud.

"A judge then I was, in the city named after the swan;
Having approached, I heard the teaching, of the one whose name is the
Highest Water-born.

"Of the exhorter of monks, of the disciple who has done his duty;
Of him who was proclaiming virtue, who was pleasing my mind.

"Having heard, delighted, glad at heart, having invited the Truth-finder;
Having fed him together with his disciples, I aspired for that state.

"Then, with a gait like a swan, with a voice like a swan and a drum;
Behold this chief minister, skilled in judgment.

"Fallen at my feet, with hair standing on end;
With the colour of a rain-cloud, with full shoulders, with serene eyes and face.

"With a great retinue, befitting a king, of great fame;
This one aspires to the state of one who has done his duty, with a heart of
altruistic joy.

"By this prostration, by generosity and by aspirations;
For a hundred thousand cosmic cycles, one is not reborn in an unfortunate
realm.

"Having experienced divine splendour among the gods, and greatness among
human beings;
With the remainder, he will attain Nibbāna.

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

"Then I, having done meritorious service in the Conqueror's Dispensation;
Having abandoned the human body, I went to Tusita.

"Having instructed kingdoms of gods and humans, by the hundreds;
Near Bārāṇasī, I was born in the weaver caste.

"With a retinue of a thousand, together with my wife, I;

Attended upon five hundred Individually Enlightened Ones.

"Having fed them for three months, we clothed them with the three robes;
Passed away from there, we all became those who reached the realm of the deities.

"Again we all went to human existence, passed away from there;
We were born formerly in Kukkuṭa, in sight of the Himalayas.

"My name was Kappina, a prince of great fame;
Those born in the remaining ministers' families surrounded me alone.

"Having attained the happiness of a great kingdom, endowed with the fulfilment of all sensual pleasures;
I heard from merchants the announcement of the arising of a Buddha.

"A Buddha has arisen in the world, matchless, a unique person;
He makes known the Good Teaching, the Deathless, the highest happiness.

"Well suited are his pupils, and well released, without mental corruptions;
Having heard their good words, having honoured the merchants.

"Having abandoned kingship, together with ministers, I went forth, devoted to the Buddha;
Having seen the river, great and fierce, filled to the brim.

"Without support, without a hold, hard to cross, swift-flowing;
Having remembered the virtue of the Buddha, I crossed over safely.

"If the Buddha has crossed the stream of existence, one who has reached the end of the world, the wise one;
By this speaking of truth, may my journey succeed.

"If the path leads to peace, and release is eternal happiness;
By this speaking of truth, may my journey succeed.

"If the Community has crossed over the wilderness, an unsurpassed field of merit;
By this speaking of truth, may my journey succeed.

"As soon as the truth-vow was made, the water departed from the path;
Then I crossed over with ease, to the delightful riverbank.

"I saw the Buddha seated, like the rising sun;
Blazing like a golden rock, illuminated like a lamp post.

"Like the moon together with stars, honoured by disciples;
Like Vāsava raining, amidst the clouds of the Teaching.

"Having paid homage together with my colleagues, I sat down on one side;
Then, having known our disposition, the Buddha taught the Dhamma.

"Having heard the spotless Teaching, we spoke to the Conqueror:
'Give us the going forth, O great hero, we are wearied of existence.'

"The Teaching is well proclaimed, monks, for making an end of suffering for you;
Practise the holy life,' thus said the seventh sage.

"Together with the words, all of us, wearing the appearance of monks;
We became fully ordained, and stream-enterers in the Dispensation.

"Then having gone to Jeta's Grove, the great leader instructed me;
Admonished by the Conqueror, I attained arahantship.

"Then thousands of monks, I instructed at that time;
Those who followed my instruction, they too were without mental corruptions.

"The Conqueror, satisfied with that virtue, established me in the foremost position;
Foremost among exhorters of monks, as Kappina among the great assembly."

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

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

But having attained arahantship, they all requested the going forth from the Teacher. The Teacher said to them "Come, monks." That itself was their going forth and full ordination. The Teacher, having taken that thousand monks, went through space to Jeta's Grove. Then one day the Blessed One said to his pupils, the monks - "Does Kappina, monks, expound the Teaching to the monks?" "No, Blessed One, he does not teach. He dwells living at ease, devoted to pleasant abiding in the present life, and does not give even a mere exhortation." The Teacher, having had the elder summoned - "Is it true, Kappina, that you do not teach even a mere exhortation to your pupils?" "True, Blessed One." "Brahmin, do not do thus; from today onwards expound the Teaching to those who have come to you." "Good, venerable sir," the elder, having accepted the Teacher's word with bowed head, by a single exhortation alone established a thousand ascetics in arahantship. Therefore the Teacher, establishing his own disciples, the elder monks, in successive positions, established him in the foremost position among exhorters of monks. Then one day the elder, exhorting the nuns -

547. "He who sees beforehand the future, both welfare and harm, that dyad;
His ill-wishers or well-wishers, looking for a fault, do not see one.

548. "Whose mindfulness of breathing is complete, well developed;
Gradually practised, as taught by the Buddha;
He illuminates this world, like the moon released from a cloud.

549. "My mind is indeed white, limitless, well developed;

Pierced through and uplifted, it illuminates all directions.

550. "The wise one lives even with the utter elimination of wealth;
But with the loss of wisdom, even one with wealth does not live.
551. "Wisdom is the discerner of what is learned, wisdom is the increaser of fame
and praise;
A man endowed with wisdom here, even amidst sufferings, finds happiness.
552. "This is not a modern phenomenon, not strange nor marvellous;
Where one is born and dies, there what is marvellous?
553. "For one who is born, immediately after life, death is certain;
Those born, born again, die here - for such is the nature of living beings.
554. "For this is not for the benefit of the dead, that which is for the life of other
people;
Weeping for the dead brings neither fame nor worldly esteem, nor is it praised
by ascetics and brahmins.
555. "The eye and body are injured by that, beauty, strength and wisdom decline;
His enemies become joyful, those seeking his welfare do not become happy.
556. "Therefore one should wish for those dwelling in the family, the wise and the
very learned;
For those by whose power of wisdom the function is done, they cross like a full
river by boat."

He spoke these verses.

Therein, "the future" means not come, not found, is the meaning. "Beforehand" means even earlier. "Sees" means looks at. "Welfare" means function. "That dyad" means what is beneficial and harmful. "Ill-wishers" means enemies. "Well-wishers" means friends. "Fault" means a flaw. "Looking for" means seeking. This is what is meant - Whatever person sees beforehand, even earlier, with the eye of wisdom, as I do, investigates and examines the function that brings welfare, that brings harm, and both of those, the future, the not yet arrived, his enemies with a disposition for harm or friends with a disposition for welfare, seeking a fault, do not see one; such a wise person is of flawless conduct; therefore you should be of such a nature.

Now, showing the virtue of the development of mindfulness of breathing, in order to connect those there, he spoke the second verse beginning with "whose mindfulness of breathing." Therein, "āna" means in-breath. "Apāna" means out-breath. Mindfulness having the sign of in-breath and out-breath as its object is mindfulness of breathing. And here, under the heading of mindfulness, the development of concentration associated with it is intended. "Whose" means of whichever practitioner. "Complete, well developed" means completely full through the fulfilment of the four establishments of mindfulness and the sixteen modes, well developed and increased through the fulfilment of the seven factors of enlightenment and of true knowledge and liberation. "Gradually practised, as taught by the Buddha" means as

taught by the Blessed One beginning with "he, mindful, breathes in" and so on, so gradually, in due course, practised, frequented, and developed. "He illuminates this world, like the moon released from a cloud" means that practitioner, just as the moon released from impurities such as clouds illuminates this world of space with moonlight, so too, liberated from impurities such as ignorance, he illuminates and makes known with the light of knowledge the world of activities fallen within one's own continuity and fallen within others' continuity. Therefore the intention is that the development of mindfulness of breathing is to be developed by you.

Now, making himself an example, showing the fruitfulness of devotion to development, he spoke the third verse beginning with "my mind is indeed white." Its meaning is - Through the departure of the stain of the mental hindrances, my mind is indeed white, pure. Just as lust and so on, which are the makers of the measurable, have been abandoned, and the immeasurable Nibbāna has been made evident, so because of being developed, it is immeasurable, well developed; for that very reason, the four truths have been pierced through and penetrated; and having been uplifted from the entire side of defilement, it illuminates the directions such as suffering and so on, and the directions such as the past and so on, because of having crossed beyond uncertainty therein and because of being free from confusion regarding all phenomena. Therefore he shows that the mind is to be developed thus by you too.

Just as wisdom gained through meditative development is of much benefit to a person through the purification of the stain of the mind and so on, so too is the other kind - showing this, he spoke the fourth verse beginning with "the wise one lives even." Its meaning is - Even one whose wealth is exhausted, being wise by nature, contented with whatsoever contentment, lives indeed by a blameless livelihood. For that indeed is called living. Therefore the Blessed One said - "Living by wisdom they call life foremost." But an imprudent person, with the loss of wisdom, failing in the benefit pertaining to the present life and pertaining to the future life, even one with wealth does not live; through the occurrence of reproach and so on, though living, he is not truly living; or through not knowing the right means, destroying whatever wealth has been obtained, he is indeed unable even to sustain his life; therefore the intention is that practical wisdom too is to be accomplished by you who are diligent.

Now, to show the benefits of wisdom, he spoke the fifth verse "Wisdom is the discernor of what is learned." Therein, "wisdom is the discernor of what is learned" means this wisdom is the judge of what is learned; it is the generator of judgment regarding matters that have come within the path of the ear as they have been heard, by the method beginning with "this is unwholesome, this is wholesome, this is blameable, this is faultless." "The increaser of fame and praise" means the increaser of fame, which is praise in one's presence, and of praise, which has the nature of widespread glory; for fame and so on belong only to the wise, because of their praiseworthy nature among the intelligent. "Endowed with wisdom" means engaged in the wisdom of application and the wisdom of insight. "Even amidst sufferings, finds happiness" means in the aggregates, sense bases, and so on, which are exclusively of the nature of suffering, through right practice, through the understanding of their nature as it really is, one obtains even spiritual happiness.

Now, speaking to those nuns the Teaching connected with impermanence and conducive to the state of the wise, he spoke the remaining verses beginning with

"This is not a modern phenomenon." Therein this is the meaning in brief - This nature of beings being born and dying, this phenomenon is not modern, not recently arrived; because of its constant occurrence, it is not strange; because of the absence of being unprecedented, it is not marvellous either. Therefore, where one is born and dies, in whatever world a being would be born, he would certainly die - there what is marvellous? What indeed could be marvellous? Because of the natural character of death - for there is no cause whatsoever for momentary death. Since for one who is born, immediately after life, death is certain - for one who is born, immediately following birth, death from life is absolute, because the arisen aggregates certainly break up. But the popular expression "one lives" here is not absolute, because of the dependence of that clinging upon multiple conditions. Because this is so, therefore "those born die here, for such is the nature of living beings" - this is the nature of beings, namely that death follows birth - thus he spoke of the connection of death with birth.

Now, because among those nuns there are some whose minds are also bound by sorrow, therefore, in order to dispel their sorrow, "For this is not for the benefit" and so on was said. Therein, "For this is not for the benefit of the dead" means whatever weeping of other people, of other persons, for the sake of the life of the dead, on account of the life of the dead - let alone being for the sake of the life of that dead being, this is not for anyone's benefit whatsoever. And those who weep, for them too the weeping on account of the dead person, on the occasion of the dead, brings neither fame nor worldly esteem, nor is it conducive to fame or conducive to purity. "Not praised by ascetics and brahmins" means it is not even extolled by the wise; rather, it is indeed censured by the wise - this is the meaning.

Not only are these the dangers of one who weeps, but these too - showing thus, having spoken the verse "The eye and body are injured," then further, in order to ward off the harm of sorrow and so on, urging them to the attendance upon good friends, he spoke the concluding verse beginning with "therefore." Therein, "therefore" means because weeping injures, afflicts the eye and body of the weeping person, by that weeping beauty, strength, and wisdom decline, fall away; the foes in all directions of that weeping person become joyful, delighted, and filled with rapture. Well-wishers, friends, become unhappy and afflicted. Therefore, because of being endowed with wisdom nourished by the Teaching, one should wish for, should expect, should make dependent on families, the wise and the very learned, through the fulfilment of great learning based upon benefit pertaining to the present life and so on. "For those by whose" means for those wise, very learned, and discerning persons, by whose power of wisdom, by whose power of wisdom, just as they cross a river full of a great flood by boat, so sons of good family cross over, reach the far shore of, their own beneficial function. "One should wish for those dwelling in the family" - this is the explanation.

Thus the elder, having spoken the Teaching to those nuns, dismissed them. They, having stood firm in the elder's exhortation, having dispelled their sorrow, practising wisely, fulfilled their own welfare.

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

4. The Commentary on the Verses of the Elder Cūḷapanthaka

557-566. "Slow was my progress" and so on are the verses of the Venerable Elder Cūḷapanthaka. What is the origin? What should be said here by way of the occasion of its arising has been said already in the story of Mahāpanthaka in the Book of Eights. But this is the distinction - The Elder Mahāpanthaka, having attained arahantship, spending his time in the happiness of the highest fruition, thought - "How indeed could Cūḷapanthaka too be established in this happiness?" He, having approached his own grandfather, the chief millionaire, said - "If, great millionaire, you would allow, I would give Cūḷapanthaka the going forth." "Give him the going forth, venerable sir." The elder gave him the going forth. He, established in the ten precepts, in the presence of his brother -

"Just as a lotus, a red lotus, fragrant, would be in the morning, fully bloomed,
its fragrance not faded;

See the Resplendent One shining, like the blazing sun in the sky."

While learning this verse, he was unable to learn it in four months; each passage that had been learnt did not remain in his heart. Then Mahāpanthaka said to him - "Panthaka, you are incapable in this Dispensation; you are not able to learn even one verse in four months. How then will you bring the task of one gone forth to its summit? Get out from here." He, having been dismissed by the elder, stood weeping near the gateway.

And at that time the Teacher was dwelling in Jīvaka's Mango Grove. Then Jīvaka sent a man, saying "Invite the Teacher together with five hundred monks." And at that time the Venerable Mahāpanthaka was the distributor of meals. He, when told "Accept almsfood for five hundred monks, venerable sir," said "Setting aside Cūḷapanthaka, I accept for the rest." Having heard that, Cūḷapanthaka became overcome with displeasure even more. The Teacher, having known his mental distress, thinking "Cūḷapanthaka will understand by a method devised by me," having shown himself at a place not far from him, asked "Why, Panthaka, are you weeping?" "My brother, venerable sir, dismisses me," he said. "Panthaka, do not worry; in my Dispensation is your going forth. Come, having taken this, attend to it thus: 'Removal of impurity, removal of impurity'" - having prepared a pure piece of cloth by supernormal power, he gave it. He sat rubbing with his hand the piece of cloth given by the Teacher, repeating "Removal of impurity, removal of impurity." As he rubbed it, it became soiled; as he rubbed it again, it became like a pot-scrubbing cloth. He, due to the maturity of his knowledge, thought thus - "This piece of cloth was pure by nature; in dependence on this clung-to body, it has become soiled, changed to something different. Therefore, just as this is impermanent, so too is the mind" - having established contemplation of destruction and passing away, having produced the meditative absorptions on that very sign, having established insight with meditative absorption as its foundation, together with the analytical knowledges he attained arahantship. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, the receiver of oblations;
Withdrawn from the group, he dwelt in the Himalayas then.

"I too, in the Himalayas, dwelt in a hermitage then;

The great hero who had recently arrived, the leader of the world, I approached.

"Having taken a flower umbrella, I approached the lord of men;
As he was entering concentration, I caused an obstacle.

"Having held up with both hands, I gave a flower umbrella;
The Blessed One accepted, Padumuttara, the great sage.

"All the gods, delighted, they approach the Himalaya;
They uttered applause, the one with vision will give thanks.

Having said this, those gods approached the highest among men;
Holding in the sky the excellent lotus umbrella.

"Having held up a lotus umbrella, the ascetic gave it to me;
Him I will explain, listen to me as I speak.

"For twenty-five cosmic cycles, he will exercise divine kingship;
And thirty-four times, he will be a wheel-turning monarch.

"Whatever realm of rebirth he transmigrates to, whether divinity or human;
A lotus will shelter him as he stands in the open air.

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

"When the Scriptures have been made known, he will obtain human existence;
In the mind-made body, he will be the highest.

"Two brothers there will be, both named Panthaka;
Having experienced the highest good, they will illuminate the Dispensation.

"Being eighteen years old, I went forth into homelessness;
I find no distinction in the Sakyan son's Dispensation.

"Slow was my progress, I was despised before;
And my brother dismissed me, 'Go now to your own home.'

"I, having been dismissed, being at the porch of the monastery;
Unhappy, I stood there, expectant in the ascetic life.

"The Blessed One came there, he fondled my head;
Having taken me by the arm, he led me into the monastery.

"Out of compassion for me, the Teacher gave a mat for the feet;
'Keep this pure,' I determined it to one side.

"Having grasped it with my hands, I remembered the red lotus;
There my mind was liberated, I attained arahantship.

"In mind-made bodies, I have gone to perfection in all respects;
Having fully understood all mental corruptions, I dwell without mental
corruptions.

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

Through the path of arahantship itself, the three Canons and the five direct knowledges came to him. The Teacher, having gone together with five hundred monks less by one, sat down on the prepared seat at Jīvaka's dwelling. But Cūḷapanthaka did not go, precisely because his almsfood had not been accepted. Jīvaka began to give rice gruel, but the Teacher covered the bowl with his hand. When it was said "Why, venerable sir, do you not accept?" - "There is one monk in the monastery, Jīvaka." He sent a man, saying "Go, my good man, having taken the noble one seated in the monastery, come." The Elder Cūḷapanthaka too, having created a thousand monks, not one alike to another in form and action, sat down. That man, having seen the abundance of monks in the monastery, having gone, told Jīvaka - "The community of monks in the monastery is greater than this community of monks; I do not know the noble one who should be summoned." Jīvaka asked the Teacher in return - "What is the name, venerable sir, of the monk seated in the monastery?" "He is named Cūḷapanthaka, Jīvaka." "Go, my good man, having asked 'Which one is the one named Cūḷapanthaka?' bring him." He, having gone to the monastery, asked "Which one is the one named Cūḷapanthaka, venerable sir?" "I am Cūḷapanthaka," "I am Cūḷapanthaka" - even the thousand monks said all at once. He, having come back again, reported that occurrence to Jīvaka. Jīvaka, because of having penetrated the truths, having known by inference "The noble one possesses supernormal power, I think," said "Go, my good man, to the very first one who speaks, having said 'The Teacher summons you,' take hold of the corner of his robe." He, having gone to the monastery, did so; at that very moment the created monks disappeared. He, having taken the elder, went.

The Teacher at that moment accepted rice gruel and various kinds of sweet-meats and so on. When the One of Ten Powers had done the meal duty and gone to the monastery, a discussion arose in the Teaching hall - "Alas, the power of the Buddhas! That one who was unable to learn a single verse in four months, they made of such great supernormal power in just a brief moment." The Teacher, having heard the friendly conversation of those monks, having come and sat down on the Buddha's seat, having asked "What are you discussing, monks?" when it was said "It is such and such, venerable sir," having said "Monks, by Cūḷapanthaka, now having stood firm in my exhortation, a supramundane inheritance has been obtained; but formerly a mundane inheritance," being requested by them, he related the Cūḷaseṭṭhi Jātaka. At a later time the Teacher, surrounded by the company of noble ones, seated on the Teaching seat, established him in the foremost position of monks who create a mind-made body and of those skilled in mental transformation. He, at a later time, being asked by monks "Being thus of slow disposition, how were the truths penetrated by you?" making known his own practice beginning from the brother's dismissal -

557. "Slow was my progress, I was despised before;
And my brother dismissed me, 'Go now, you, to your home.'

558. "I, having been dismissed, being at the porch of the monastery;
Unhappy, I stood there, expectant in the Dispensation.
559. "The Blessed One came there, he fondled my head;
Having taken me by the arm, he led me into the monastery.
560. "Out of compassion for me, the Teacher gave a mat for the feet;
'Keep this pure, well determined, to one side.'
561. "Having heard his word, I dwelt delighted in the Dispensation;
I brought about concentration, for the attainment of the highest goal.
562. "I know past lives, the divine eye has been purified;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.
563. "Having created himself a thousand times, Panthaka;
Sat in the charming mango grove, until the announcement of the proper time.
564. "Then the Teacher sent me a messenger, one who announces the time;
When the time was announced, I approached through the sky.
565. "Having paid homage at the Teacher's feet, I sat down to one side;
Knowing me to be seated, then the Teacher accepted.
566. "A worthy recipient for the whole world, the receiver of oblations;
A field of merit for human beings, he accepted the offering."

He spoke these verses.

Therein, "slow" (dandhā) means dull, weak through the inability to learn a verse of four lines in four months. "Progress" (gatī) means the progress of knowledge. "Was" (āsī) means it was. "Despised" (paribhūto) means scorned for that very reason as "unmindful and not fully aware." "Before" (pure) means formerly, during the time of being a worldling. "And my brother" (bhātā cā) - the word "ca" has the meaning of conjunction; not only was I despised, but also my brother dismissed me, drove me out saying "Panthaka, you are unwise, rootless I think; therefore you are unable to bring the task of one gone forth to its summit, you are not befitting of this Dispensation; go now to your grandfather's house." "Brother" (bhātā) means by the brother.

"At the porch" (koṭṭhake) means near the gateway. "Unhappy" (dummano) means afflicted with displeasure. "Expectant in the Dispensation" (sāsanasmim apekkhavā) means hopeful in the Dispensation of the Perfectly Enlightened One, not wishing to forsake the Order.

"The Blessed One came there" (bhagavā tattha āgacchī) means the Blessed One, with a mind stirred by great compassion, helping me, came there where I was standing. And having come, reassuring me saying "Panthaka, I am your Teacher, not Mahāpanthaka; your going forth is with reference to me," he fondled my head - with the palm of his hand adorned with a web-like binding, soft, tender, full, excellent, long fingers, resplendent with the beauty of an open lotus, marked with a wheel -

showing "Now he shall become my son," he fondled my head. "Having taken me by the arm" (bāhāya maṃ gahetvānā) means saying "Why do you stand here?" having taken me by the arm with his own hand fragrant with the scent of sandalwood, he led me inside the monastery. "He gave a mat for the feet" (pādāsi pādapuñchani) means having made it a mat for the feet, he gave it saying "Attend to it as 'removal of impurity'" - the meaning is he gave it. Some read "adāsī" and "pādapuñchani." Some, however, say "pādapuñchani" means "he gave a piece of cloth for wiping the feet." That is inappropriate, because the piece of cloth was given having been constructed by supernormal power. "Keep this pure, well determined, to one side" (etaṃ suddhaṃ adhiṭṭhehi, ekamantaṃ svadhiṭṭhitaṃ) means having made this pure piece of cloth well determined by the attention "removal of impurity, removal of impurity," seated to one side, in a secluded spot at the entrance of the Perfumed Chamber, determine it - thus having made the mind concentrated, practise it.

"Having heard his word" (tassāhaṃ vacanaṃ sutvā) means having heard the word, the exhortation, of that Blessed One, I, having become delighted in and devoted to that Dispensation and exhortation, dwelt thus; I proceeded in accordance with the advice. And while proceeding, "I brought about concentration, for the attainment of the highest goal" (paṭipajjanto ca samādhim paṭipādesim, uttamattassa pattiyā) - the highest goal is arahantship; the meaning is that for the achievement of that, having produced fine-material meditative absorptions by means of kasiṇa preliminary work, having established insight with meditative absorption as its foundation, he accomplished the concentration of the highest path in the succession of paths. For here "concentration" (samādhī) is taken by the general term of concentration from access concentration up to the concentration of the fourth path; but the concentration of the highest fruition is taken by the term "highest goal"; and this one is surpassingly skilled in concentration, therefore he said "he brought about concentration." For through skilfulness in concentration, this venerable one became known as one skilled in mental transformation, while the Elder Mahāpanthaka, through skilfulness in insight, became known as one skilled in the transformation of perception. And here one is skilled in the characteristic of concentration, one in the characteristic of insight; one is deeply absorbed in concentration, one deeply absorbed in insight; one is skilled in the summarising of factors, one in the summarising of objects; one in the determining of factors, one in the determining of objects - thus they describe. Furthermore, the Elder Cūḷapanthaka is called skilled in mental transformation because of surpassingly obtaining the four fine-material-sphere meditative absorptions; the Elder Mahāpanthaka is skilled in the transformation of perception because of surpassingly obtaining the four immaterial-sphere meditative absorptions. Or the first, having been an obtainer of fine-material-sphere meditative absorption and having emerged from the factors of meditative absorption, attained arahantship - thus he is skilled in mental transformation; the other, having been an obtainer of immaterial-sphere meditative absorption and having emerged from the factors of meditative absorption, attained arahantship - thus he is skilled in the transformation of perception. But when producing a mind-made body, others produce three or four, not many; and they produce them making them similar to one only, performing only one kind of action. But this elder, by a

single adverting, created a thousand ascetics; not even two did he make similar in body, nor performing one kind of action. Therefore he became known as the foremost of those who create a mind-made body.

Now, to show the distinction he had attained, he said beginning with "I know past lives." Certainly this elder was a possessor of the six higher knowledges, but whichever direct knowledge is very helpful for the achievement of the knowledge of the elimination of mental corruptions, for the purpose of showing that, having said "I know past lives, the divine eye has been purified," "the three true knowledges have been attained" was said. For the knowledges of past lives, of rebirth according to beings' actions, and of future events are very helpful for the practiser of insight, not so the other knowledges.

"A thousand times" means a thousand. Some say "a thousand turns." But the elder created a thousand mind-made bodies by a single adverting, not by turns. And those were dissimilar to one another and performing various actions. "But does such a creation by supernormal power come to be even for disciples?" It does not come to be for all; but through the achievement of the resolution, this very elder did thus, for thus indeed he was established in the foremost position by this factor. "Panthaka sat down" - he speaks of himself as if speaking of another. "In the mango grove" means in the monastery made by Jīvaka in the mango grove. "Approached through the sky" - "through the sky" is an ablative expression used in the instrumental sense; the meaning is "by the sky"; the letter "da" serves as a word-connector. "Then" means after my sitting down. "He accepted" means he accepted the water of dedication. "A worthy recipient for the whole world" means one who has become a place to be worshipped by bringing gifts, by virtue of being the foremost worthy of offerings for the entire world together with its gods. "The receiver of oblations" means the one who receives the oblations of offerings by making them of great fruit. "Accepted the offering" means he accepted the offering consisting of various kinds of rice gruel, solid food and so on, presented by Jīvaka.

Then the Blessed One, having finished the meal, commanded the Venerable Cūḷapanthaka - "Give the thanksgiving." He, like one taking hold of Sineru and churning the great ocean, through having attained the penetration of the analytical knowledges, stirring up the three Canons of the Buddha's teaching, grasping the Teacher's disposition, gave the thanksgiving. Even though this venerable one was accomplished in decisive support, obstructed by such a rag of kamma, he was not able to learn a verse of four lines even in four months. But the Teacher, having surveyed the achievement of his decisive support, directed him to wise attention in conformity with his former conduct. For thus the Blessed One, while seated right at Jīvaka's dwelling, having known "Cūḷapanthaka's mind is concentrated, insight has entered upon the process," having shown himself just as he was seated, showing "Panthaka, even though this rag is defiled and strewn with dust, but in the Noble One's discipline the defilement and the dust are something else entirely" -

"Lust is impurity, but it is not called dust; 'impurity' is a designation for lust; Having abandoned this impurity, monks, they dwell in the Dispensation of one free from impurity.

"Hate is impurity, etc. Dispensation.

"Delusion is impurity, etc. in the Dispensation of one free from impurity."

He spoke these three verses of illumination. At the conclusion of the verses, Cūḷapanthaka attained arahantship accompanied by the direct knowledges and analytical knowledges.

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

5. The Commentary on the Verses of the Elder Kappa

567-576. "Filled with various impurities of the body" and so on are the verses of the Venerable Elder Kappa. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Siddhattha, having been reborn in a family accomplished in wealth, having attained discretion after his father's passing, having adorned a wishing tree with cloths variegated with various colours of dispassion, with manifold ornaments, with various kinds of precious gems, and with many kinds of flower garlands and wreaths and so on, he venerated the Teacher's stupa with it. 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, after his father's passing, established in the kingdom, dwells exceedingly lustful and greedy for sensual pleasures. The Teacher, having emerged from the attainment of great compassion, surveying the world, having seen him appearing in the net of knowledge, reflecting "What indeed will happen?" having known "This one, having heard the talk on foulness in my presence, having become dispassionate in mind towards sensual pleasures, having gone forth, will attain arahantship," having gone there through the sky -

- 567. "Filled with various impurities of the body, originating from a great cesspit;
Like a festering cesspool, a great boil, a great wound.
- 568. "Filled with pus and blood, immersed in a pit of excrement;
The body oozing with liquid, always flows with what is rotten.
- 569. "Bound together by sixty tendons, plastered with a coating of flesh;
Wrapped in a jacket of skin, the putrid body is useless.
- 570. "Constructed from a skeleton of bones, bound together by sinew-threads;
Through the conjunction of many elements, it performs the postures.
- 571. "Constantly proceeding towards death, near the King of Death;
Having abandoned right here, a man goes wherever he wishes.
- 572. "The body is hindered by ignorance, tied by the four mental knots;
The body is sinking in the mental floods, spread over by the net of underlying tendencies.
- 573. "Engaged in the five hindrances, applied to thought;
Followed by the root of craving, covered by the covering of delusion.
- 574. "Thus this body goes on, driven by the machine of action;

And success ends in failure, separation comes to pass.

575. "Those blind fools, the worldlings, who treat this body as their own;
They increase the terrible cemetery, they take up rebirth.
576. "Those who avoid this body, like a serpent smeared with dung;
Having vomited out the root of becoming, those without mental corruptions
will attain final nibbāna."

With these verses he spoke to him the talk on foulness. He, having heard in the Teacher's presence the talk on foulness, an elucidation of the intrinsic nature of the body as it really is, with its various kinds of constituents, being troubled by his own body, being ashamed, being disgusted, with an agitated heart, having paid homage to the Teacher, requested the going forth: "May I, venerable sir, receive the going forth in the presence of the Blessed One." The Teacher commanded a certain monk standing nearby - "Go, monk, having given him the going forth and having given him full ordination, bring him here." He, having given him the meditation subject of the skin pentad, gave him the going forth. He attained arahantship together with the analytical knowledges at the very hall of tonsure. Therefore it was said in the Apadāna -

"Of the Blessed One Siddhattha, in front of the foremost stupa;
Having hung variegated cloth, I set up a wishing tree.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
Adorning my door, a wish-fulfilling tree stands.

"Both I and my assembly, and whoever are my dependents;
Having taken cloth from that, we would always dress ourselves.

"Ninety-four cosmic cycles ago from now, when I set up the tree;
I do not know of an unfortunate realm, this is the fruit of the wishing tree.

"And seven cosmic cycles from now, eight warriors named Sucela;
Accomplished with the seven treasures, wheel-turning monarchs of great
power.

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

But having attained arahantship, having obtained full ordination, having approached the Teacher, having paid homage, seated to one side, declaring the final liberating knowledge, he spoke those very verses. Therefore those became known as Verses of the Elder Monks.

Therein, "filled with various impurities of the body" means filled with stains of various kinds and various parts; the meaning is filled with various kinds of impure constituents such as head hairs, body hairs, and so on. "Originating from a great cesspit" - "ukkāra" is called a cesspit. For however long the mother's age is, for that period of time, because of its similarity to a cesspit heated by bodily processes, the mother's womb is here intended by "great cesspit." That womb is the origin, the place

of arising of this one - thus "originating from a great cesspit." "Like a cesspool" - a cesspool is a place for discarding leftover water, womb-filth, and so on, which may be knee-deep and filled with impurity; the meaning is of such a kind. "Festering" means matured, old. By this it shows that just as at the gate of an outcaste village, in the hot season, when the sky rains with large drops, a cesspool pit filled with various kinds of corpses consisting of urine, excrement, bone, hide, sinew, pieces, spittle, mucus, and so on, carried along by water, stirred up with muddy water, after the passing of a few days, swarming with arisen crowds of worms, seething with the heat of the sun's burning, releasing foam and bubbles on the surface, of dark blue colour, supremely foul-smelling, loathsome, remains in a state unfit to approach or even to see - this body is of such a nature. Because of being always connected with the root of suffering, because of the oozing of impurity, and because of having the intrinsic nature of swelling up, decomposing, and breaking apart through arising, ageing, and death, it is like a great boil - thus "a great boil." Because of being accompanied everywhere by painful feeling, because of enduring like boils, and because of the overflowing of impurity, it is like a great wound - thus "a great wound." "Immersed in a pit of excrement" means filled with a cesspit, or indeed filled with excrement itself. "Gūthakūpanigāhito" is also a reading; the meaning is emerged from a cesspit. "The body oozing with liquid, always flows with what is rotten" - this body is by nature always oozing with the liquid element, and that which it flows is indeed only rotten impurity such as bile, phlegm, sweat, urine, and so on; the meaning is never anything pure.

"Connected by sixty tendons" means beginning from the uppermost part of the neck, binding the body, making five each on the front, back, right, and left sides of the body, there are twenty; binding the hands and feet, making five each on their front and back sides, there are forty - thus bound and intertwined in every respect by sixty tendons, the great sinews, is "connected by sixty tendons." "Plastered with the coating of flesh" means smeared with the coating reckoned as flesh; the meaning is plastered over with nine hundred pieces of flesh. "Fastened with the jacket of skin" means by the jacket reckoned as skin, in every respect covered up, enveloped, enclosed. "A putrid body" means a body that is in every respect foul-smelling. "Useless" means without purpose. For the body of other living beings might be of some purpose through the use of hide and so on, but not so the human body. "Constructed by a combination of bones" means constructed, connected by the combination of more than three hundred bones. "Fastened by sinew-threads" means fastened by nine hundred sinews resembling threads. "Through the conjunction of many elements" means through the combination and connection of the four primary elements, the life faculty, in-breath and out-breath, consciousness, and so on, just as a machine operates through the combination of threads and eraka grass, it performs the postures beginning with standing.

"Constantly proceeding towards death" means going exclusively for the purpose of death; from the time of being born, it proceeds towards death. For that very reason, it stands near the King of Death, near death. "Having abandoned right here" means having abandoned the body in this very world; this being goes wherever it pleases. Therefore it shows that even thus attachment should not be made, thinking "this body must be left behind and departed from."

"Hindered by ignorance" means hindered by the mental hindrance of ignorance, with its dangers concealed; the intention is: otherwise, who here would generate attachment? "By the four mental knots" means tied by the fourfold mental knot beginning with the bodily knot of covetousness, intertwined by the state of being subject to mental knots. "Sinking in the mental floods" means sinking in the four mental floods beginning with the mental flood of sensuality, by the state of being subject to mental floods. Because of the state of not being abandoned, they lie along again and again in the continuity - thus they are underlying tendencies; the underlying tendencies such as sensual lust and so on. "Spread over by the net of underlying tendencies" means spread over, overpowered by the net of those underlying tendencies. The syllable "ma" serves as a word-connector; it is said by making it long for the sake of metrical ease in the verse. "Engaged in the five hindrances" means engaged in, inclined to the fivefold mental hindrance beginning with sensual desire; the locative expression is used in the instrumental sense.

"Applied to thought" means applied to, resorted to wrong thought beginning with sensual thought. "Followed by the root of craving" means pursued by the root of existence reckoned as craving. "Covered by the covering of delusion" means enveloped by the obstruction reckoned as confusion. All this is said with reference to the body born of impurity together with consciousness. For the animate individual existence is called "body" in such passages as "Monks, the body of the Truth-finder remains with the cord of existence cut off," and "this body and externally mentality-materiality" and so on. "Thus this body goes on" means thus, in the manner stated beginning with "filled with various impurities" and beginning with "hindered by ignorance," this body goes on; and going on, it is driven, joined together by the machine of action, by the machine reckoned as action, whether well-done or badly-done. Or just as it is unable to go to the secure end, so, being disturbed, it goes on and wanders about in fortunate and unfortunate worlds. "And success ends in failure" means whatever success there is here, that has failure as its end. For all youth has ageing as its end, all health has illness as its end, all life has death as its end, all meeting has separation as its end. Therefore he said "separation comes to pass." "Separation" means the state of being without, disunion; that is reached, attained in various ways - sometimes by way of the one who separates, sometimes by way of what is to be separated from.

"Those who treat this body as their own" means those blind fools, the worldlings, who thus, grasping this body which is foul, impermanent, inconstant, suffering, and without substance, thinking "this is mine," treat it as their own and give rise to desire and lust - they increase again and again through birth and death and so on the round of rebirths reckoned as a cemetery, which is terrible, frightful, because of being delighted in by the unwise, through birth and so on and through hell and so on. Therefore he said "they take up rebirth."

"Those who avoid this body, like a serpent smeared with dung" means just as a man desiring happiness, desiring to live, having seen a venomous snake in a heap of dung, avoids it due to its loathsomeness or due to its fearfulness and does not cling to it, just so those wise sons of good family avoid this body which is loathsome due to its impure nature and fearful due to its nature of impermanence and so on, and abandon it through the abandoning of desire and lust. They, having vomited out and thrown

away ignorance, the root of becoming, and craving for existence, having absolutely abandoned them, precisely from that, in every respect without mental corruptions, will attain final nibbāna by the Nibbāna element with residue of clinging and by the Nibbāna element without residue of clinging.

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

6. The Commentary on the Verses of the Elder Upasena, Son of Vaṅganta

577-586. The verses beginning with "Secluded, with little noise" are the verses of the Venerable Elder Upasena. 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 Hamsavatī, having come of age, having gone to the Teacher's presence, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who are all-pleasing, having performed a service for the Teacher, having aspired to that position of rank, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in the womb of the brahmin woman Rūpasārī in the village of Nālaka. His name was Upasena. He, having come of age, having learnt the three Vedas, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, being one year since his full ordination, thinking "I am nurturing a noble embryo," having given full ordination to one son of good family in his own presence, went together with him to the Teacher's presence. And having heard from the Teacher about the status of that monk without a rains residence as his co-resident pupil, he was rebuked: "Too quickly indeed, foolish man, you have reverted to luxurious living." Thinking "Now, even though I have been rebuked by the Teacher in dependence on a following, in dependence on a following itself, however, I shall become praiseworthy to the Teacher," doing the work of insight, before long he attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One Padumuttara, the elder of the world, the lord of men;
Sitting on a mountain slope, I approached the highest among men.

"Having seen a kaṇikāra flower, having cut it at the stalk, I then;
Having adorned the umbrella, placed it upon the Buddha.

"And I gave almsfood, supreme food, excellent nourishment;
With the Buddha as the ninth there, I fed eight ascetics.

"The great hero, the self-become one, the foremost person, gave thanks;
By this gift of an umbrella, by the offering of the finest food.

"By that confidence of mind, you will experience success;
Thirty-six times as lord of the gods, he will exercise divine kingship.

"And twenty-one times he will be a wheel-turning monarch;
Principality over a district, extensive, incalculable by counting.

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

"When the Dispensation is being exalted, he will go to human existence;
His heir in the teachings, legitimate, created by the Teaching.

'Upasena by name, will be a disciple of the Teacher;
Because of being all-pleasing, he will establish him in the highest state.

"The final existence goes on for me, all existences have been uprooted;
I bear my final body, having conquered Māra with his army.

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

But having attained arahantship, he himself lived having undertaken all the ascetic practices, and he instigated others for that purpose too; therefore the Blessed One established him in the foremost position among those who are all-pleasing. He, at a later time, when a dispute had arisen at Kosambī and the community of monks had become divided in two, being asked by a certain monk who wished to avoid that dispute "Now a dispute has arisen, the Community has become divided in two, how should I proceed?" speaking of his practice beginning with the dwelling in seclusion -

577. "Secluded, with little noise, frequented by beasts of prey;
A monk should resort to such lodging, for the sake of seclusion.
578. "Having brought from refuse heaps, from cemeteries and from streets;
From that having made a double robe, one should wear a coarse robe.
579. "Having made the mind humble, successively from family to family;
A monk should walk for almsfood, with guarded doors, well-restrained.
580. "One should be content even with coarse food, one should not wish for
abundant flavours;
For one greedy for flavours, the mind does not delight in meditative
absorption.
581. "Of few wishes and content, secluded should the sage dwell;
Unassociated with householders, and with homeless ones, both.
582. "Just as if dull or mute, so should one show oneself;
The wise one should not converse excessively in the midst of the Community.
583. "He should not blame anyone, he should avoid causing harm;
Restrained in the principal monastic code, and moderate in food.
584. "For one whose sign is rightly taken, skilled in the arising of consciousness;
He should engage in serenity, and in insight at the proper time.
585. "Endowed with energy and perseverance, one should always be engaged in
exertion;
And without reaching the end of suffering, the wise one should not come to
trust.
586. "For one dwelling thus, a monk desiring purity;

All mental corruptions are eliminated, and he attains final peace."

He spoke these verses.

Therein, "secluded" means secluded from people, empty, the forest and so on. "With little noise" means without sound, devoid of the clash of sounds. "Frequented by beasts of prey" means roamed by lions, tigers, leopards, and beasts of prey. By this too, it shows seclusion from people alone, because it illustrates the state of being a remote lodging. "Lodging" means a dwelling place by virtue of its suitability for lying down and sitting; here "lodging" is what is intended. "For the sake of seclusion" means for the purpose of seclusion, having turned away from various objects, for the purpose of the mind's clinging again and again properly and completely to the meditation subject alone.

Thus, indicating a lodging suitable for meditation, having shown contentment with lodging, now in order to show that same contentment with robes and so on too, "from rubbish heaps" and so on was stated. Therein, "from rubbish heaps" means a heap of rubbish is a rubbish heap; from that, from refuse places. "Having brought" means having collected. "From that" means with pieces of cloth thus collected. For this is an ablative expression used in the instrumental sense. "Coarse" means coarse, of unattractive appearance, through being coarse by the knife, coarse by the dye, and so on. "Should wear" means should use by way of an inner robe and so on; by this he speaks of contentment with robes.

"Having made the mind humble" means having recollected the exhortation of the Fortunate One beginning with "This, monks, is the lowest of livelihoods," having made the mind with conceit and arrogance cast down. "Successively" means without interruption among the houses; the meaning is from house to house. Therefore he said "from family to family." "From family to family" means from one family to another family; the meaning is in the order of families, in the succession of houses. "For almsfood" means for mixed alms; by this he speaks of contentment with almsfood. "With guarded doors" means with the doors of the eye and so on well shut. "Well-restrained" means well restrained through the absence of restlessness of the hands and so on.

"Even with coarse food or" - the word "even" is in the sense of conjunction, the word "or" is in the sense of alternative. With both, even with what is coarse, even with what is little, with whatever is easily obtained, with whatsoever, one should be content, should be equally, rightly satisfied. Therefore he said "one should not wish for abundant flavours." "One should not wish for abundant flavours" means one should not aspire to, should not long for, flavours other than what one has obtained, such as sweet and other flavours, abundant and superior; by this, contentment even with requisites for the sick has been shown. But stating the reason for the purpose of warding off greed for flavours, he said "for one greedy for flavours, the mind does not delight in meditative absorption." The intention is: for one who does not even fulfil sense-restraint, how can there be concentration of a distracted mind?

Having thus shown the practice of detachment regarding the four requisites, now in order to show the remaining topics of discussion, "of few wishes and" and so on was stated. Therein, "of few wishes" means without wishes, devoid of desire regarding the

four requisites; by that he speaks of the suppression of the arising of craving regarding the fourfold requisites. "Content" means content regarding the four requisites through contentment with whatever is obtained and so on. For whoever -

"One should not bewail the past, nor should one crave for the future;
One should sustain oneself with the present, he is called 'contented.'"

"Secluded" means having abandoned the company of groups, secluded in body, withdrawn. For he will speak of seclusion of mind and so on further on. "Should dwell" should be construed everywhere. A sage through being endowed with the qualities of moral perfection. "Unassociated" means unassociated due to the absence of seeing, hearing, conversing, eating together, and physical contact; devoid of the aforesaid association. "Both" means unassociated with both - with householders and with homeless ones. For this is a nominative case used in the instrumental sense.

"So should one show oneself" means though not dull and not mute, just as if dull or mute, so should one show oneself; by this he speaks of the abandoning of forwardness. "As if dull or mute" - and the shortening was made for the sake of metrical ease in the verse, and the word "or" has the meaning of conjunction. "Should not converse excessively" means one should not speak beyond measure, exceeding the limit; the meaning is that one should be moderate in speech. "In the midst of the Community" means in the community of monks, or in a group of people.

"He should not blame anyone" means that monk practising as aforesaid should not blame by speech anyone whatsoever, whether inferior, middling, or superior. "Should avoid causing harm" means one should shun causing harm, oppression, by body. "Restrained in the principal monastic code" means one should be restrained in the Pātimokkha, in the morality of Pātimokkha restraint; the meaning is that one should have body and speech closed by Pātimokkha restraint. "And moderate in food" means one should know the measure in food with regard to seeking, accepting, consuming, and distributing.

"One whose sign is well grasped" means observing the mode thus "When I was attending in this way, my mind became concentrated," one should have the sign of concentration well grasped. "He whose sign is well grasped" is also a reading; the meaning is that practitioner. "Skilled in the arising of consciousness" means thus, for one developing, the mind becomes sluggish, "thus agitated" - one should be skilled in the cause of the arising of sluggish and agitated consciousness. For when the mind is sluggish, the enlightenment factors of investigation of phenomena, energy, and rapture should be developed; when agitated, the enlightenment factors of tranquillity, concentration, and equanimity. But the enlightenment factor of mindfulness should be desired everywhere. Therefore the Blessed One said - "But at the time, monks, when the mind is sluggish, it is the right time for the development of the enlightenment factor of investigation of phenomena" etc. "Should engage in serenity" means one should develop serenity meditation, one should produce unarisen concentration, and should increase and build up what has arisen until the attainment of mastery; this is the meaning. "And insight at the proper time" means without making the concentration obtained as it was into one conducive to relinquishment or conducive to duration through not exhausting it by attachment, but rather making it conducive to penetration, one should engage in insight at the proper

time. Or alternatively, "and insight at the proper time" means while engaging in serenity, at the time when it has become firm, without falling into contraction, one should engage in insight for the achievement of the noble path. As he said -

"Or by the attainment of concentration, or by secluded dwelling;
A monk should not become complacent, not having attained the elimination of mental corruptions."

Therefore it was said - "Endowed with energy and perseverance" and so on. The state of being constant is perseverance; perseverance of energy; accomplished with that, endowed with it; one whose energy is constantly proceeding, one whose energy is perpetually upheld - this is the meaning. "One should always be engaged in exertion" means one should be devoted to meditative development at all times. "The end of suffering" means without having reached the end, the final goal, the cessation, the Nibbāna of the suffering of the round of rebirths, one should not come to trust, should not go to it. The meaning is that one should not become complacent thinking "I am one of pure morality, an obtainer of meditative absorption, an obtainer of direct knowledge, standing having brought insight to its summit."

"Thus dwelling" means of one dwelling by the method beginning with resorting to secluded lodgings and so on, ending with being engaged in exertion, by means of insight. "Desiring purity" means of one who desires purification by knowledge and vision, absolute purification, Nibbāna and arahantship. For a monk who sees fear in the round of rebirths, all mental corruptions beginning with the mental corruption of sensuality are exhausted, go to elimination, pass away; by the very going to their elimination, he attains, reaches the twofold Nibbāna classified as the Nibbāna element with residue of clinging and the Nibbāna element without residue of clinging.

Thus the elder, under the pretext of giving exhortation to that monk, illustrating his own state of having thus practised, declared the final liberating knowledge.

The commentary on the verses of the Elder Upasena, son of Vaṅganta, is concluded.

7. Commentary on the Verses of the Elder Gotama

587-596. "One should cognise one's own welfare" and so on is the verse of the Venerable Elder Aparā Gotama. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, even before the arising of our Blessed One, having been reborn in Sāvattthī in a noble brahmin family, having come of age, having become one who had gone beyond the three Vedas, having learnt the method of debate, not finding anyone who could speak further beyond his own doctrine, he went about engaged in argumentative talk with these and those. Then our Blessed One, having arisen in the world, having set in motion the excellent wheel of the Teaching, having gradually trained those accessible to instruction such as Yasa and others, at the invitation of Anāthapiṇḍika, approached Sāvattthī. Then, having gained faith through the Teacher's acceptance of Jeta's Grove, having approached the Teacher, having heard the Teaching, he requested the going forth. The Teacher commanded a certain monk who walked for almsfood - "Monk, give the going forth to this one." He, while being given the going forth by that monk, attained arahantship at the very hall of tonsure, and having gone to the Kosala

country, having dwelt there for a long time, returned again to Sāvattṭhī. Many relatives, wealthy brahmins, having approached him, having attended upon him, seated, asked: "In this world there are many ascetics and brahmins who are proponents of purity in the round of rebirths; among them, whose doctrine indeed is leading to liberation, and how proceeding is one purified from the round of rebirths?" The elder, making known that meaning to them -

587. "One should cognise one's own welfare, and should examine the Scriptures;
And whatever here would be proper for one who has entered asceticism.
588. "A good friend here, and extensive undertaking of the training;
And the wish to hear from teachers, this is proper for an ascetic.
589. "Respect for the Buddhas, esteem for the Teaching as it really is;
And respect for the Community, this is proper for an ascetic.
590. "Engaged in good conduct and resort, livelihood purified, blameless;
And the establishing of the mind, this is proper for an ascetic.
591. "Practice and avoidance, deportment inspiring confidence;
And devotion to higher consciousness, this is proper for an ascetic.
592. "Forest lodgings, remote, with little sound;
Should be resorted to by the sage, this is proper for an ascetic.
593. "Morality and great learning, investigation of phenomena as they really are;
Full realisation of the truths, this is proper for an ascetic.
594. "One should develop the perception of impermanence, the perception of non-self and the perception of foulness;
And discontent with the world, this is proper for an ascetic.
595. "One should develop the factors of enlightenment, the bases for spiritual power, the faculties and powers;
The noble eightfold path, this is proper for an ascetic.
596. "A sage should abandon craving, should split apart the mental corruptions including the root;
He should dwell free, this is proper for an ascetic."

He spoke these verses.

Therein, "one should cognise one's own welfare" means an intelligent person, having examined his own welfare as it really is, should know it. And while examining, "should examine the Scriptures" means the Scriptures, the doctrine, proclaimed in this world by the various ascetics and brahmins and by the Perfectly Enlightened One. Therein, whatever is leading to liberation, that one should look at, should see with the eye of wisdom. For these ascetics and brahmins of various sects, wrongly adhering to "permanent" in what is impermanent, "self" in what is non-self, and "the path of purification" in what is not the path of purification, and of mutually contradictory doctrines - therefore their doctrine is not leading to liberation. But the Perfectly

Enlightened One, having directly known as it really is through self-born knowledge that "all activities are impermanent, all phenomena are non-self, Nibbāna is peaceful," declares it. Therefore the meaning is: one should look at the greatness of the Teacher's Dispensation, thinking "his doctrine is leading to liberation." "And whatever here would be proper for one who has entered asceticism" means for a son of good family who has entered asceticism, the state of an ascetic, the going forth - whatever here in the Dispensation or in the state of one gone forth would be proper, fitting, suitable - that too one should consider.

But what is that? He said beginning with "a good friend here." The explanation is: associating with a good friend in this Dispensation is proper for an ascetic. The same method applies to the others as well. For in dependence on a good friend, one abandons the unwholesome, develops the wholesome, and maintains oneself in purity. "Extensive undertaking of the training" means extensive undertaking of the training; the meaning is the practice of the training in higher morality and so on, which is great and conducive to Nibbāna. "And the wish to hear from teachers" means the desire to hear the exhortation of teachers such as preceptors and instructors and other good friends, and service to them. "This" means the association with good friends and so on.

"Respect for the Buddhas" means the application of respect, the honouring with high esteem towards the omniscient Buddhas, thinking "The Blessed One is the Perfectly Enlightened One." "Esteem for the Teaching as it really is" means reverence for the noble Teaching as it really is, veneration with regard. "The Community" means the noble Community. "Consideration" means honour and respect. "This" means showing reverence to the Triple Gem.

"Engaged in good conduct and resort" means having abandoned inappropriate conduct reckoned as bodily and verbal transgression, and improper resort such as prostitutes and so on which is an inappropriate place to approach for the purpose of almsfood and so on, one is engaged in and accomplished in good conduct reckoned as bodily and verbal non-transgression and in resort which is an appropriate place to approach for the purpose of almsfood and so on; the meaning is accomplished in good conduct and resort. "Livelihood purified" means having abandoned wrong ways of earning such as giving bamboo and so on, which are censured by the Buddha, for one who resorts to requisites arising blamelessly, livelihood is purified, thoroughly pure; because of being purified, it is indeed blameless in the eyes of the wise. "And the establishing of the mind" means the right establishing of the mind so that covetousness and so on do not occur through the doors of the eye and so on regarding objects such as matter and so on, in such a way that regarding the seen, it is merely by way of just the seen and so on. "This" means this triad: achievement of good conduct and resort, purification of livelihood, and guarding the doors of the sense faculties.

"Practice" means morality to be fulfilled by performing. "Avoidance" means morality to be fulfilled by non-performance through abstinence. "Deportment inspiring confidence" means full awareness dependent on the postures, on account of the achievement of deportment that brings confidence to others. "And devotion to higher consciousness" means the pursuit of meditative development in serenity and insight meditation.

"Forest" means included in the forest. "Secluded" means solitary.

"Morality" means the fourfold purification morality. For above it was stated by dividing, here he states without dividing. "Great learning" means the state of being very learned. For that is of great service for the pursuit of meditative development; for one who is abundant in right investigation regarding proficiency in the factors of enlightenment, the unsurpassed coolness, higher consciousness, and such qualities, the pursuit of serenity and insight meditation succeeds. "Investigation of phenomena as they really are" means the thorough examination of material and immaterial phenomena by their undistorted own characteristics and by their general characteristics. By this he speaks of insight into phenomena through higher wisdom. "Full realisation of the truths" means penetration of the noble truths of suffering and so on by way of full understanding, full realisation, and so on.

In order to show how this full realisation of the truths occurs, "one should develop" and so on was stated. Therein, "one should develop the perception of impermanence" means one should develop the perception of impermanence regarding all activities, either without classification by such as "all activities are impermanent" and so on, or with classification by such as "whatever materiality, past, future, or present" and so on; the meaning is one should produce and increase it. "The perception of non-self" - the explanation is: one should also develop the perception of non-self that occurs as "all phenomena are non-self." Thus also with the remaining ones. "The perception of foulness" means the perception that occurs as "foul" regarding the body born of impurity or regarding all activities of the three planes, because of the oozing of the impurity of mental defilements. For this is accompanied by the perception of suffering; by this very thing it should be understood that the perception of suffering is also included here. "And discontent with the world" means the perception of discontent regarding activities in the three planes in the whole world. By this he speaks of the observation of danger and the observation of disenchantment.

But thus, one engaged in the development of insight, arousing zeal in it, showing that one should increase these mental states, he spoke the verse "one should develop the factors of enlightenment." Its meaning is - The factors of enlightenment are factors of enlightenment - that is, the concord of the sevenfold mental states beginning with mindfulness, or the factors of the person possessed of that who is termed enlightened - thus factors of enlightenment are mental states beginning with mindfulness. Those seven factors of enlightenment beginning with mindfulness, the four bases for spiritual power beginning with desire, the five faculties beginning with faith, the five powers which are just those beginning with faith, and the noble eightfold path by way of right view and so on. By the word "and," the establishments of mindfulness and the right strivings are also included; thus one should develop all the thirty-seven varieties of qualities conducive to enlightenment - one should produce and increase them. Therein, the production of these at the moment of the first path, and the increase at the moment of the higher paths - this is proper for an ascetic, a monk.

Thus, developing the thirty-seven states belonging to enlightenment, showing that just as one fully realises the truth of the path by way of the full realisation of development, so one fully realises the truth of origin by way of the full realisation of

abandoning, and the truth of cessation by way of the full realisation of direct experience, he spoke the concluding verse "A sage should abandon craving." Therein, "should abandon craving" means one should utterly destroy without remainder all craving classified as sensual craving and so on by the noble path. Wisdom is called knowledge; because of being endowed with that, he is a sage. "Should split apart the mental corruptions including the root" means one should break and utterly destroy all the mental corruptions including the mental corruption of sensuality and the like, which include the root such as the underlying tendency to sensual lust and so on. "Should dwell free" means thus, because mental defilements have been altogether abandoned, liberated everywhere, having realised the relinquishment of all clinging, cessation, Nibbāna, one should dwell. "This" means that which is this dwelling, this is proper, befitting for an ascetic, a monk in whom evil has been calmed - this is the meaning.

Thus the elder, by way of praising the practice befitting an ascetic, made clear the nature of the Dispensation as leading to liberation, and by contrast, the nature of outside doctrines as not leading to liberation. Having heard that, those wealthy brahmins, devoted to the Dispensation, became established in the refuges and so on.

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

The commentary on the Chapter of Tens is concluded.

11. The Book of the Elevens

1. The Commentary on the Verses of the Elder Saṃkicca

597-607. In the Eleventh Nipāta, the verses of the Venerable Elder Saṃkicca beginning with "What is your purpose in the forest, dear son." What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, took conception in Sāvattthī in a wealthy brahmin family. While he was still in the womb, his mother, having become ill, died. Having taken her to the cemetery, when she was being cremated, the womb did not burn. People, piercing the womb with stakes, struck the corner of the child's eye. They, having pierced it, having covered it with embers, departed. The area of the womb also burned, but on top of the embers the child, resembling a golden image, was as if lying in the interior of a lotus. For a being in the last existence, even if being crushed by Sineru, there is no such thing as the elimination of life without attaining arahantship.

On the following day, people who had gone to the cremation ground, having seen the child lying there thus, filled with wonder and amazement, having taken the child, having entered the village, asked the interpreters of signs. The interpreters of signs said "If this child will dwell in a house, up to the seventh generation of the family, they will become destitute. If he will go forth, he will go about surrounded by five hundred ascetics." The relatives, having said "So be it; when he has grown up, we shall give him the going forth in the presence of our noble Elder Sāriputta," calling him Saṃkicca because his eye-corner had been cut by a stake, afterwards called him Saṃkicca. He, at the age of seven, having heard of the death of his mother while he

was still in the womb, and of his own experience in the womb, being stirred with a sense of urgency, said "I will go forth." The relatives, saying "Good, dear son," having led him to the presence of the General of the Teaching, gave him saying "Venerable sir, give this one the going forth." The Elder, having given him the meditation subject of the skin pentad, gave him the going forth. He attained arahantship together with the analytical knowledges at the very hall of tonsure, and while dwelling in the forest together with about thirty monks, having freed them from the hands of thieves, and having himself tamed those thieves and given them the going forth, while dwelling in a certain monastery together with many monks, having seen them engaged in disputes, he asked permission of the monks saying "I shall go elsewhere." This is the summary here; the detail, however, should be understood according to the method that has come in the Dhammapada Commentary. Then a certain lay follower, wishing to attend upon him, requesting him to dwell in a nearby place -

597. "What is your purpose in the forest, dear son, like the Ujjuhāna mountain in the rainy season;
The Verambha winds are delightful to you, for solitude is indeed for meditators."

Spoke the first verse. Having heard that, the elder -

598. "Just as the high-altitude wind drives away the clouds in the rainy season;
Perceptions draw me towards seclusion, connected with the perception of seclusion.

599. "The dark one, egg-born, wandering about the charnel ground as its abode;
It arouses mindfulness in me, regarding the body, based upon dispassion.

600. "Whom others do not protect, and who does not protect others;
That monk indeed sleeps happily, without expectation towards sensual pleasures.

601. "With clear waters and broad stones, frequented by yak-tailed deer;
Covered with water moss, those rocks delight me.

602. "I have dwelt in forests, in grottoes and caves;
In remote lodgings, frequented by beasts of prey.

603. 'May these living beings be killed, be slaughtered, may they reach suffering';
I do not know of any thought, ignoble, connected with hate.

604. "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.

605. "For whatever purpose I went forth, from home into homelessness;
That purpose has been attained by me, the destruction of all mental fetters.

606. "I do not delight in death, I do not delight in life;

And I await the time, like a hired servant earning his wages.

607. "I do not delight in death, I do not delight in life.
And I await the time, fully aware, mindful." He spoke these verses.

Therein, "what is your purpose in the forest" (kiṃ tavattho vane) is said with a change of gender as "kinti." In the forest, what is your purpose, what is the use - this is the meaning. "Dear son" (tātā): because he was a young novice, having placed him in the position of his own son, he addresses him. "Like the Ujjuhāna mountain in the rainy season" (ujjuhānova pāvuse): Ujjuhāna, it is said, is the name of a certain mountain; it is covered with dense thickets, with many natural rock pools, with water flowing here and there, unsuitable in the rainy season; therefore the meaning is: what use is the Ujjuhāna mountain, or the forest, to you now in the rainy season? Some, however, here say "Ujjuhāna is the name of a certain bird that does not endure the cold; in the rainy season it remains hidden in clusters of trees." According to their view: like the bird Ujjuhāna, what is your purpose in the forest in the rainy season? "The Verambha winds are delightful to you" (verambhā ramaṇīyā te): the explanation is - are the verambha winds blowing delightful to you? Some say "Verambhā is the name of a certain mountain cave, a cliff-overhang." And that place is suitable for coming and going, free from the crowding of people, and endowed with shade and water; therefore the Verambhā is delightful, suitable for dwelling in the forest. Why? "For solitude is indeed for meditators" (paviveko hi jhāyinaṃ): because for such meditators, solitude alone should be desired wherever they may be; therefore he says "Without going to a distant forest place, dwell at the Verambhā, dear son." For this is the intention here: Because for meditators, meditative absorptions and so on succeed only when a lodging that is conducive to solitude and comfortable for dwelling is obtained, not when it is not obtained; therefore in such a cold season it is not possible to dwell anywhere in the forest, but in caves and cliff-overhangs and so on it is possible.

When this was said by the lay follower, the elder, showing "the forest and so on indeed delight me," said beginning with "just as the clouds." Its meaning is - Just as in the rainy season the high-altitude wind drives away, casts out, and removes the clouds, just so perceptions connected with the perception of seclusion draw my mind and pull it towards the place of seclusion itself.

And furthermore? "Not white" means of dark colour; "egg-born" means born from an egg, a crow; "wandering about the charnel ground as its abode" means at the cemetery site, making that very place its dwelling place and roaming about - it arouses mindfulness in me; "based upon dispassion regarding the body" means it indeed arouses in me the meditation subject of mindfulness of the body connected with dispassion regarding the body. One day, it is said, the elder, having seen a human corpse being devoured by a crow, obtained the perception of foulness; with reference to that he spoke thus. By that he shows "because of the complete absence of desire and lust towards the body, I wish to dwell indeed in the forest." "Yañca" - the word "ca" has the meaning of conjunction; by that he shows "hear yet another reason for my dwelling in the forest." That one gone forth, because of dwelling in friendliness and because of having requisites that are not enticing, due to the absence of anyone needing to be guarded, others such as servants and so on do not guard. And the one

gone forth does not guard others, due to the very absence of any who constitute impediments of possessions, because there are none such. "That monk indeed sleeps happily" means that monk, because of having completely cut off defilement-sensuality, without expectation towards objects of sensual pleasure in every respect, devoid of expectation, sleeps happily wherever anywhere. The meaning is that because of the absence of anxiety and apprehension for him, the forest and the village are the same.

Now, in order to show the delightfulness of mountains, forests, and so on, and that he had formerly dwelt there, "with clear waters" and so on was stated. Therein, "I have dwelt" means formerly dwelt by me. "Frequented by beasts of prey" means in a forest frequented by beasts of prey such as lions, tigers, and so on.

"I do not know of any thought" means: "May these living beings, whatever breathing beings, be killed, be slain by weapons such as arrows and spears and so on, be slaughtered, be afflicted by blows of the fist and so on, or by any other manner whatsoever may they reach suffering, may they attain it" - thus he shows dwelling in friendliness: I do not know of having produced such an evil thought connected with hate, conjoined with aversion, therefore ignoble, of the variety of anger, cruelty, and so on; wrong thought has never arisen before.

Now, by "attended upon" and so on, he shows his own fulfilment of the task. Therein, "attended upon" means served by way of carrying out exhortation and instruction. "Laid down" means put down. "Heavy burden" means the heavier burden of the aggregates.

"I do not delight in death" means I do not wish for death thinking "How might death come to me?" "I do not delight in life" means I do not wish for life either, thinking "How might I live long?" By this he shows equanimity of mind regarding death and life. "And I await the time" means I merely wait for the time of final Nibbāna. "Earning wages" means earning wages, doing work for hire. "Like a hired servant" means just as a hired servant doing work for another, even though not delighting in the completion of the work, while still doing the work looks forward to the end of the day, just so I too, even though not delighting in life, by the sustaining of individual existence, even though not delighting in death, I await the time of conclusion. The remainder is according to the method already stated.

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

The commentary on the Chapter of Elevens is concluded.

12. The Book of the Twelves

1. Commentary on the Verses of the Elder Sīlava

608-619. In the Book of Twelves, the verses beginning with "morality only" and so on are the verses of the Venerable Elder Sīlava. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, was born as the son of King Bimbisāra in Rājagaha; his name was Sīlava. When he had come of age, King Ajātasattu, wishing to kill him, having set

a fierce rutted elephant upon him, even making efforts by various means, was not able to kill him, because for a being in the last existence there is no danger to life in between without attaining arahantship. Having seen the news of him, the Blessed One commanded the Elder Mahāmoggallāna - "Bring the prince Sīlava." The elder, by the power of supernormal power, brought him together with the elephant. The prince, having descended from the elephant, having paid respect to the Blessed One, sat down to one side. The Blessed One expounded the Teaching suited to his disposition. He, having heard the Teaching, having gained faith, having gone forth, doing the work of insight, before long, having attained arahantship, dwelt in the Kosala country. Then Ajātasattu commanded his men "Kill him." They, having gone to the elder's presence, standing there, having heard the talk on the Teaching spoken by the elder, with religious emotion arisen, having become those with confident minds, went forth. The elder, to them -

- 608. "One should train in morality here, well-trained in this world.
For morality, when practised, brings all success.
- 609. "The wise one should guard morality, desiring three kinds of happiness;
Praise and gain of joy, and after death, rejoicing in heaven.
- 610. "For the moral one obtains many friends through self-restraint;
But the immoral one, practising evil, falls away from friends.
- 611. "Blame and disrepute, the immoral man obtains;
Praise, fame and commendation, the moral one always obtains.
- 612. "Morality is the beginning and the support, and the mother of good qualities;
The chief of all phenomena, therefore one should purify morality.
- 613. "Morality is the boundary and restraint, the gladdening of the mind;
And the ford of all Buddhas, therefore one should purify morality.
- 614. "Morality is incomparable power, morality is the highest weapon;
Morality is the foremost ornament, morality is a marvellous armour.
- 615. "Morality is an influential bridge, morality is an unsurpassed fragrance;
Morality is the foremost cosmetic, by which one's scent spreads in every direction.
- 616. "Morality is indeed the foremost provision, morality is the highest sustenance;
Morality is the best conveyance, by which one goes in every direction.
- 617. "Right here he obtains blame, and after death unhappy in the realm of misery;
Everywhere unhappy is the fool, unconcentrated in morality.
- 618. "Right here he obtains fame, and after death, glad in heaven;
Everywhere glad is the wise one, well concentrated in morality.
- 619. "Morality here is the highest, but the wise one is the best;
Among human beings and gods, victory comes from morality and wisdom."

He expounded the Teaching with these verses.

Therein, "one should train in morality here, in this world": "here" is merely a particle; a son of good family who desires welfare in this world of beings should train from the very beginning in morality alone, which is of such divisions as observance and avoidance and so on; and in training, he should train in it as well-trained, having made it well trained, thoroughly pure and complete by establishing the state of being unbroken and so on. Or "in this world" means he should train in morality from the very beginning among the things to be trained in, in this world of activities. Because morality is the support even for the achievement of right view, he said "for morality" and so on. Therein, "hi" is a word expressing reason. Because morality, when practised, cultivated and guarded, brings near and conduces all success - namely human success, divine success and the success of Nibbāna - to the being who possesses it.

Showing in detail the meaning stated in brief as "morality brings all success," he said beginning with "one should guard morality." Therein, "should guard" means should protect. For by abstaining from killing living beings and so on, and by fulfilling all kinds of duties, one guards it through overcoming the opposing factors. "The wise one" means one endowed with wisdom; this is a showing of the means of guarding it, for by the power of knowledge there is the undertaking and the non-violation of it. "Wishing for" means desiring. "Three happinesses" means three kinds of happiness. Or the sign of happiness is intended by "happiness." "Praise" means fame, or the praising by the wise. "Gain of joy" means the gain of contentment. Some also read "vittalābha"; the meaning is gain of wealth. For one who is moral, through diligence, attains a great mass of wealth. "After death" means having died. "Rejoicing in heaven" means in the heavenly world with desirable types of sensual pleasure; and the connection is: wishing for rejoicing. The explanation is: wishing for praise and gain of joy in this world, and for rejoicing through divine success in the world beyond, one should guard morality.

"By self-control" means by the restraint of body and so on. For one who is self-controlled, not vexing anyone through bodily misconduct and so on, giving the gift of fearlessness, binds friends through being dear and agreeable. "Falls away" means departs. "Practising evil" means doing evil deeds such as killing living beings and so on. For beings who wish one's welfare do not associate with an immoral person; on the contrary, they avoid him.

"Disrepute" means lack of virtue, or blame to one's face. "Ill fame" means disgrace, absence of praise. "Praise" means virtue. "Fame" means praise, widely spread renown. "Commendation" means praise to one's face.

"Beginning" means root. For morality is the beginning of wholesome mental states. As he said - "Therefore, monk, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified." "Support" means foundation. For morality is the support of all super-human achievements. Therefore he said - "Having been established in morality" and so on. "And the mother of good qualities" means having become the mother of good qualities such as serenity meditation, insight meditation and so on; the meaning is "producer." "The chief of all phenomena" means the chief, having become the

entrance, the door of occurrence, of all blameless qualities such as gladness and so on; this is the meaning. "Therefore" means because of being the beginning and so on. "Should purify" means one should accomplish by making it unbroken and so on.

"Boundary" means a boundary in the sense of not being transgressible by misconduct; the meaning is "limit." Or "velā" because it shakes immorality, agitates and destroys it; thus it is "boundary." Morality is restraint because of closing the door of arising of bodily misconduct and so on. "Gladdening" means pleasing, because of causing the mind to rejoice through being a cause of freedom from remorse. "And the ford of all Buddhas" means having become the ford for all Buddhas - enlightened as noble disciples, Individually Enlightened Ones, and Perfectly Enlightened Ones - for washing away the stain of defilements and for plunging into the great ocean of Nibbāna.

"Morality is incomparable power" means incomparable power and the strength of an army in crushing the army of Māra. "The highest weapon" means the highest instrument for cutting defiling mental states. It is an ornament in the sense of adorning the body of virtues. "Foremost" means the highest at all times and also substantial. It is a marvellous armour because of protecting one's own life. Some also read "abbhida"; the meaning is impenetrable.

It is a bridge in the sense of not sinking through mental defilements in crossing the great flood of the realms of misery and in crossing the great flood of the round of rebirths. "Influential" means of great power. "An unsurpassed fragrance" means an unsurpassed fragrance because of blowing against the wind in all directions, because of captivating all people. Therefore he said "by which one's scent spreads in every direction" - by which fragrance of morality one who is endowed with that blows forth in every direction, in all directions. "Disodisā" is also a reading; the meaning is the ten directions.

"Indeed the foremost provision" means provision is a parcel of boiled rice. Just as a man, having taken a parcel of boiled rice, going along the road, is not wearied on the way by the suffering of hunger, so too even one accomplished in morality, having taken the pure provision of morality, practising through the wilderness of the round of rebirths, is not wearied wherever he goes - thus morality is called the foremost provision. Likewise morality is the highest sustenance because of not being shared with thieves and so on, and because of accomplishing the desired success in each and every place. That which, passing beyond this and that place, conveys and causes one to reach the desired place, is a conveyance, a vehicle. Being untroubled by anyone, because of being the cause for attaining the desired place, morality is the best conveyance. "By which" means by which conveyance one goes "in every direction" - even to non-destination and destination, one goes easily to this and that direction.

"Right here he obtains blame" means even in this world, unhappy, with mind corrupted by lust and so on, he obtains blame and reproach as "immoral, of bad character." After death, even in the world beyond, in the realm of misery, he obtains blame by the men of Yama and so on by such words as "a man of misfortune, lowborn" and so on. Not only does he obtain blame, but indeed everywhere the unhappy fool, in this world with mind corrupted by the conduct of misconduct, in the

world beyond through the arising of suffering by way of bodily punishment and so on - everywhere the fool is unhappy. How? "Unconcentrated in morality" means one whose mind is not rightly established in morality, whose mind is unestablished.

"Right here he obtains fame" means even in this world, glad, he obtains fame as "a good person, moral, of good character." After death, even in the world beyond, in heaven, "This good person is moral, of good character. For thus he has been reborn in the company of the gods" - by such words and so on he obtains fame. Not only does he obtain fame, but indeed the wise one, endowed with energy, well concentrated in morality, with mind applied, with mind well established, everywhere, in this world through the conduct of good conduct, in the world beyond through the acquisition of success, is glad, having attained pleasure. "Morality here is the highest" means morality is twofold: mundane and supramundane. Therein, firstly the mundane brings a distinction of rebirth among the warrior-caste millionaires and so on in the sensual world, in the heavenly world and in the Brahma world, and is the cause for the state of being an obtainer and so on. But the supramundane transcends even the entire suffering of the round of rebirths - thus morality is indeed the highest. For thus it has been said -

"By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure."

"If, monks, a monk should wish - 'May I be an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick,' 'he should be one who fulfils morality,' 'Monks, the mental aspiration of one who is moral succeeds because of its purity.'

But regarding the supramundane morality, whose opponent has been entirely abandoned, which turns back the suffering of the round of rebirths beginning from the seventh existence, there is nothing at all to be said about its state of being the highest. "But the wise one is the best" means "the wise person is the best, the supreme, the foremost indeed" - by the standpoint of persons he declares the supremacy of wisdom itself. Now, showing the supreme state of morality and wisdom by function, he said "victory comes from morality and wisdom." In "jayanti" a change of gender should be understood, or "was" is the remainder of the expression. Therein, "paññāṇaṃ" is wisdom in the sense of understanding; victory over opponents comes from morality and from wisdom. For wisdom does not come to be without morality, and without wisdom morality is not functional; and this is mutually supportive. For it was said "wisdom is cleansed by morality, morality is cleansed by wisdom." "Among human beings and gods" - this is a showing of the distinction of their respective domains. For there those operate with distinction; concentration here, however, is on the side of morality because of being the foundation for wisdom, or on the side of wisdom because it is to be developed and because of having morality as its foundation.

Thus the elder, expounding the Teaching to those monks by means of morality, declared the final liberating knowledge through the illumination of his own well-purified morality and other such qualities.

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

2. Commentary on the Verses of the Elder Sunīta

620-631. "In a low family" and so on are the verses of the Venerable Elder Sunīta. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merits in this and that existence, wandering in the round of rebirths among gods and humans, in a time devoid of a Buddha, having been reborn in a family home, having come of age, having become bent on play together with foolish people, going about, having seen a certain Individually Enlightened One walking for almsfood in the village, said: "What is the use of your going about for almsfood, having covered the entire body like one whose body is completely wounded? Should not one's livelihood be earned by farming, trading, and so on? If you are not able to do those, go from house to house removing urine, excrement, and so on, and afterwards live by cleansing sites" - thus he reviled him. He, by that action, having been tormented in hell, by the remainder of the result of that very action, even in the human world, having been reborn in a remover of withered flowers family for many hundreds of births, he earned his livelihood in that way. And in this arising of a Buddha, having been reborn in a remover of withered flowers family itself, he earns his livelihood by the work of cleansing excrement, not obtaining even so much as food and clothing.

Then the Blessed One, in the last watch, having entered upon the great compassion attainment that was the Buddha's habitual practice, having emerged from it, surveying the world with the Buddha-eye, having seen the decisive support for arahantship blazing within Sunīta's heart like a lamp inside a pot, when the night became light, in the earlier period of the day, having dressed, taking his bowl and robe, surrounded by the community of monks, entered Rājagaha for almsfood. He proceeded along that street in which Sunīta was doing the work of cleansing excrement. Sunīta too, having made heaps here and there of scraps of food, excrement, refuse, and so on, having put them into baskets, carrying them on a carrying pole, having seen the Teacher surrounded by the community of monks coming, being bashful, with a heart confused by agitation, not finding a path to go or a place to hide, having placed the carrying pole beside a wall, as if entering sideways with one side, clinging to the wall, stood with joined palms. Some say "He wished to depart through a hole in the wall."

The Teacher, having reached his vicinity, thinking "This one, being bashful towards me who have come, prompted by his own wholesome roots, is ashamed even of a face-to-face meeting because of the lowness of his birth and his work; come, let me produce self-confidence in him," having addressed him "Sunīta" with a divine voice as sweet as the call of the Indian cuckoo, excellent, deep, resounding throughout the entire city, said "Will you be able to go forth from this miserable livelihood?" Sunīta, by that word of the Teacher, as if sprinkled with the Deathless, experiencing lofty joy and pleasure, said "Blessed One, if even those like me obtain the going forth here, why should I not go forth? Give me the going forth, Blessed One." The Teacher said "Come, monk." He, at that very moment, having obtained the going forth and full ordination by the "Come, monk" form, wearing bowl and robes created by supernormal power, having become like an elder of sixty rains retreats, stood in the presence of the Teacher. The Blessed One, having led him to the monastery, told him the meditation subject. He, first having produced the eight attainments and the five direct knowledges, having developed insight, became a possessor of the six higher knowledges. Him, the gods beginning with Sakka and the Brahmās, having

approached, paid homage. Therefore it was said -

"Those seven hundred lofty deities, and Brahmā and Inda, having approached;
The thoroughbred, overcome by birth and ageing, Sunīta they pay homage to
with confident minds" and so on.

The Blessed One, having seen him honoured by the host of gods, having smiled,
praising him, expounded the Teaching with the verse "By austerity, by the holy life."
Then several monks, wishing to make him roar a lion's roar, asked "Friend Sunīta,
from what family did you go forth, how did you go forth, and how did you penetrate
the truths?" He, making known all that -

620. "I was born in a low family, poor with little food;
My work was lowly, I was a remover of withered flowers.
621. "Loathed by human beings, despised and scoffed at;
Having made the mind humble, I paid homage to many people.
622. "Then I saw the Perfectly Enlightened One, honoured by the community of
monks;
The great hero entering the best city of the Magadhans.
623. "Having put down the carrying-pole, I approached to pay homage;
Out of compassion for me alone, the highest of men stood still.
624. "Having paid homage at the Teacher's feet, standing to one side then;
I requested the going forth from the highest of all beings.
625. "Then the compassionate Teacher, who has compassion for the whole world;
'Come, monk,' he said to me, that was my full ordination.
626. "I, alone in the forest, dwelling not lazy;
I did the Teacher's word, as the Conqueror exhorted me.
627. "During the first watch of the night, I recollected past births;
During the middle watch of the night, I purified the divine eye;
In the last watch of the night, I shattered the mass of darkness.
628. "Then at the end of the night, towards the rising of the sun;
Inda and Brahmā, having come, paid homage to me with joined palms.
629. "Homage to you, thoroughbred among men, homage to you, highest of men;
Whose mental corruptions are eliminated, you are worthy of offerings, dear sir.
630. "Then the Teacher, having seen me, honoured by the host of gods,
Having manifested a smile, spoke this matter.
631. "By austere asceticism, by the holy life, by self-control and by taming;
By this one is a brahmin, this is the highest brahmin quality."

With these verses he roared a lion's roar.

Therein, "low" means inferior, the lowest of all. For the state of being high and low among beings is relative; but this one, showing that he was born in the lowest of all, in a pukkusa family, said "I was born in a low family." Therefore it was said - "'Low' means inferior, the lowest of all." "Poor" means destitute; even some who are poor are sometimes obtainers of food and clothing, living without difficulty; but I, showing that at all times, through the difficulty of livelihood, I was inferior, not seeing even a drop worth seeing of a pot placed on an oven, said "with little food." Even some of low family who are poor have a livelihood with work that is not low; but showing that for me it was not so, he said "my work was lowly." Of what kind, if asked? "I was a remover of withered flowers" - just as one who is deficient in a hand is called "one with a hand," so by way of conventional usage, this one's designation was that is to say "a remover of withered flowers." Or he was so called because of the resemblance to a carpet of withered flowers on a dung-ground.

"Shunned" means despised both by birth and by work. "Of people" means by people. "Treated with contempt" means despised. "Scoffed at" means jeered at. "Having made the mind humble" means having raised up other people like Mount Sineru, having made oneself lower than even the dust of their feet, having made the mind low and humble in its occurrence. "I paid homage to many people" means I paid homage to the multitude of people whenever I saw them, making salutation with joined palms at the head, I bowed down.

"Then" is an indeclinable particle used to indicate a different subject. "I saw" means I perceived. "Of the Magadhans" - the Magadhans are princes who are provincial rulers; their abode, though a single province, is called "of the Magadhans" by conventional usage; the meaning is of the Magadhan province. "The finest city" means the highest city.

"Carrying-pole" means a pingo. "I requested the going forth" means when the Teacher had given the opportunity saying "Sunīta, will you be able to go forth?" I requested the going forth. "That was my full ordination" means by the mere utterance of the Teacher "Come, monk," there was the full ordination. "As he exhorted me" means just as he exhorted me saying "Thus develop insight meditation preceded by serenity meditation," so I did the Teacher's word, I practised. "During the night" and so on is the showing of the essence of that practice. Therein, because the knowledge of past lives and the knowledge of future events involve much work, "the first watch" and "the middle watch" are said as accusative expressions by way of absolute connection. Not so the knowledge of the elimination of mental corruptions, because it occurs by way of a single full realisation; therefore "in the last watch" should be seen as said in the locative sense. "Inda" means Sakka, the king of gods. "Brahmā" means the Great Brahmā. By the mention of Inda and Brahmā, the coming of other sensual realm gods and brahmā gods too is stated; this should be seen. For this is a superior designation, as in "the king has arrived." "They paid homage" means they made homage by body and by speech.

Therein, showing the homage done by body, having said "with joined palms," in order to show what was done by speech, "homage to you" and so on was stated. "Honoured by the host of gods" means by the mention of gods, since they are gods by way of rebirth, the Brahmā gods too are included. "Having manifested a smile" means the Teacher manifested a smile in dependence on the great fruitfulness of his own

exhortation and the achievement of virtues of the gods and Brahmā gods. And when manifesting it, he does not show his teeth like others; rather, he opens his lips slightly, and to that extent, dense rays arising from his very white teeth, surpassing the rays of divine crystal and pearls, outshining the rays of stars, moon, and sun, having emerged, circumambulate the Teacher's face three times. Having seen that, even those going behind perceive that the Teacher has manifested a smile.

"By austere asceticism" means by restraint of the faculties; some say "by the undertaking of the ascetic practices." "By self-control" means by morality. "By taming" means by wisdom. "By the holy life" means by the remaining foremost conduct. "By this" means by the aforesaid austere asceticism and so on. One is a brahmin because of the state of having warded off evil. "This" means austere asceticism and so on as stated before. "The highest brahmin" means the highest brahmin, or the highest among brahmins, the best of all; "was" is the remainder of the expression. Or "brahmin" means committed to holy life; thus the highest commitment to holy life, not by birth and so on - this is the intention. For birth, family, region, clan, and achievement of these and so on are not the cause of noble status; rather, the training in higher morality and so on alone is the cause. Therefore he said -

"Just as on a rubbish heap, cast away on the highway;
A lotus might grow there, fragrant and delightful.

"Thus among those who have become like refuse, among the blind worldlings;
The disciple of the Perfectly Enlightened One outshines them with wisdom."

Thus the elder, answering the meaning asked about by those monks with these verses, roared a lion's roar.

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

The commentary on the Chapter of Twelves is concluded.

13. The Book of the Thirteens

1. Commentary on the Verses of the Elder Soṇa Koḷivisa

632-644. In the Thirteenth Chapter, the verses beginning with "He who was in the realm" are those of the Venerable Soṇa Koḷivisa. What is the origin? This one too, having formed aspirations under former Buddhas, accumulated merits in this and that existence. It is said that this one, in the time of the Blessed One Anomadassī, having become a millionaire of great wealth, having gone together with lay followers to the monastery, having heard the Teaching in the presence of the Teacher, with a gladdened mind, having had the preliminary work done with lime at the Teacher's walking meditation place, having spread it with flowers of various colours, having had a canopy bound above with cloths of various colours, likewise having had a Dīghasāla built for the Teacher and the community of monks, he dedicated it. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Padumuttara, was reborn in a millionaire's family in the city of Haṃsavatī; his name was Sirivaḍḍhatissa. He, having come of age, having

gone to the monastery, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those putting forth strenuous energy, himself too aspiring to that position of rank, having carried on a great giving for seven days, he made an aspiration. The Teacher too, having seen that his aspiration would succeed, having declared it, departed.

He too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, when Kassapa, the One of Ten Powers, had attained final Nibbāna, when our Blessed One had not yet arisen, having been reborn in a family home in Bārāṇasī, having attained discretion, having made a hermitage on the bank of the Ganges, he attended upon one Individually Enlightened One for three months carefully with the four requisites. The Individually Enlightened One, having finished keeping the rains retreat, with complete requisites, went to Gandhamādana itself. That son of good family too, having performed meritorious deeds there for as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, in the time of our Blessed One, took conception in the house of the millionaire Usabha in the city of Campā. From the time of his taking of conception, the millionaire's great mass of wealth increased. On the day of his birth, throughout the entire city he was endowed with great honour. Because of his former bestowal of a red woollen blanket worth a hundred thousand to an Individually Enlightened One, his body was golden-coloured and more delicate; on account of that they gave him the name Soṇa. He grew up with a great retinue. The palms of his hands and the soles of his feet were the colour of bandhujīvaka flowers. The touch on the soles of his feet was like cotton beaten a hundredfold, and hairs of the colour of spiralling jewelled earrings grew on the soles of his feet. When he had come of age, they had three mansions built suitable for the three seasons and provided dancers. He, experiencing great success there, dwelt like a divine prince.

Then, when our Teacher, having attained omniscience, had set in motion the excellent wheel of the Teaching and was dwelling in dependence on Rājagaha, having been summoned by King Bimbisāra, he came to Rājagaha together with eighty thousand villagers. Having gone to the Teacher's presence, having heard the Teaching, having gained faith, having obtained permission from his mother and father, having gone forth in the Dispensation, having obtained full ordination, having taken a meditation subject in the presence of the Teacher, dwelling in the Cool Grove for the purpose of avoiding association with people, thinking "My body is delicate, and it is not possible to attain happiness through happiness alone; it is fitting to weary the body and practise the ascetic duty," having determined upon only standing and walking meditation, devoting himself to striving, even when blisters arose on the soles of his feet, having disregarded the feeling, making firm energy, being unable to produce a distinction through excessively strenuous energy, he thought "Even striving thus, I am unable to produce either the path or the fruit. What is the use of my going forth? Having returned to the lower life, I shall both enjoy wealth and make merit." The Teacher, having known the disposition of his mind, having gone there, having exhorted him with the exhortation of the simile of the lute, showing the method of applying evenness of energy, having purified the meditation subject, went to Vulture's Peak. The Elder Soṇa too, having received an exhortation face to face from the Teacher, having applied evenness of energy, having aroused zeal in insight, became established in arahantship. Therefore it was said in the Apadāna -

"For the sage Anomadassī, the foremost of the world, such a one;
Having made a coating with lime, I had a walking path built.

"With flowers of various colours, I spread out the walking path;
Having made a canopy in space, I fed the highest Buddha.

"Having raised my joined palms, having paid respect to the one of good
conduct;
I dedicated the Dīghasāla to the Blessed One then.

"Having understood my thought, the Teacher, unsurpassed in the world,
The Blessed One accepted, the one with vision, out of compassion.

"Having received, the Perfectly Enlightened One, worthy of offerings in the
world with its gods;
Having sat down in the community of monks, he spoke these verses.

"Whoever with a joyful mind, gave me the Dīghasāla;
Him I will explain, listen to me as I speak.

"At the time of death for this one, endowed with meritorious deeds;
A chariot yoked with a thousand horses will appear at that very moment.

"By that vehicle this man will go to the heavenly world;
The gods will give thanks when one of noble birth has arrived.

"A very precious divine mansion, foremost, plastered with jewel-clay;
Endowed with excellent pinnacle buildings, he will dwell in the divine mansion.

"For thirty thousand cosmic cycles, he will delight in the heavenly world;
For twenty-five cosmic cycles, he will be a king of gods.

"And seventy-seven times, he will be a wheel-turning monarch;
All of them named Yasodhara, all having the same name.

"Having experienced the two successes, having increased the accumulation of
merit;
In the twenty-eighth cosmic cycle, he will be a wheel-turning monarch.

"There too a divine mansion, excellent, created by Vissakamma;
That place, secluded from the ten sounds, will dwell in the middle of the city.

"Immeasurable cosmic cycles from now, a protector of the earth of great
supernormal power;
Okkāka by name, will be a king in the realm.

"Of sixteen thousand women, she is the most excellent of all;
A well-born woman of the warrior caste, she will give birth to nine sons.

"Having given birth to nine sons, the woman of the warrior caste will die;
And a young, dear maiden will become the chief queen.

"Having pleased Okkāka, the maiden will obtain a boon;
Having obtained the boon, that maiden will cause her sons to go forth.

"And all those who have gone forth will go to the best of mountains;
All, fearing the mixing of birth, will dwell with their sisters.

"And one maiden will be surrounded by diseases;
Lest our lineage be broken,' the warriors will bury her.

"The warrior, having taken her out, will dwell together with her;
There will be a schism then, of the Okkāka clan origin.

"Their offspring will be, by birth named Koliyas;
There he will experience no small human wealth.

"Having fallen away from that class of beings, he will go to the heavenly world;
There too he will obtain an excellent divine mansion, delightful.

"Having fallen away from the world of the gods, urged on by wholesome root;
Having come to human existence, he will be named Soṇa.

"Putting forth strenuous energy, resolute, striving in the Teacher's
Dispensation;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.

"The Blessed One of infinite vision, Gotama, the bull of the Sakyans;
The great hero, knower of distinctions, will establish him in the foremost
position.

"When the sky has rained four inches, when the grass is stirred by the wind in
the open space;
Having stood firm, for one devoted to exertion, such a one, beyond that the
highest state is not found.

"Tamed in the highest restraint, my mind is well directed;
All my burden has been laid down, I am quenched, without mental corruptions.

"The Resplendent One, the great elephant, well-born like a lion;
Having sat down in the community of monks, established me in the foremost
position.

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

But having attained arahantship, having reviewed his own practice, by way of an
inspired utterance and by way of a declaration of final liberating knowledge -

632. "He who was superior in the realm, a follower of the king of Aṅga;
He today is superior in the teachings, Soṇa, who has gone beyond suffering.

633. "One should cut off five, give up five, and further develop five;

A monk who has gone beyond five attachments is called a crosser of the mental floods."

634. "For an arrogant, heedless monk, with desire for external things;
Morality, concentration, and wisdom do not go to fulfilment.
635. "For whatever function is thrown away, and what is not one's function is done;
For the arrogant and the heedless, their mental corruptions grow.
636. "And for those by whom mindfulness of the body is thoroughly undertaken,
constantly;
They do not pursue what is not their function, acting continuously in their
function;
For the mindful, for the fully aware, mental corruptions come to an end.
637. "When the straight path has been declared, go, do not turn back;
Urge oneself by oneself, one should bring oneself to Nibbāna.
638. "When my energy was too strenuous, the Teacher, unsurpassed in the world,
Having made the simile of the lute for me, the one with vision expounds the
Teaching;
Having heard his word, I dwelt delighted in the Dispensation.
639. "I brought about serenity, for the attainment of the highest goal;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.
640. "For one inclined to renunciation, and to solitude of mind;
For one inclined to non-affliction, and to the elimination of clinging.
641. "For one inclined to the elimination of craving, and to non-confusion of mind;
Having seen the arising of the sense bases, the mind becomes rightly
liberated.
642. "For that monk rightly liberated, with peaceful mind;
There is no adding to what has been done, nothing to be done is found.
643. Just as a rock, one solid mass, is not moved by the wind;
So forms, flavours, sounds, odours and contacts, all these.
644. "Desirable and undesirable phenomena do not cause such a one to tremble;
The mind is steady, detached, and he contemplates its passing away." He
spoke these verses.

Therein, "he who was superior in the realm" means he who was, who existed, in the country of Aṅga, with eighty thousand village headmen, rightly, exceedingly superior, the foremost, through the achievement of wealth and the achievement of sovereignty. "A follower of the king of Aṅga" means it should be connected thus: a distinguished householder who was a retinue member of King Bimbisāra, the overlord of Aṅga, in the sense of delighting the assembly by the four ways of supporting

others, a householder in his country. "He today is superior in the teachings" means that Soṇa has now at present become superior in supramundane states; having been superior to some even in the time of lay life, now in the time of one gone forth too he is indeed superior - thus he indicates himself as if speaking of another. "Who has gone beyond suffering" means gone to the far shore, the limit, of the entire suffering of the round of rebirths; by this he distinguishes the state of superiority stated without distinction as "superior in the teachings," because of the illustration of the achievement of arahantship.

Now, showing by way of an indirect reference the practice by which he became one who has gone beyond suffering, he spoke the verse "one should cut off five." Its meaning is - One should cut off the five lower mental fetters that lead to the realms of misery, sensual existence, and fortunate worlds, just as a man cuts a rope bound to his feet with a knife, by means of the lower three paths; one should give up, should cut off, the five higher mental fetters that lead to fine-material and immaterial existence, just as a man gives up a rope bound to his neck, by the highest path; and for the abandoning of those higher mental fetters, one should further develop the five faculties beginning with faith. A monk being thus, by the overcoming of the five attachments - the attachment of lust, the attachment of hate, delusion, conceit, and wrong view - having gone beyond the five attachments, because of having crossed the four mental floods - the mental flood of sensuality, the mental flood of existence, the mental flood of wrong view, and the mental flood of ignorance - he is called a crosser of the mental floods.

And this crossing of the mental floods comes about only through the fulfilment of the practice of morality and so on; and morality and so on go to fulfilment through the abandoning of conceit and so on, and not otherwise - showing this, he spoke the verse beginning with "of the arrogant." Therein, "of the arrogant" means of one with risen, hollow conceit. For conceit, because of its manner of rising up and its hollow nature, is like a reed - thus it is called "a reed." "Of the heedless" means of one who has fallen into negligence through the abandoning of mindfulness. "Of one with external longing" means of one who has longing in the external sense bases; the meaning is of one not free from lust regarding sensual pleasures. "Morality, concentration, and wisdom do not go to fulfilment" means for him who cultivates the opposites of morality and so on, even the mundane virtue of morality and so on does not go to fulfilment, how much less the supramundane.

Therein, he states the reason by the phrase beginning with "for whatever function." For a monk, from the time of going forth onwards, the guarding of the immeasurable mass of morality, dwelling in the forest, maintaining the ascetic practices, delight in meditation - such things and so on are called one's function. But by those for whom this aforesaid function of their own has been thrown away, abandoned through non-performance. "What is not one's function" means the decoration of bowls, the decoration of robes, waistbands, shoulder-bound straps, umbrellas, sandals, palm-leaf fans, and filter waterpots - such adornment of requisites and so on, abundance of requisites and so on, is called what is not a monk's function; that is done. For those who, having raised up the reed of conceit, by their conduct are arrogant, by the abandoning of mindfulness are heedless, all four mental corruptions grow.

But in order to show those for whom the virtue of wisdom and so on grows, "for

those" and so on was said. Therein, "well undertaken" means thoroughly taken up. "Mindfulness of the body" means the development of observation of the body. "What is not their function" means that which is not their function beginning with the decoration of bowls. "They do not practise" means they do not do. "In their function" means in what should be done beginning with the guarding of the immeasurable mass of morality and so on, from the time of going forth onwards. "Acting continuously" means acting constantly; for them, through the continuous presence of mindfulness being mindful, being fully aware with the four kinds of full awareness - full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion - all four mental corruptions come to an end, go to utter elimination, go to non-existence - this is the meaning.

Now, giving exhortation to the monks standing in his presence, he spoke the verse beginning with "on the straight path." Therein, "when the straight path has been declared" means when the noble path, which is straight through the avoidance of the two extremes and through the abandoning of bodily crookedness and so on, which has become the middle practice, has been spoken by the Teacher. "Go" means proceed. "Do not turn back" means do not fall into stopping midway. "Urge oneself by oneself" means here a son of good family who desires welfare, urging himself by himself through the reviewing of the fear of the realms of misery and so on. "One should bring oneself to Nibbāna" means one should bring, should lead oneself to Nibbāna; one should proceed in such a way that one realises it - this is the meaning.

Now, "I too have practised in just this way" - in order to show his own practice, "when my energy was too strenuous" and so on was stated. "When my energy was too strenuous" means when by me, while developing insight, energy was excessively exerted without making energy balanced with concentration. And his state of excessive energy has been stated below already. "Having made the simile of the lute for me" means when for the Venerable Soṇa the thought arose: "Whatever disciples of the Blessed One dwell putting forth strenuous energy, I am one of them, and yet my mind is not liberated from the mental corruptions by non-clinging; therefore I shall leave the monastic community" - when this thought had arisen, the Teacher, by supernormal power, having shown himself before him face to face, having asked "Why, Soṇa, did you produce the thought 'I shall leave the monastic community'? Were you formerly, when living the household life, skilled in the sound of the lute strings?" and when he said "Yes, venerable sir," "What do you think, Soṇa? When the strings of your lute were overly taut, was your lute at that time tuneful or fit for playing?" "No, venerable sir!" "What do you think, Soṇa, when the strings of your lute were overly slack, was your lute at that time tuneful or fit for playing?" "No, venerable sir." "What do you think, Soṇa, but when the strings of your lute were neither overly taut nor overly slack, but established at an even pitch, was your lute at that time tuneful or fit for playing?" "Yes, venerable sir." "Just so, Soṇa, excessive energy leads to restlessness, and deficient energy leads to idleness. Therefore, Soṇa, resolve upon evenness of energy, and penetrate to evenness of the faculties" - thus, having made the lute a simile, by the exhortation through the simile of the lute thus set forth, he expounded the Teaching to me. "Having heard his word" means having heard the word, the exhortation through the simile of the lute, of that Blessed One, having abandoned the desire to leave the monastic community that had arisen in the meantime, I dwelt delighted and devoted to the Teacher's Dispensation.

And while dwelling, I brought about serenity, applying evenness of energy, producing the balanced state of concentration and energy just as of faith and wisdom, I accomplished the meditative absorption as a foundation, the insight concentration, and I aroused zeal in insight. Therein, he stated the purpose as "for the attainment of the highest goal." "For the attainment of the highest goal" means for the achievement of arahantship - this is the meaning.

Now, showing by way of an indirect reference how serenity and insight succeeded for one thus practising, he said beginning with "for one inclined to renunciation." Therein, "renunciation" means the escape from sensuality such as going forth and so on. "For one inclined" means therein, of one engaged and devoted with a disposition of slanting, sloping, and inclining towards it; the meaning is of one engaged and devoted to blameless qualities such as these and so on: first, having turned towards going forth, having abandoned sensual pleasures, and having gone forth, the purification of morality, dwelling in the forest, maintaining the ascetic practices, devotion to meditation. "And to solitude of mind" means of one inclined to solitude of mind; thus, being one inclined to renunciation, of one engaged and devoted to seclusion through the production of the fourfold and fivefold meditative absorptions. "For one inclined to non-ill-will" means of one inclined to non-ill-will, to freedom from suffering; of one engaged and devoted to the happiness of serenity, having produced the meditative absorptions and attainments. "And to the elimination of clinging" means of one inclined to arahantship, which is the end of the elimination of all four kinds of clinging. For this is the genitive case used in the locative sense. The meaning is of one who, having made the meditative absorption attained as it was the foundation, is devoting himself to insight for the achievement of arahantship.

"For one inclined to the elimination of craving" means craving is eliminated here, thus it is the elimination of craving, that is Nibbāna; of one inclined to that, by seeing clinging as peril and non-clinging as security, of one with a disposition of slanting, sloping, and inclining towards cessation. "And to non-confusion of mind" means of one inclined to the non-confused occurrence of consciousness by way of awareness without confusion, or of one inclined to the noble path, which is the non-confusion of consciousness, by the cutting off of confusion. "Having seen the arising of the sense bases" means having seen with path wisdom together with insight wisdom the arising moment by moment of the sense bases beginning with the eye through their respective conditions, and their cessation as the opposite of that; "because of that seeing, the mind becomes rightly liberated" means the mind becomes liberated from all mental corruptions rightly, by cause, by the true method, in the succession of paths.

In "for one rightly liberated" and so on, this is the meaning in brief -For that monk who has eliminated the mental corruptions, who is liberated in the manner stated from all defilement completely, whose mind is peaceful through precisely that absolute appeasement, there is no accumulation of what has been done, whether wholesome or unwholesome, because it has been uprooted by the path itself; no function to be done consisting of full understanding and so on is found, because his task is done. For one who is thus, just as a solid rocky mountain is not moved, does not shake by an ordinary wind, so desirable and undesirable object-phenomena beginning with forms do not cause to tremble, do not shake the stable, without

longing, detached mind - detached because of the abandoning of all sorrow - of such a one who has attained the state of suchness. And seeing with insight the object-phenomena of this one, having from time to time attained the fruition attainment, he observes the fall, the cessation, the intrinsic nature of breaking apart moment by moment - thus he declared the final liberating knowledge.

The commentary on the verses of the Elder Soṇa Koḷivisa is concluded.

The commentary on the Chapter of Thirteens is concluded.

14. The Book of the Fourteens

1. Commentary on the Verses of the Elder Revata of the Acacia Forest

645-658. In the Book of Fourteens, the verses beginning with "When I" are of the Venerable Elder Revata of the Acacia Forest. What is the origin? Although this elder's verse has come above in the Book of Ones. But therein, since only the extent of arousing mindfulness in his nephews was shown, the inclusion of that was made in the Book of Ones. But these verses, which make known the practice from the time of going forth up to final Nibbāna of the elder, were placed in the classification in this Book of Fourteens. Therein the occasion of the meaning has been stated above already. But this is the distinction - The elder, it is said, having attained arahantship, from time to time having gone to the attendance upon the Teacher and the great elders beginning with the General of the Teaching, having dwelt there for only a few days, having returned to the Acacia Forest itself, spent time in the happiness of fruition attainment and in the divine abidings. Thus as time went on, he became old, aged, one who had reached advanced years. He, one day, while going to attend upon the Buddha, on the way, dwelt in a forest not far from Sāvattthī. And at that time thieves, having done their deed in the city, being pursued by the guard-men, fleeing, having thrown away the seized goods near the elder, fled. The people, running after them, having seen the goods near the elder, having bound the elder, with the perception "a thief," having seized him, showed him to the king, "This, Sire, is a thief." The king, having had the elder released, asked "Venerable sir, was this act of theft done by you, or not?" The elder, although from birth such a thing had never been done by himself, but for the purpose of making known the state of its not having been done from the time of going forth, and the inability to do such a thing because of the complete eradication of all defilements, expounding the Teaching to the monks standing nearby and to the king -

645. "When I went forth, from home into homelessness;
I do not know of any thought, ignoble, connected with hate.
646. 'May these living beings be killed, be slaughtered, may they reach suffering';
I do not know of such a thought, in this long interval.
647. "And I directly know friendliness, limitless, well developed;
Gradually practised, as taught by the Buddha.
648. "A friend to all, a companion to all, compassionate to all beings;
I develop a mind of friendliness, always delighting in non-ill-will.

649. "Unshakable, unagitated, I gladden my mind;
I develop the divine abiding, not practised by wretched persons.
650. "Having attained the state without applied thought, the disciple of the
Perfectly Enlightened One;
Is endowed with noble silence at that very moment.
651. "Just as a rocky mountain, immovable, firmly established;
So a monk, through the elimination of delusion, does not tremble like a
mountain.
652. "For a person without blemish, always seeking what is pure;
Even a hair-tip of evil appears like a cloud.
653. "Just as a borderland city, guarded within and without;
So guard yourselves, let not the moment pass you by.
654. "I do not delight in death, I do not delight in life;
And I await the time, like a hired servant earning his wages.
655. "I do not delight in death, I do not delight in life;
And I await the time, fully aware, mindful.
656. "The Teacher has been attended upon by me, the Buddha's teaching has been
fulfilled;
The heavy burden has been laid down, the conduit to existence has been
uprooted.
657. "For whatever purpose I went forth, from home into homelessness;
That purpose has been attained by me, the destruction of all mental fetters.
658. "Strive on with diligence, this is my instruction;
Come, I shall attain final Nibbāna, I am liberated everywhere." He spoke these
verses.

Therein, this is the explanation of terms not previously encountered. "In this long interval" means: from the time when I went forth, and up to this my final time, during this long intervening period, I do not directly know of any thought, ignoble, connected with hate, whether by way of covetousness as "May this be mine," or by way of anger as "May these beings be killed" and so on - this is the explanation.

"And I directly know friendliness" means: that by which one bonds with (mijjati) and feels affection (siniyhati) is friendliness (mettā); it is non-anger. "Friendliness exists in this" is friendliness (mettā); the development of friendliness, the divine abiding of friendliness - that is friendliness. By the word "and" he includes the other divine abidings, namely compassion, altruistic joy, and equanimity. "I directly know" means I know face to face. For when one reviews the meditative absorption that has been attained, it comes face to face with the reviewing knowledge. "Of what kind?" - he said "limitless" and so on. For that, just as taught by the Buddha, the Blessed One, so by way of non-specific pervading, through having immeasurable beings as its object,

it is limitless. Through bringing about the state of being well-practised and powerful, because of being well developed, it is well developed. First friendliness, then compassion, then altruistic joy, afterwards equanimity - thus gradually, in due course, practised, frequented, and cultivated, I directly know - this is the explanation.

A friend of all beings, or all of them are my friends - thus "friend of all." For one developing friendliness becomes dear to beings. "Companion of all" - here too the same method applies. "Compassionate towards all creatures" means one who supports all beings. "And I develop a mind of friendliness" means I distinctively develop, cultivate, or make known the mind together with, associated with friendliness, even without saying so, because of having reached the highest excellence through meditative development. Or the reading is "I develop friendliness and the mind." Its meaning is by the same method as stated above. "Delighting in non-affliction" means delighting in non-affliction, in bringing welfare to beings. "Always" means at all times; by that he shows perseverance therein.

"Unshakable" means not shakable, not to be dragged away by lust, which is the near enemy. "Unagitated" means not agitated, not to be disturbed by anger, which is the far enemy; having made it thus, I gladden, I greatly rejoice in my mind of friendliness, I develop the divine abiding. "Not practised by wretched persons" means not practised by wretched persons, by low people; or practised by those who are not wretched, by noble ones such as the Buddha and others - I develop, I cultivate the supreme, foremost, faultless abiding of friendliness and so on - this is the meaning.

Having thus shown his own practice by five verses by way of self-reference, now showing that by way of indirect reference, he spoke four verses beginning with "without applied thought." Therein, "having attained the state without applied thought" means having attained the second and subsequent meditative absorptions, which are devoid of applied thought; by this the elder, by way of indirect reference, spoke of his own attainment of the second and subsequent meditative absorptions through the meditative development of the divine abidings. But since this elder, having made that very meditative absorption the foundation, having developed insight, attained arahantship in a single sitting, therefore, showing that meaning by way of indirect reference itself, having said "having attained the state without applied thought," "the disciple of the Perfectly Enlightened One; Is endowed with noble silence at that very moment" - thus he said. Therein, because of the absence of verbal activity, the attainment without applied and sustained thought is called "noble silence." But from the statement "When you have gathered together, monks, there are two things to be done - either a talk on the Teaching or noble silence," whatever attainment is called noble silence. But here the fruition attainment of the fourth meditative absorption is intended.

Now, making known by a simile his unshakeability by worldly adversities because of having attained that, he spoke the verse "just as a mountain." Therein, "just as a rocky mountain" means just as a mountain made of stone, a mountain of a single mass of rock, not a mountain of earth, not a mixed mountain - this is the meaning. "Immovable, firmly established" means having a firmly established base, it is immovable, unshakeable by ordinary winds; therefore "so a monk, through the elimination of delusion, does not tremble like a mountain" means through the complete abandoning of delusion, and because all unwholesome states are rooted in

delusion, a monk who has abandoned all unwholesome states, just as that mountain by ordinary winds, so does not tremble, does not waver by worldly adversities. Or "elimination of delusion" - since arahantship and Nibbāna are called thus, therefore "through the elimination of delusion" means because of having attained Nibbāna and arahantship, which is the cause of the elimination of delusion, one who is firmly established in the four noble truths, even at the time of not being in attainment, like a mountain, does not tremble, how much more so at the time of being in attainment - this is the intention.

Now, showing that evil is indeed practised only by one of impure morality, and not by one of pure morality, but for one of pure morality even the slightest amount of it appears as weighty, he spoke the verse beginning with "for one without blemish." Its meaning is - For a good person without blemish, because of the absence of blemishes such as lust and so on, who at all times seeks only pure and blameless qualities, even a hair-tip's worth, a hair-point's worth of evil, even a mere trifle, having pervaded the entire world system, appears as the size of a cloud; therefore those such as myself should not be suspected in such a deed - this is the intention.

Since even towards those free from mental defilements, the blindly foolish raise such false accusations, therefore those who desire welfare should carefully guard themselves - giving this exhortation, he spoke the verse beginning with "just as a city." Its meaning is - Just as a borderland city is made guarded within and without by the people dwelling in the borderland city - making the doors, walls, and so on firm being "with the inner," and making the bastions, moats, and so on firm being "with the outer" - so you too, having established mindfulness, having closed the six internal doors, not releasing the door-guarding mindfulness, just as the six external sense bases when being grasped lead to the destruction of the internal ones, so by non-grasping, having made those too firm, not abandoning the door-guarding mindfulness for the purpose of their non-entry, wandering about, guard yourselves. Why? Let not the moment pass you by. For whoever does not guard himself thus, this moment - the moment of a Buddha's arising, the moment of human existence, the moment of birth in the Middle Country, the moment of attaining right view, the moment of non-deficiency of the six sense bases - all this moment passes by that person. Let not that moment pass you by.

Thus the elder, having exhorted the assembly including the king and the monks with this verse, again making known his own equanimity of mind regarding death and life and his having performed his obligations, said beginning with "I do not delight in death." That is just the meaning already stated below.

But having said thus, seeing that the time of his own final Nibbāna had arrived, having given them an exhortation only in brief, declaring his final Nibbāna, he spoke the concluding verse. Therein, "strive on with diligence" means accomplish with diligence what should be accomplished, namely giving, morality, and so on; be heedful in the varieties of pertaining to the present life and pertaining to the future life, in the householder's duties, in the protection of morality, in the pursuit of serenity meditation, and in the development of insight meditation. "This is my instruction" means do not be negligent in giving, morality, and so on; this is my admonition, my exhortation.

Thus, having explained the practice for the welfare of others as having reached its peak, and also reaching the summit of the practice for one's own welfare, he said "Come, I shall attain final Nibbāna, I am liberated everywhere." Therein, "I am liberated everywhere" means I am altogether free from mental defilements and existences; therefore I shall definitely attain final Nibbāna.

But having said thus, seated cross-legged in the sky, having attained the heat element, blazing forth, he attained final Nibbāna through the Nibbāna element without residue of clinging.

The commentary on the verses of the Elder Revata of the Acacia Forest is concluded.

2. Commentary on the Verses of the Elder Godatta

659-672. The verses beginning with "Just as a good" are the verses of the Venerable Elder Godatta. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a caravan leader's family at Sāvattthī. Known by the name Godatta, having come of age, when his father had deceased, establishing the family, having taken goods with five hundred carts, having wandered here and there, he earns his livelihood by trade and also performs meritorious deeds according to his means. One day, on the road, when an ox yoked to the shaft, being unable to pull, had fallen, and when the men were unable to raise it up, having gone himself, he pierced it strongly in the tail. The ox, angered, thinking "This bad person, not knowing my strength and weakness, pierces me strongly," spoke in human speech: "My dear Godatta, for so long a time, not concealing my own strength, I bore your burden; but today, when I have fallen through inability, you afflict me exceedingly. So be it; having passed away from here, in whatever place I am reborn, may there be an enemy able to afflict you" - thus he reviled him with a curse in accordance with his aspiration. Having heard that, Godatta, with a sense of urgency arisen, thinking "Having thus afflicted beings, what is the use of this livelihood?" having abandoned all his wealth, having gone forth in the presence of a certain great elder, doing the work of insight, before long, having attained arahantship, spending his time in the happiness of meditative attainment, one day, expounding the Teaching referring to worldly adversities to groups of noble ones, both householders and those gone forth, who had come to his presence -

659. "Just as a good thoroughbred, yoked to the shaft, bearing the yoke;
Though shaken by an excessive load, does not go beyond the yoke.
660. "Those who are thus satisfied with wisdom, as the ocean with water;
They do not despise others, this is the noble teaching for living beings.
661. "Having come under the control of time at the proper time, having gone under
the control of existence and non-existence;
Men undergo suffering, they grieve here, young men.
662. "Elated by pleasant phenomena, and dejected by painful phenomena;
By this dyad the foolish are destroyed, not seeing as it really is.

663. "Those who in suffering and in happiness, in the middle, have gone beyond the seamstress of death;
They stand firm like a gate-post, they are neither elated nor depressed.
664. "Not indeed in material gain nor in loss of gain, not in fame nor in renown;
Not in blame nor in praise, not for them in suffering nor in happiness.
665. "Everywhere they are not stained, like a water drop on a lotus;
Everywhere happy are the wise, everywhere unconquered.
666. "And loss by righteousness, and gain that is not righteous;
Righteous loss is better, than if gain is not righteous.
667. "Fame among those of little wisdom, and disgrace among the wise;
Disgrace among the wise is better, not fame among those of little wisdom.
668. "Praise by the imprudent, and reproach by the wise;
Reproach by the wise is better, than if there is praise by fools.
669. "Happiness born of sensual pleasure, and suffering born of seclusion;
The suffering of seclusion is better, than if happiness is born of sensual pleasure.
670. "Life by what is not the Teaching, and death by the Teaching;
Righteous death is better, than if one should live unrighteously.
671. "Those who have abandoned sensual pleasure and irritation, with peaceful minds in any kind of existence;
They wander in the world unattached, for them there is nothing dear or not dear.
672. "Having developed the factors of enlightenment, the faculties and powers;
Having attained the supreme peace, they attain final nibbāna without mental corruptions." He spoke these verses.

Therein, "thoroughbred" means a thoroughbred bull. "Yoked to the shaft" means yoked to the shaft of a cart. "Bearing the yoke" means one who carries the yoke. And here, for the ease of verse composition, the description is made with two syllables; the meaning is able to carry a cartload. "Shaken by an excessive load" means oppressed by an excessive load, a heavy burden. "Maddito" (crushed) is also a reading; the meaning is the same. "The yoke" means the yoke placed on its own back - it does not go beyond, does not transgress; having properly lifted it up and abandoned the shaft, it does not stand still. "Thus" means just as that beast of burden, by its own nature as a good thoroughbred, by its own steadfast heroism, does not go beyond its own burden, does not abandon it, so too those who are satisfied, sustained, and fulfilled with mundane and supramundane wisdom, as the great ocean with water, do not despise others of inferior wisdom, do not treat them with contempt. Therein, he states the reason by "this is the noble teaching for living

beings"; among beings, this is the teaching of the noble ones, that is to say, because of having reached the fulfilment of their wisdom, they do not exalt themselves by means of gain and so on, nor scoff at others by means of loss and so on.

Having thus shown the pleasant abiding of the noble ones through the fulfilment of wisdom, in order to show the painful abiding of the ignoble ones due to the absence of that, "at the time" and so on was stated. Therein, "at the time" means at the time endowed with material gain, loss, and so on. "Having come under the control of time" means having come under the control of the time of material gain and so on; the meaning is gladdened by material gain and so on, and saddened by loss and so on. "Having gone under the control of existence and non-existence" means having come under the control of existence and non-existence, they conforming to growth and deterioration. "Men undergo suffering, they grieve here, young men" means those men, beings who have obtained the name "young men," having fallen into compliance and opposition by way of material gain and loss and so on, by way of growth and deterioration, grieve in this world, and go to, reach the suffering of hell and so on in the world beyond. This is the meaning.

By "elated" and so on also, he shows only the attainment of harm for beings by way of worldly adversities. Therein, "elated by pleasant phenomena" means having gone to elevation by the cause of happiness, by the condition of happiness, by the achievement of wealth and so on; the meaning is intoxicated by the vanity of wealth and so on. "And dejected by painful phenomena" means having gone to a low state by the cause of suffering, by the condition of suffering, by the failure of wealth and so on; having reached wretchedness through poverty and so on. "By the dyad" means by the aforesaid dyad of elevation and dejection, or by the dyad of material gain and loss and so on, ignorant worldlings are destroyed; they are afflicted and oppressed by way of compliance and opposition. Why? "Not seeing as it really is" - because they did not understand the intrinsic nature of phenomena as it really is, and they are not ones whose aggregates have been fully understood and whose mental defilements have been abandoned; therefore. This is the meaning. Some also read "through not seeing as it really is"; the meaning is because of not seeing. "Those who in suffering and in happiness, in the middle, have gone beyond the seamstress of death" means but those noble ones who, through the achievement of the highest path, have gone beyond, have surpassed the seamstress, craving, which has become desire and lust, bound to unpleasant feeling, pleasant feeling, and neutral feeling; they stand unshakeable by the winds of worldly adversities, like a gate-post; they are neither elated nor depressed; they are never at any time elated or depressed, because of the complete absence of attachment and aversion.

Having thus shown the non-defilement of the arahant based on the foundation of feeling, now, having analysed the worldly adversities, showing his non-defilement in every respect, he said beginning with "not indeed." Therein, "in material gain" means in the obtaining of requisites such as robes and so on. "In loss" means in the non-obtaining, the disappearance of those very same. "Not in fame" means in the deterioration of renown and in disrepute. "In renown" means in the praising in one's absence, in the state of widely spread fame. "In blame" means in reproach face to

face. "In praise" means in the extolling of virtues from direct experience. "In suffering" means when suffering has arisen. "In happiness" - here too the same method applies.

"Everywhere" means in all the aforesaid eightfold worldly adversities, or everywhere in objects such as matter and so on, those who have eliminated the mental corruptions are not stained, because of having abandoned mental defilements altogether. Like what? "Like a water drop on a lotus" - just as a drop of water, even though having clung to and resting on a lotus petal, is not stained by it, nor is the lotus petal by the drop of water; on the contrary, they are simply disconnected. So too these, when material gain and so on are present, and when objects such as matter and so on have come into range, are disconnected in the same way. For that very reason, the wise, the learned, are happy everywhere among material gain and so on, because of the absence of signs of what is dear and of sorrow and so on through the means of knowledge; and because of being unconquerable by material gain and so on, they are everywhere unconquered.

Now, extracting and showing what is better among material gain and loss and so on, he said beginning with "by righteousness." Therein, "and loss by righteousness" means whatever loss, absence of material gain, deterioration of material gain that arises on account of one who guards the Teaching. And whatever gain that is not righteous, arisen by what is not the Teaching, by the wrong method, by a procedure scorned by the Buddha - of those two, righteous loss, which brings the Teaching, is better; of such a kind that for one who avoids such gain, unwholesome mental states decline and wholesome mental states increase - such loss is more praiseworthy and brings benefit. "Than if gain is not righteous" means whatever gain has arisen by what is not the Teaching, that is not better. This is the intention.

"Fame among those of little wisdom, and disgrace among the wise" means whatever fame a person obtains through the influence of those of little wisdom, those lacking wisdom, and whatever disgrace, that is, deterioration of fame, through the influence of the wise, the intelligent. Of these two, disgrace among the wise is better. For they would wish for such deterioration of fame in the way that unwholesome mental states decline and wholesome mental states increase, and likewise one of capable nature, having abandoned that lack of virtue, would become established in virtues. "Not fame among those of little wisdom" means fame through the influence of those lacking wisdom is not better, for they might produce it even by way of declaring non-existent virtues, and that would be bringing harm both here through blame by the wise and so on, and in the future state through suffering and defilement in an unfortunate realm and so on. Therefore the Blessed One said - "Material gain, praise, honour, and whatever fame wrongly obtained" and "Honour kills a contemptible person."

"By the imprudent" means by those without wisdom. "Than if praise by fools" means whatever praise by fools, by the unwise.

"Born of sensual pleasure" means consisting of objective sensual pleasure, arisen dependent on the types of sensual pleasure. "And suffering born of seclusion" means bodily pain arisen from solitude, occurring by way of bodily fatigue, rooted in the

affliction of uneven food and so on; but that is praiseworthy among the wise because of being a decisive support for the spiritual end of the round of rebirths. Therefore it was said "the suffering of seclusion is better."

"And life by what is not the Teaching" means earning a livelihood by what is not the Teaching, conduct contrary to the Teaching for the sake of life. "Death by the Teaching" means when someone says "I shall kill him who does not do this evil," even when being killed, for one who does not do evil in that situation and does not violate the Teaching, death caused by the Teaching is righteous and better - such death, because of not departing from the Teaching, is righteous, and because of leading to heaven and being a decisive support for Nibbāna, is more praiseworthy among the wise. For thus it has been said -

"One should abandon wealth for the sake of a limb, one should abandon a limb while protecting life;
Limb, wealth, and even all of life, a man should abandon, remembering the Teaching."

"Than if one should live unrighteously" means if a man were to live a livelihood departed from the Teaching, he should not pursue it, because of being blamed by the wise and because of leading to a realm of misery - this is the intention.

Now, showing from the standpoint of reason the non-defilement of those who have eliminated the mental corruptions as stated, he spoke the verse beginning with "those who have abandoned sensual desire and irritation."

Therein, "those who have abandoned sensual desire and irritation" means compliance and opposition altogether abandoned by the noble path. "With peaceful minds in any kind of existence" means with minds calmed in both small and great existences, because of the fever of mental defilements having been without remainder abandoned. "In the world" means in the world of aggregates and so on. "Unattached" means independent by way of the support of craving and wrong view. "There is nothing dear or not dear for them" means for those who have eliminated the mental corruptions, anywhere in material gain and so on, or in objects such as visible form and so on, there is nothing dear or not dear, because the mental defilements that are the cause of those have been altogether eradicated.

Now, having shown the meditation by which they became of such a nature, reaching the pinnacle of the teaching with the Nibbāna element without residue of clinging, he spoke the concluding verse beginning with "having developed." Therein, "having reached" means having attained. The remainder is the same as the method stated below. And these very verses were also the elder's declaration of final liberating knowledge.

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

The commentary on the Chapter of Fourteens is concluded.

15. The Book of the Sixteens

1. Commentary on the Verses of the Elder Aññāsi Koṇḍañña

673-688. In the Chapter of Sixteens, the verses beginning with "I am exceedingly" are those of the Venerable Elder Aññāsikoṇḍañña. What is the origin? This one too, in the time of the Blessed One Padumuttara, having been reborn in a very wealthy householder's family in the city of Haṃsavatī, 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 of long standing who had first penetrated the Teaching in his own Dispensation, himself too aspiring to that position of rank, having carried on a great giving for seven days to the Teacher with a retinue of a hundred thousand monks, he made an aspiration. The Teacher too, having seen that there was no obstacle for him, declared his future success. He, having performed meritorious deeds for as long as life lasted, when the Teacher had attained final Nibbāna, while a shrine was being established, had a jewel house built inside the shrine, and having surrounded the shrine, had things worth a thousand jewels made as well.

He, having thus performed meritorious deeds, having passed away from there, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Vipassī, having become a householder named Mahākāla, having split open the ripening young rice in a field measuring eight karīsas, having prepared milk-rice unmixed with the rice grains obtained, having added honey, ghee, sugar and so on therein, he gave it to the Community headed by the Buddha. Having split open the ripening young rice, whatever place was taken from was filled again; at the time of flattened rice he gave what is called the first-fruits of flattened rice. At the reaping, the first-fruits of the reaping; at the sheaf-making, the first-fruits of the sheaves; at the bundling and so on, the first-fruits of the bundles, the first-fruits of the threshing floor, the first-fruits of the produce, the first-fruits of the measuring, the first-fruits of the granary. Thus in one crop he gave the gift of the first-fruits on nine occasions. That crop too was exceedingly abundant.

Thus, having performed meritorious deeds for as long as life lasted, having passed away from there, having been reborn in the heavenly world, wandering in the round of rebirths among gods and humans, even before the arising of our Blessed One, he was reborn in a wealthy brahmin family in a brahmin village named Doṇavatthu, not far from the city of Kapilavatthu. His name was Koṇḍañña, derived from his clan. He, having come of age, having learnt the three Vedas, reached mastery in the texts on the marks. At that time our Bodhisatta, having passed away from the Tusita realm, was reborn in the house of the Great King Suddhodana in the city of Kapilavatthu. On his name-giving day, when one hundred and eight brahmins had been brought, eight brahmins were brought to the great terrace for the purpose of discerning the marks. He, being the most junior among them, having seen the accomplishment of the marks of the great man, having come to the conclusion "Definitely this one will be a Buddha," went about looking out for the Great Being's renunciation.

The Bodhisatta too, growing up with a great retinue, gradually having come of age, having reached the maturity of knowledge, in his twenty-ninth year, going forth in the great renunciation, having gone forth on the bank of the river Anomā, gradually having gone to Uruvelā, he strove in striving. Then the young man Koṇḍañña, having heard of the Great Being's state of having gone forth, as the fifth of a group together with the sons of the brahmins who had discerned the marks, beginning with the

young man Vappa, having gone forth, gradually having approached the presence of the Bodhisatta, attending upon him for six years, having become disgusted with his use of gross food, having departed, he went to Isipatana. Then the Bodhisatta, having gained bodily strength through the use of gross food, on the full moon day of Vesākha, seated on the unconquered divan at the foot of the Bodhi tree, having crushed the heads of the three Māras, having fully awakened, having spent seven weeks at the seat of enlightenment itself, having known the maturity of knowledge of the group of five, having gone to Isipatana on the full moon day of Āsāḷhī, he taught them the Discourse on the Setting in Motion of the Wheel of the Teaching. At the conclusion of the teaching, the Elder Koṇḍañña became established in the fruition of stream-entry together with eighteen crores of brahmā gods. Then on the fifth of the fortnight, through the teaching of the Discourse on the Characteristic of Non-self, he realised arahantship. Therefore it was said in the Apadāna -

"Padumuttara, the Enlightened by himself, the elder of the world, the guide;
Who had attained Buddhahood, I first saw.

"As far as at the root of the Bodhi tree, all the demons assembled;
Having surrounded the Enlightened by himself, they venerate with joined palms.

"All gods with joyful minds, they wander about in space;
This Buddha has arrived, the dispeller of blinding darkness.

"A great roar arose from those overcome with mirth;
'We shall burn up the defilements in the teaching of the Perfectly Enlightened One.'

"Having understood the word of the gods, uttered together with speech;
Joyful, with a joyful mind, I gave the first almsfood.

"Having understood my thought, the Teacher, unsurpassed in the world,
Having sat down in the assembly of gods, spoke these verses.

"Having gone forth for seven days, I attained enlightenment;
This is my first meal, sustenance for one practising the holy life.

"Having come here from Tusita, he who brought me almsfood;
Him I will explain, listen to me as I speak.

"For thirty thousand cosmic cycles, he will exercise divine kingship;
Having overcome all the gods, he will inhabit the celestial abode.

"Having fallen away from the world of the gods, he will go to human existence;
A thousand times as a wheel-turning monarch, there he will exercise kingship.

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

"Having fallen away from the Thirty-three, he will go to human existence;
Having gone forth from home, he will dwell for six years.

"Then in the seventh year, the Buddha will speak the truth;
Koṇḍañña by name, will first realise it.'

"I went forth following the one who had gone forth, striving was well done by
me;
For the purpose of burning up the defilements, I went forth into homelessness.

"Having approached, the Omniscient One, the Buddha in the world with its
gods;
At Isipatana in the Deer Park, beat the drum of the Deathless for me.

"He has now attained the Deathless, the unsurpassed state of peace;
Having fully understood all mental corruptions, I dwell without mental
corruptions.

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

Then the Teacher, at a later time, seated on the excellent Buddha-seat prepared in the midst of the community of monks at the great monastery of Jetavana, explaining his state of being the first to have penetrated the Teaching, established him in the foremost position: "This is the foremost, monks, of my disciples who are monks of long standing, that is to say, Aññāsikoṇḍañña." He, wishing to avoid the supreme respect being shown to him by the two chief disciples, the crowded dwelling in a lodging near a village, and wishing to dwell in delight in seclusion, considering even the making of friendly welcome to householders and those gone forth who had come to his presence as an obsession, having asked permission of the Teacher, having entered the Himalayas, being attended upon by six-tusked elephants, dwelt for twelve years on the shore of the Chaddanta lake. One day, Sakka, the king of gods, having approached the elder who was dwelling there thus, having paid homage, standing, said thus - "It would be good, venerable sir, if the noble one would expound to me the Teaching." The elder expounded the Teaching to him containing the four truths, pertaining to the three characteristics, connected with emptiness, variegated with diverse methods, grounded upon the Deathless, with the grace of a Buddha. Having heard that, Sakka, declaring his own confidence -

673. "I am exceedingly pleased, having heard the Teaching of great flavour;
Dispassion is the Teaching taught, altogether by non-clinging." He spoke the first verse.

Therein, "I am exceedingly pleased, having heard the Teaching of great flavour" means even though having heard the Teaching on many occasions in the presence of the Teacher, he was devoted therein. But now, having heard the Teaching of great flavour spoken by you, with its diversity of various methods and its deliciousness, this I am exceedingly more pleased. "Dispassion is the Teaching taught, altogether by non-clinging" means dispassion because of becoming dispassionate towards all defilements and all activities, and because of generating dispassion. Precisely because of that, without grasping, without seizing any phenomenon among matter

and so on, because it proceeds by way of being a means to liberation, it is taught altogether by non-clinging.

Thus Sakka, the king of gods, having praised the elder's teaching, having paid respect to the elder, went to his own place. Then one day the elder, having seen the mental conduct of certain worldlings who were being overcome by wrong thoughts, and having recollected the successive method that is the counterpart of those, and having adverted to his own state of mind completely turned away from that in every respect, having explained that meaning -

674. "Many variegated things in the world, in this circle of the earth;
They churn, I imagine, the thought, beautiful, connected with lust.

675. "And as dust raised by the wind, is appeased by a rain cloud;
So thoughts are appeased, when one sees with wisdom." He spoke two verses.

Therein, "many variegated things in the world" means by way of matter and so on, and therein too by way of blue, yellow and so on, and by way of women, men and so on, many variegated and diverse objects in the world. "In this circle of the earth" - he speaks with reference to the human world that is evident. "They churn, I imagine, the thought" means wrong thoughts constituted by unwise attention, like fire together with the appropriate man's effort together with the fire-drill, churn - I imagine, they stand as if churning. Of what kind? "Beautiful, connected with lust" - the meaning is sensual thought. For it is expressed as "beautiful" because of grasping the aspect of beauty.

"And as dust raised by the wind" - "and" (ca) is merely a particle. Just as a great rain cloud, raining, would appease, would calm, the dust raised and risen by the wind in the last month of summer. "So thoughts are appeased, when one sees with wisdom" means when a noble disciple sees with wisdom as it really is those variegated things of the world in terms of their origin, gratification, danger, and escape, then just as that dust raised by a rain cloud, so all wrong thoughts too are appeased by wisdom. For indeed, when right view has arisen, wrong thoughts do not obtain a support. But showing how one sees with wisdom -

676. "All activities are impermanent", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

677. "All activities are suffering", etc. this is the path to purification.

678. "All phenomena are non-self", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification."

He spoke three verses.

Therein, "all activities" means all the five aggregates of the three planes included in the six objects. "Impermanent" means when one sees with insight wisdom that "they are not permanent because of having a beginning, middle, and end, because of not being everlasting, because of being temporary, because of breaking up here and there." "Then one becomes disenchanted with suffering" means then one becomes

disenchanted with this suffering of the round of rebirths; becoming disenchanted, one penetrates the truths by the method of the full understanding of suffering and so on. "This is the path to purification" means this aforesaid method of insight is the path, the means of achievement, for purification by knowledge and vision and for absolute purification.

"Suffering" means they are suffering because of being fearful, because of the oppression of rise and fall, because of being full of suffering, and because of rejecting happiness. The remainder is according to the method already stated.

"All phenomena are non-self" means all phenomena of the four planes are non-self. But here only the phenomena of the three planes should be taken. For they should be contemplated with insight as non-self because of being without substance, because of not being subject to control, because of being empty, and because of rejecting self. The remainder is just as before.

Having thus shown the method of insight, showing himself as if another, as one who has performed his obligations by that method -

679. "That elder Koṇḍañña, awakened following the Buddha, of keen energy;
Having abandoned birth and death, complete in the holy life.

680. "The mental flood, the snare, the firm barrenness, the mountain hard to split;
Having cut off the barrenness and the snare, having broken through the rock
hard to break;
One who has crossed over, gone beyond, a meditator, he is freed from Māra's
bondage."

He spoke a pair of verses.

Therein, "awakened following the Buddha" means awakened following the Buddhas; the meaning is that he understands the truths understood by the Perfectly Enlightened Ones, in accordance with their teaching. Because of being endowed with firm, beyond-training qualities such as the substance of morality and so on, he is an "elder." "Koṇḍañña" is the mention of his clan. "Of keen energy" means of firm energy, of steady effort. "Having abandoned birth and death" because the cause of birth and death has been abandoned. "Complete in the holy life" means completely, or one who fulfils the holy life of the path without remainder; or alternatively, "complete" means because of being unmixed with mental defilements, path knowledge and fruition knowledge - that exists in this one, thus he is "complete." But since both of those exist by means of the holy life of the path and not otherwise, therefore "complete in the holy life" is said.

"The mental flood and the snare" means the four mental floods stated thus: "the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance" - and the snare of lust stated thus: "The snare that moves through the sky, that which prowls connected with the mind." "The firm barrenness" means the firm, stable, fivefold mental rigidity stated thus: "is uncertain about the Teacher, is uncertain about the Teaching, is uncertain about the Community, is uncertain about the training, is angry towards fellows in the holy life, displeased, with a struck mind, with barrenness arisen." "Hard to split" because of the

impossibility of being split by many people. For that very reason, because of being similar to a mountain, it has gone to the term "mountain." And the variety of not knowing stated by the method beginning with "not knowing regarding suffering." Thus, "having cut off all this, the barrenness and the snare" means whoever, among these fourfold defiling states, has cut the barrenness and the snare with the sword of noble path knowledge. "Having broken through the rock hard to break" means having cut with diamond-like knowledge the rock of not knowing that cannot be cut by any other knowledge whatsoever, and having crossed the four mental floods too, because of standing on their far shore, in Nibbāna, he is one who has crossed over, gone beyond. "By the characteristic of meditation on a single object and by the characteristic of meditation on the three characteristics" means a meditator by both kinds; "He is freed from Māra's bondage" means he of such a nature, one who has eliminated the mental corruptions, is freed, free, unbound from all bondage of the defilement-Māra. The elder speaks with reference to himself.

Then one day the elder, having seen his own co-resident pupil, a certain monk, dwelling lazy, of inferior energy, agitated, and arrogant through association with bad friends, having gone there by supernormal power, exhorted him: "Do not, friend, act thus; abandoning bad friends, associating with good friends, practise the ascetic duty." He did not heed the elder's words. The elder, having attained spiritual urgency through his disregard, censuring wrong practice and praising right practice and dwelling in seclusion through a talk based on the standpoint of persons -

- 681. "The agitated, fickle monk, having come to evil friends;
Sinks down in the great flood, covered over by the wave.
- 682. "Unagitated, steadfast, prudent, with controlled faculties;
A good friend, wise, one may be one who makes an end of suffering.
- 683. "Resembling a black bamboo joint, emaciated, with veins spread over him;
Moderate in food and drink, a man of undepressed mind.
- 684. "Touched by gadflies and mosquitoes, in the forest in a great wood;
Like an elephant at the head of battle, mindful, one should endure there.
- 685-686. "I do not delight in death, etc. fully aware, mindful.
- 687. "The Teacher has been attended upon by me, etc. the conduit to existence has
been uprooted.
- 688. "For whatever purpose I went forth, from home into homelessness;
That purpose has been attained by me, what need have I of a co-resident?"

He spoke these verses.

Therein, "agitated" means conjoined with restlessness, unconcentrated, with a distracted mind. "Fickle" means endowed with fickleness such as adorning bowl and robes and so on, one whose nature is greedy. "Having come to evil friends" means in dependence on bad friends, not practising the ascetic duty. "Sinks down in the great flood, covered over by the wave" means just as a man fallen into the great ocean, submerged by the ocean waves, unable to raise his head, sinks down right there, so

too one wandering in the great flood of the round of rebirths, covered over and submerged by the wave of wrath and anguish, unable to raise the head of wisdom by means of insight, sinks down right there.

"Prudent" means subtle, skilled in one's own welfare and the welfare of others. "With faculties restrained" means one whose faculties are closed by the restraining of the faculties with mind as the sixth. "A good friend" means endowed with good friends. "Wise" means possessing wisdom nourished by the Teaching. "Would be one who makes an end of suffering" means such a one would be a maker of the end of the entire suffering of the round of rebirths.

"Resembling a dark joint" and so on is the praising of delight in seclusion. "I do not delight in" and so on, however, is the showing of the state of one whose task is done. All that is just the meaning already stated below. But at the conclusion, "what need have I of a co-resident" was said with reference to his own co-resident pupil. Therefore, what use to me is such a difficult to admonish, disrespectful co-resident; dwelling alone alone is pleasing to me - this is the meaning.

But having said thus, he went to the Chaddanta lake itself. Having dwelt there for twelve years, when final Nibbāna was approaching, having approached the Teacher, having obtained permission for final Nibbāna, having gone to that very place, he attained final Nibbāna.

The commentary on the verses of the Elder Aññāsi Koṇḍañña is concluded.

2. Commentary on the Verses of the Elder Udāyī

689-704. "Who has become a human being" and so on are the verses of the Venerable Elder Udāyī. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated merit as a decisive support for the end of the round of rebirths in this and that existence, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family at Kapilavatthu, having received the name Udāyī, having come of age, having seen the majestic power of the Buddha at the Teacher's gathering of relatives, having gained faith, having gone forth, doing the work of insight, before long attained arahantship. For there are these three Elder Udāyīs: the minister's son who came formerly, Kāḷudāyī; the son of Kovariya, Lāḷudāyī; and this brahmin's son, Mahāudāyī. He, one day, when the Teacher, having made a white elephant adorned with all ornaments being praised by the great multitude the occasion, had taught the Nāgopama Suttanta, at the conclusion of the teaching, having recollected the Teacher's virtues in accordance with the power of his own knowledge, with a mind inspired by rapture having the Buddha as its object, thinking "This great multitude praises this animal elephant, not the great Buddha-elephant. Come, let me make well-known the virtues of the great Buddha-tusker" - praising the Teacher -

689. "The Enlightened by himself who has become a human being, self-tamed, concentrated;
Dwelling on the Brahma path, delighting in the peace of mind.

690. "Him whom human beings pay homage to, who has gone beyond all phenomena;

Even the gods pay homage to him, thus I have heard from the Worthy One.

691. "One who has gone beyond all mental fetters, who has come from the forest to the forestless;
Delighting in renunciation from sensual pleasures, freed like gold from rock.
692. "He, the elephant, indeed outshone the Himalayas and other rocky mountains;
Of all those bearing the name of elephant, he of true name is unsurpassed.
693. "I will explain the elephant to you, for he does not commit an offence;
Meekness and non-violence, these two are the feet of the elephant.
694. "Mindfulness and full awareness, these are the other feet of the elephant;
The great elephant with faith as his trunk, with equanimity as his white tusks.
695. "Mindfulness is the neck, wisdom is the head, investigation is reflection on the Teaching;
The Teaching is the belly's residence, seclusion is his tail.
696. "He is a meditator, delighting in the in-breath, internally well concentrated;
Going, the elephant is concentrated, standing, the elephant is concentrated.
697. "Lying down, the elephant is concentrated, even sitting he is concentrated;
Everywhere restrained is the elephant, this is the accomplishment of the elephant.
698. "He consumes blameless things, blameworthy things he does not consume;
Having obtained food and clothing, he avoids storage.
699. "Having cut off all mental fetters, subtle and gross, all bondage;
Wherever he goes, he goes without longing.
700. "Just as a white lotus born in water grows;
It is not tainted by water, fragrant and delightful.
701. "Just so, born in the world, the Buddha dwells in the world;
He is not tainted by the world, as a lotus by water.
702. "A great fire blazing, without fuel is calmed;
And when the embers are stilled, he is called 'quenched'.
703. "This simile is a conveyer of meaning, taught by the wise;
The great elephants will understand, the elephant taught by an elephant.
704. "Without lust, without hate, without delusion, without mental corruptions;
Abandoning the body, the elephant will attain final nibbāna, without mental corruptions." He spoke these verses.

Therein, "who has become a human being" means one who has come to be, has arisen among human beings; or one who has attained the state of human existence. For the Teacher, although liberated from all destinations through the achievement of

the knowledge of the elimination of mental corruptions, is expressed as "a human being" by virtue of the conception taken in his final individual existence. But by virtue of his qualities, he is a super-god among gods, a super-Brahmā among Brahmās. "The Enlightened by himself" means one who possesses the awakening to what should be awakened to by himself alone. "Self-restrained" means tamed by oneself alone. For the Blessed One is tamed by the highest mastery through the noble path produced by himself alone, from the eye too, etc. through the mind too, tamed by the highest mastery. "Concentrated" means concentrated by the eightfold concentration and by the concentration of path and fruition. "Dwelling on the Brahma path" means proceeding by way of entering upon the fourfold path of the divine abidings, or upon the supreme, excellent path of fruition attainment. Although the Blessed One does not dwell on the aforesaid Brahma path at all times, yet with reference to his ability to dwell therein and his inclination towards it, "dwelling" was said. "Delighting in the peace of mind" means delighted in the stilling of all activities, which is the cause of the peace of mind, that is, in Nibbāna. "Him whom human beings pay homage to, who has gone beyond all phenomena" means that Perfectly Enlightened One who has gone beyond all phenomena such as aggregates, sense bases, and so on - gone beyond through direct knowledge, gone beyond through full understanding, gone beyond through abandoning, gone beyond through development, gone beyond through realisation, gone beyond through attainment - thus gone beyond in six ways, one who has attained the achievement of the highest excellence - him do human beings such as warriors, wise men, and others pay homage to. Venerating through the practice in accordance with the Teaching, by body, by speech, and by mind, they are inclined towards that, sloping towards that, inclining towards that. "Even the gods pay homage to him" means not only human beings alone, but also in immeasurable world systems, even the gods pay homage to him. "Thus I have heard from the Worthy One" shows that "thus it was heard by me in the presence of the Worthy One, the Blessed One, by reasons such as being far from mental defilements, and in the presence of the General of the Teaching and others who were saying 'the Teacher of gods and humans' and so on - thus it was heard."

"Gone beyond all mental fetters" means one who has surpassed all ten mental fetters, as is fitting, by the four paths together with their habitual tendencies. "Come from the forest to the forestless" means one who has reached the forestless state, free from the forest of mental defilements. "Delighting in renunciation from sensual pleasures" means one who, having entirely gone forth from sensual pleasures, delights in renunciation classified as going forth, meditative absorption, insight, and so on. "Freed like gold from rock" means similar to gold released from rock, because of its nature of having substance released from what is without substance - the explanation is: "even the gods pay homage to him."

"He, the elephant, indeed outshone" means he assuredly does not commit an offence, does not go to rebirth; powerful like an elephant. The Perfectly Enlightened One who obtained the name "Nāga" - "outshone" means having surpassed the world with its gods by the radiance of his own body and the radiance of his knowledge, he shone, was resplendent. Like what? "The Himalayas and other rocky mountains" - just as indeed the Himalayas, the king of mountains, outshines other mountains by its own virtues such as firmness, weightiness, great substance, and so on, so too he outshines - this is the meaning. "Of all those bearing the name nāga" means of

serpent-nāgas, elephant-nāgas, person-nāgas, or of learner-nāgas, non-learner-nāgas, and Individually Enlightened One-nāgas. "True in name" means one whose name "nāga" is by truth itself. But that truth of name he himself will declare by the passage beginning with "for he does not commit an offence."

Now, showing the Buddha-elephant by its constituent parts and first showing it by name, he said "for he does not commit an offence." Because he does not commit offence, evil, in any way whatsoever, therefore he is called "nāga" - this is the meaning. "Meekness" means morality. "Non-violence" means compassion. Having considered that both of these are the forerunner of the entire heap of virtues, it is fitting that they are the front feet of the Buddha-elephant - thus he said "these two are the feet of the elephant."

Speaking by way of the hind feet, he said "mindfulness and full awareness, these are the other feet of the elephant." Or the reading is "tyāpare." The analysis of terms is just "te apare." Faith is the trunk of this one in the taking up of blameless qualities - thus "one with faith as his trunk." Equanimity, which is a variety of knowledge with thoroughly purified feeling, is the white tusks; those are present in this one - thus "one with equanimity as his white tusks."

Wisdom is the highest limb; mindfulness is its foundation - thus he said "mindfulness is the neck, wisdom is the head." "Investigation is reflection on the Teaching" means just as the touching and smelling with the trunk of what is to be eaten and what is not to be eaten is called the investigation of a noble elephant, so too the reflection on wholesome and other qualities is the investigation of the Buddha-elephant. "Things dwell evenly here" - thus "residence"; a vessel, the belly itself, is the residence; because of being the receptacle for direct knowledges and serenity, the quality reckoned as serenity and insight meditation is the belly's residence of this one - thus "the Teaching is the belly's residence." "Seclusion" means seclusion from clinging. "Of that" means of the Buddha-elephant. The tail, because of being the final limb.

"A meditator" means one who is disposed to meditating by meditation on a single object. "Delighting in comfort" means delighting in Nibbāna, which is the supreme comfort. "Internally well concentrated" means well concentrated in the fruition attainment within the domain of one's own internal experience. In order to show that this concentration is well established at all times, "going, the elephant is concentrated" and so on was stated. For the Blessed One is always concentrated, because of the absence of distraction, due to the abandoning of restlessness together with its habitual tendencies. Therefore, whatever posture he adopts, that he adopts while concentrated.

"Everywhere" means in every resort and in every door, with conduct completely shut off in every respect. Therefore he said - "All bodily action is preceded by knowledge, follows knowledge," and so on. "This is the accomplishment of the elephant" means this achievement of the Buddha, the fragrant elephant, as stated by the method beginning with "for he does not commit an offence," or by the method beginning with "the Perfectly Enlightened One," both as already stated and as will be stated, is complete in virtues.

"He consumes blameless things" means because of having reached the highest perfection of right livelihood, he consumes things that are not blameworthy; because

wrong livelihood has been altogether abandoned together with its latent tendencies, he does not consume blameworthy, censurable things. The explanation is: while consuming blameless things, he consumes while avoiding storage.

"Mental fetter" means the tenfold mental fetter that, because of fettering the continuity together with the suffering of the round of rebirths, is capable of causing one to sink in the round of rebirths. "Subtle and gross" means both small and great. "Having cut off all bondage" means having cut by path knowledge the bondage of mental defilements without remainder. "Wherever" means in whatever direction.

Just as indeed a white lotus born in water grows in water and is not tainted by water, because of its intrinsic nature of non-defilement, just so the Buddha, born in the world, dwells in the world and is not tainted by the world, because of the absence of the defilement of craving, wrong view, and conceit - this is the explanation.

"Fire" (gīṇī) means fire (aggi). "Without fuel" (anāhāro) means without firewood (anindhano).

"This is a conveyer of meaning" means this simile of the elephant is a conveyer, an elucidator, of the meaning to be compared, which is reckoned as the Teacher's virtues. "By the wise" means he speaks with reference to himself, as those who fully understand the Teaching of the four truths penetrated by the Teacher. "They will understand" and so on is a statement of reason: because the great elephants, those who have eliminated the mental corruptions, standing in their own domain, will understand the elephant, the Truth-finder, the fragrant elephant, taught by me, an elephant, therefore this simile has been spoken by us for the purpose of informing other worldlings - this is the intention.

"Abandoning the body, the elephant will attain final nibbāna, without mental corruptions" means the Perfectly Enlightened One, the elephant, without mental corruptions through the Nibbāna with residue of clinging at the foot of the Bodhi tree, now abandoning the body, the individual existence, will attain final Nibbāna through the extinguishment of the aggregates.

Thus, having adorned with fourteen similes, in sixteen verses, with sixty-four lines, while praising the Teacher's virtues, he concluded the teaching with the Nibbāna element without residue of clinging.

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

The commentary on the Chapter of Sixteens is concluded.

16. The Book of the Twenties

1. Commentary on the Verses of the Elder Adhimutta

705-725. In the Twentieth Nipāta, the verses beginning with "Whether for sacrifice" and so on are those of the Venerable Elder Aparā Adhimutta. 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 accomplished in wealth, having attained discretion, when the Teacher had attained final Nibbāna, attending on the Community of monks, he

carried on great gifts. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in the womb of the sister of the Venerable Elder Saṃkicca. His name was Adhimutta Tissa. He, having come of age, having gone forth in the presence of the maternal uncle elder, doing the work of insight, while still established on the plane of a novice, attained arahantship. Therefore it was said in the Apadāna -

"When the Lord of the World was quenched, the Highest of Men intent upon the good;

I attended on the Community of monks, with a clear mind.

"Having invited the Community of monks, upright and concentrated;

Having made a pavilion of sugar-cane, I fed the highest Community.

"Whatever realm of rebirth I am reborn in, whether divinity or human;

I overcome all beings, this is the fruit of meritorious action.

"In eighteen hundred cosmic cycles, the gift that I gave then;

I do not know of an unfortunate realm, this is the fruit of the gift of sugar-cane.

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

But having attained arahantship, spending his time in the happiness of meditative attainment, wishing for full ordination, thinking "I shall ask permission of my mother," while going to the presence of his mother, on the road he met with five hundred thieves who were wandering in search of meat for the purpose of making an oblation to a deity. And the thieves seized him, thinking "He will be an offering to the deity." He, even though seized by the thieves, fearless and unfrightened, stood with a clear face as before. Having seen him, the chief of the thieves, with a mind of wonder and amazement arisen, praising him -

705. "Whether for sacrifice or for wealth, those whom we killed before;
For the remainder there is fear, they tremble and they wail.

706. "You have no state of fear, your beauty becomes even more clear;
Why do you not lament, in such great peril?" He spoke two verses.

Therein, "for the purpose of sacrifice" means for the purpose of sacrificing, or for the purpose of making an oblation to deities. The word "vā" has the meaning of alternative. "For the purpose of wealth" means for the purpose of seizing property. "Those whom we killed before" means those beings whom we formerly killed. For this is a present tense expression used in a past sense. "Avase" means having made them without a master, without an owner. "Ta" means of them. Some also read "avasesa." Among those seized by us, setting aside that one, for the remainder; or this itself is the reading. "There is fear" means there is fear of death. By which they tremble and wail - they tremble with terror of mind, and they wail saying such things as "Master, we will give you this and that, we will become your slaves."

"Of that you" means you who are threatened by us who desire to deprive you of life for the purpose of an oblation to a deity, with raised swords - of that you. "State of fear" means the state of being frightened; the meaning is fear. "Your beauty becomes even more clear" means even beyond your natural complexion, your facial complexion becomes bright. It is said that at that time there arose in the Elder lofty joy and pleasure, thinking "If these ones will kill me, right now I shall attain final Nibbāna by non-clinging, and the burden of suffering will depart." "In such great peril" means when such a great fear of death has arisen. Or this is a locative expression used in the sense of cause.

Now the Elder, teaching the Dhamma by way of giving a reply to the bandit chief -

707. "There is no mental suffering, for one without expectance, headman;
All fears have been surpassed, for one whose mental fetters are eliminated indeed.
708. "When the craving for rebirth is eliminated, when phenomena are seen as they truly are in the present life;
There is no fear in death, just as in the laying down of a burden.
709. "The holy life has been well practised by me, and the path too has been well developed;
There is no fear for me in death, as in the elimination of diseases.
710. "The holy life has been well practised by me, and the path too has been well developed;
Existences have been seen as without gratification, like poison drunk and then vomited out.
711. "Gone beyond, without clinging, with obligations fulfilled, without mental corruptions;
He is satisfied at the exhaustion of life, like one released from a place of execution.
712. "Having attained the highest state of the Dhamma, unconcerned with the entire world;
Freed as from a blazing house, he does not grieve at death.
713. "Whatever there is that has come together, or existence wherever it is obtained;
All this is without a lord, thus was said by the great sage.
714. "Whoever understands that thus, as taught by the Buddha;
Does not grasp any existence, like a red-hot iron ball.
715. "'I was' does not occur to me, 'I shall be' does not occur to me;
Activities will disappear, what lamentation is there for that?
716. "The pure arising of phenomena, the pure continuity of activities;
For one seeing as it really is, there is no fear, headman.

717. "When one sees the world as similar to grass and wood, with wisdom;
He, not finding selfish attachment, does not grieve thinking 'I have not'."
718. "I am dissatisfied with the body, I am not desirous of existence;
This body will break up, and another will not come to be.
719. "Whatever function you have with the body, do that if you wish;
On that account, there will be no hate or affection in me."

He spoke these verses.

720. Having heard that word of his, wonderful, hair-raising;
Having put down their knives, the young men said this.

This is a verse spoken by the compilers of the recitation. Hereafter, the three verses of speech and reply between the thieves and the elder -

721. "Having done what, venerable sir, and who is your teacher?
Having come to whose teaching, is that freedom from sorrow obtained?
722. "Omniscient, all-seeing, the Conqueror is my teacher;
The greatly compassionate Teacher, the physician of the whole world.
723. "By him this Teaching was taught, leading to elimination, unsurpassed;
Having come to his teaching, that freedom from sorrow is obtained.
724. "Having heard the sage's well-spoken words, having put down their knives and
weapons;
Some desisted from that deed, and some delighted in the going forth.
725. "Having gone forth in the Fortunate One's Dispensation, having developed the
factors of enlightenment and powers, the wise ones;
With elated minds, glad, with faculties developed, they attained the
unconditioned state of Nibbāna."

These too are verses spoken by the compilers of the recitation.

Therein, "there is no mental suffering, for one without expectance, headman" means: headman, for one without expectance such as me, due to the absence of longing, that is, craving, mental suffering, that is, displeasure - like pus whose intrinsic nature is blood - does not exist; by the indication of the absence of displeasure, he declares the absence of fear. Therefore he said "all fears have been surpassed." "All fears have been surpassed" means for the arahant whose mental fetters are eliminated, the twenty-five great fears and all other fears too have definitely been surpassed, passed, departed - this is the meaning.

"When phenomena have been seen as they really are" means when the phenomena of the four truths have been seen as they really are by path wisdom by way of full understanding, abandoning, realisation, and meditative development. "In death" means because of death. "Just as in the laying down of a burden" means just as some

person, sinking under a great heavy burden placed on his head, does not fear its laying down, its removal - thus it is the same here - this is the meaning. For this was said by the Blessed One -

"The five aggregates are indeed the burden, and the person is the burden-bearer;

Taking up the burden is suffering in the world, laying down the burden is happiness."

"Well practised" means well conducted. "Holy life" means the holy life of the Dispensation included in the threefold training. For that very reason, "and the path too has been well developed" means the noble eightfold path too has been properly developed. "As in the elimination of diseases" means just as for one afflicted, overpowered by many diseases, at the elimination of diseases there is only joy and pleasure, so too at the elimination of the disease of the aggregates, in death, there is no fear for one such as me.

"Existences have been seen as without gratification" means overpowered by the three kinds of suffering, burning with the eleven fires, the three existences are without gratification, devoid of gratification, seen by me. "Like poison drunk and then vomited out" means just as having drunk poison through negligence, it is vomited out by such an effort - so there is no fear for me in death - this is the meaning.

"Like one released from a place of execution" means just as one led by thieves to a place of execution for the purpose of killing, released from there by some means, is full of mirth; so too, because of having gone to the far shore of the round of rebirths, to Nibbāna, he is one who has gone beyond; without clinging to any of the four kinds of clinging; because of having accomplished the sixteen functions of full understanding and so on, one whose obligations are fulfilled; without mental corruptions, free from the mental corruption of sensuality and so on; because of the exhaustion of life, because of the exhaustion of life, he is satisfied and pleased.

"Highest" means foremost. "The nature of phenomena" means the intrinsic nature of phenomena. When arahantship is accomplished, the state of such-likeness towards desirable things and so on, because of the accomplishment. "In the entire world" means even in the entire world, even in the world endowed with long life, happiness, abundance, and so on. "Without need" means without attachment. "Freed as from a blazing house" means just as some person, having escaped from a house blazing and burning on all sides, does not grieve on account of that escape; so too one who has eliminated the mental corruptions does not grieve on account of death.

"Whatever there is that has come together" means whatever in this world there is, exists, is found that has come together - a meeting, a combination with beings or with activities. "Conditioned" is also a reading; its meaning is whatever is made by conditions having come together and combined, dependently arisen. "Or existence wherever it is obtained" means in whatever order of beings whatever becoming of rebirth is obtained. "All this is without a lord" means all this is devoid of a lord; herein it is not possible for anyone to exercise sovereignty saying "May it be so." "Thus was

said by the great sage" means thus was said by the great sage, the Perfectly Enlightened One: "All phenomena are non-self." Therefore, the explanation is: one who understands "this is without a lord" does not grieve at death.

"Does not grasp any existence" means whatever noble disciple, just as taught by the Buddha, the Blessed One, by the method beginning with "all activities are impermanent," so he understands that threefold existence with path wisdom accompanied by insight wisdom. Just as some person desiring happiness does not grasp with his hand an iron ball heated all day, so he does not grasp any existence whether small or great; the meaning is he does not make craving therein.

"'I was' does not occur to me" means "In the past course of time I was such" - by the power of the view of self, there is no occurrence of consciousness for me, because wrong view has been properly removed and because the intrinsic nature of phenomena has been well seen. "'I shall be' does not occur to me" means for that very reason, "In the future course of time, how indeed shall I be, how might I become" - thus too it does not occur to me. "Activities will disappear" means but rather this occurs: "There are merely activities proceeding according to conditions; herein there is no self or what belongs to a self whatsoever; and they indeed will disappear, will perish, will break up moment by moment." "What lamentation is there for that" means for one such as me seeing thus, what indeed is lamentation therein regarding what pertains to activities?

"Pure" means solely, unmixed with the substance of a self. "The arising of phenomena" means the arising of phenomena that are conditionally arisen phenomena - the mere occurrence of phenomena such as activities and so on through conditions such as ignorance and so on. "The continuity of activities" means the continuum of activities classified as mental defilements, kamma, and results. "For one seeing as it really is" means for one knowing as it really is with path wisdom together with insight.

"The world as similar to grass and wood" means just as when someone takes grass and wood that are unowned in the forest, it does not occur to another "This person is taking what belongs to me," so when he sees with wisdom the world of activities as similar to grass and wood because of being ownerless, he therein not finding selfish attachment - not finding, not obtaining, not making it. "I have not" means he does not grieve thinking "Indeed I was, that is no longer mine."

"I am dissatisfied with the body" means with this body that is coreless, that is oppressive, that is suffering, that is ungrateful, that has the intrinsic nature of being impure, foul-smelling, loathsome, and repulsive - I am dissatisfied; being disenchanted with this body, thus I stand. "I am not desirous of existence" means I am not desirous of any existence whatsoever; I do not aspire to any existence. "This body will break up" means this body of mine will now break up either by your effort or otherwise, elsewhere. "And another will not come to be" means another body will not come to be for me in the future, because of the absence of renewed existence.

"Whatever function you have with the body" means whatever use you have with this body, do that if you wish, if you wish. "Not on that account for me" means on that account, because of doing as you wish with this body, as the cause of doing. "Therein" means whether they do or do not do. "There will be no hate or affection"

means in succession, aversion and attraction will not arise; the intention is because longing for one's own existence has been entirely abandoned. Even though aversion and attraction are absent on other accounts and elsewhere, the word "therein" is said by way of what has been attained on that account.

"Of that" means of the Elder Adhimutta. "That utterance" means having heard the utterance beginning with "there is no mental suffering" and so on, which illuminates the absence of fear and so on at death - for that very reason a wonderful, hair-raising utterance. "Young men" means thieves. For thieves are called "young men," as in such passages as "They encounter young men who had done their deed and those who had not done their deed" and so on.

"Having done what, venerable sir" means venerable sir, having done what ascetic practice. "Who is your teacher, and having come to whose teaching," exhortation, is this freedom from sorrow, the absence of sorrow at the time of death, obtained - they spoke this meaning, they said it by way of questioning, they uttered it.

Having heard that, the elder, giving them a reply, said beginning with "omniscient." Therein, "omniscient" means: through the achievement of the unobstructed knowledge, which is capable of awakening to all phenomena in every way without the instruction of others, whose functioning is dependent on wish - he knows all of the various kinds beginning with the past; thus, omniscient. By that very all-seeing eye, because of seeing all, he is all-seeing. That in which there is the unobstructed knowledge, that itself is the knowledge of omniscience; there is indeed no contradiction with the Pāḷi text on the knowledge not shared with others, because one and the same knowledge has been stated in two ways for the purpose of showing its nature as not shared with others by way of the arising of its domain. But what should be said here, that has been stated in detail in the Itivuttaka commentary itself; thus it should be understood by the very method stated there. The Conqueror because of victory over all five Māras; greatly compassionate because of being endowed with great compassion through the disposition of being intent upon all orders of beings divided into the classifications of low and so on; the Teacher because of instructing those amenable to instruction as is fitting through benefits pertaining to the present life, the future life, and the highest good; for that very reason the physician of the whole world because of treating the disease of mental defilements of the whole world; the Perfectly Enlightened One is my teacher - this is the explanation. "Leading to elimination" means leading to Nibbāna.

Thus, when the elder had made known the virtues of the Teacher and the Dispensation, some thieves, having gained faith, went forth, and some declared their state as lay followers. Making clear that meaning, the compilers of the Teaching spoke two verses beginning with "having heard, the thieves." Therein, "of the sage" means of the sage in the meaning of search for the training in higher morality and so on; of the Elder Adhimutta. "Having put down" means having abandoned. "Knives and weapons" means knives such as swords and so on, and weapons such as bows and quivers and so on. "And from that deed" means from that thievery.

"Having gone forth in the Fortunate One's Dispensation" means those thieves, having undertaken the going forth in the Dispensation of the Fortunate One, the Blessed One, through beautiful going and so on. "With elated minds" means through being

endowed with rapture characterised by exultation, attained through the distinction of meditative development. "Glad" means having attained pleasure. "With faculties developed" means with developed faculties. "They touched" means they attained the unconditioned Nibbāna through the achievement of the highest path. It is said that Adhimutta, having made the thieves free from swerving, having left them right there, having gone to his mother's presence, having asked permission of his mother, having returned, having gone together with them to the presence of his preceptor, having given them the going forth, performed the full ordination. Then he taught them the meditation subject; they, before long, became established in arahantship. Therefore it was said "having gone forth, etc. unconditioned."

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

2. Commentary on the Verses of the Elder Pārāpariya

726-746. The verses beginning with "A thought arose for the ascetic" are those of the Venerable Elder Pārāpariya. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, wandering only in fortunate destinations, in this arising of a Buddha, was reborn as the son of a certain wealthy brahmin in Sāvattthī. When he had come of age, his designation by clan was indeed "Pārāpariya." He, having learnt the three Vedas, attained accomplishment in the brahminical arts. One day, at the time of the Teacher's proclamation of the Teaching, having gone to the Jeta's Grove monastery, he sat down at the edge of the assembly. The Teacher, having observed his disposition, taught the Discourse on the Development of the Faculties. He, having heard that, having gained faith, went forth. Having learnt that discourse, he reflected upon its meaning. But as he reflected, this meaning will become evident in the verses themselves. He, thus reflecting, having established insight by way of the sense bases, before long attained arahantship. Afterwards, making known the manner of his own reflection -

- 726. "A thought arose for the ascetic, the monk Pārāpariya;
Sitting alone, secluded, a meditator.
- 727. "What is the gradual progression for a person, what is the religious duty, what
is the conduct;
That one doing one's own function, should not vex anyone.
- 728. "The faculties of human beings are for welfare and for harm;
Unguarded they are for harm, guarded they are for welfare.
- 729. "Guarding the faculties well, and protecting the faculties;
That one doing one's own function, should not vex anyone.
- 730. "If the eye-faculty going towards forms, one does not restrain;
Not seeing the danger, he is indeed not freed from suffering.
- 731. "If the ear-faculty going towards sounds, one does not restrain;
Not seeing the danger, he is indeed not freed from suffering.

732. "Not seeing the escape, if one indulges in odours;
He is not freed from suffering, infatuated with odours.
733. "Recalling the sour and the sweet, the bitter and the rest,
Bound by craving for flavour, the heart does not understand.
734. "Remembering beautiful, non-repulsive tangible objects;
One lustful, because of lust, finds various suffering.
735. "He who is unable to guard the mind from these mental states;
From that, suffering follows him, from all these five.
736. "Filled with pus and blood, and with much carrion;
Made lovely by a skilled craftsman, adorned like a casket.
737. "Bitter yet sweet in taste, binding to the dear, suffering;
Like a razor smeared with honey, licking it one does not understand.
738. "Filled with lust for a woman's form, a woman's voice, and also for a woman's touch;
Filled with lust for a woman's odours, one finds various suffering.
739. "All the streams of a woman, five flow in the five;
He who is able to make an obstruction to them is energetic.
740. "He is beneficial, he is righteous, he is skilled, he is discerning;
Even while delighting, he should do his function connected with the Teaching and welfare.
741. "And then he sinks what is connected, he should avoid the function that is useless;
Having thought "that is not a function," diligent and discerning.
742. "And whatever is connected with benefit, and whatever delight is directed to the Dhamma;
Having accepted that, one should practise it, for that indeed is the highest delight.
743. "By various high and low means, he desires to conquer others;
Having killed, having slain, and having caused sorrow, whoever forcibly seizes from others.
744. "Just as a powerful man, while planing, knocks out a peg with a peg;
So too the skilled one destroys the faculties with the faculties themselves.
745. "Developing faith, energy, and concentration, and mindfulness and wisdom;
Having killed five by five, the brahmin goes without trouble.
746. "He is beneficial, he is righteous, having practised the instruction of the Buddha's word;

In every respect completely, that man thrives in happiness." He spoke these verses.

Therein, "of the ascetic" means of one gone forth. "Ahū" means was. "Thought" means reflection on the Dhamma, examining the Dhamma. "Of Pārāpariya" means of one belonging to the Pārāpara clan. Some also read "Pārācariyassā." "Monk" means of one who habitually sees danger in the round of rebirths. "Alone" means without a companion; by this he shows bodily seclusion. "Of one who is secluded" means of one who has undertaken seclusion through the suppression of mental defilements by means of solitude; by this he shows mental seclusion. Therefore he said "a meditator." "A meditator" means of one who habitually meditates; the meaning is of one engaged in wise attention. All this the elder says making himself as if speaking of another.

By "What is the gradual progression" and so on, he shows that reflection. Therein, in the first verse firstly, "what is the gradual progression" means the gradual progression is the order of succession; what is the order of succession among the religious duties and conduct that will be stated progressively; the meaning is by what order of succession should they be practised. "What religious duty, what conduct for a person" means a person desiring welfare, what kind of morality and conduct - called "religious duty" in the sense of what should be undertaken - while practising, would be one doing one's own function, one doing what should be done, and would not vex any being, would not oppress; this is the meaning. One's own function is namely the ascetic practice, in brief morality, concentration, and wisdom; for one who is accomplishing that, there is not even a trifle of vexing others, because when that exists, the very state of being an ascetic would be absent.

As the Blessed One said - "For one who injures others is not one who has gone forth, one who vexes others is not an ascetic." And here, by the taking up of "religious duty," the morality of avoidance is taken up; by the taking up of "conduct," together with the morality of performance, since it is to be practised, meditative absorption, insight, and so on; therefore the morality of avoidance is the principal. And therein too, since when sense restraint is accomplished, all morality is well-protected and well-guarded, therefore, wishing to show the morality of sense restraint first, making clear the danger and benefit in the non-guarding and guarding of the faculties, he said beginning with "the faculties of human beings." Therein, "the faculties" is an indication of the phenomena to be guarded; therefore what is meant is the six faculties beginning with the eye and so on. "Of human beings" is an indication of the persons capable of guarding. "For welfare" means for benefit. "For harm" means for detriment. "Are" is the remainder of the expression. But how do those very same ones serve for welfare and for harm? He said beginning with "guarded" and so on. Its meaning is - For one whose faculties beginning with the eye are not closed by the door panel of mindfulness, because of being doors for the occurrence of evil mental states beginning with covetousness regarding forms and so on, they serve for detriment; because of the absence of that, they conduce to benefit.

"Guarding the faculties well" - since sense restraint when complete fulfils the accomplishment in morality, the accomplishment in morality when complete fulfils the accomplishment in concentration, the accomplishment in concentration when

complete fulfils the accomplishment in wisdom, therefore, showing that the guarding of the faculties is indeed the root of the practice for one's own welfare, he said "guarding the faculties well." Guarding well with protection preceded by mindfulness, through wise attention guarding the faculties themselves first properly, closing them so that unwholesome thieves, having entered through those various doors, do not plunder the wholesome goods in the continuity of consciousness - this is the meaning. "Sārakkha" is said by making the prefix "saṃ" into its own form, as in "sārāgo" and so on. "Saṃrakkha" is also a reading. "And protecting the faculties" is a synonym for that very same thing; the purpose of the synonym should be understood by the very method stated in the commentary on the Netti. By this "that one doing one's own function," he shows the practice for one's own welfare; by this "should not vex anyone," the practice for the welfare of others; or alternatively, by both he shows the practice for one's own welfare alone, since non-vexing of others is also of the nature of the practice for one's own welfare. Or alternatively, by both terms too he shows the practice for one's own welfare, since for a worldling and a trainee, even the practice for the welfare of others is of the nature of the practice for one's own welfare.

Thus, having shown in brief the cleansing aspect - that guarded faculties are for welfare - but analysing and showing the defilement aspect - that unguarded faculties are for harm - he said beginning with "if the eye-faculty." Therein, "if the eye-faculty going towards forms, one does not restrain." "Not seeing the danger" means whoever, not restraining the eye-faculty going towards the visible form sense bases classified as blue, yellow, and so on, desirable and undesirable, proceeding according to its preference, not restraining, not warding off, if one is not one who sees the danger in such occurrence, if one does not see the danger, the fault, pertaining to the present life and pertaining to the future life. "Going, one should restrain, not seeing the escape" is also a reading. Therein, whoever, by the method stated as "in the seen there will be merely the seen," standing just at the mere seen, functioning in the visible form sense base by way of mindfulness and full awareness, is therein called one who sees the escape. By the reverse of what has been stated, one who does not see the escape should be understood. "He is indeed not freed from suffering" means such a person is indeed not freed from the suffering of the round of rebirths. And here, the non-restraining of the eye-faculty means the occurrence in such a way that evil mental states beginning with covetousness would flow in through that door; but that should be seen in meaning as the non-establishing of mindfulness and full awareness. The same method applies in the remaining faculties too. "Infatuated" means one who has fallen into infatuation through resolute craving. "Sour" means sour flavour. "The sweet portion" means the portion of sweet flavour. Likewise the bitter portion. "Recollecting" means reflecting upon each and every flavour by way of gratification. "Tied" means tied, bound by craving for flavour to each and every flavour. Some also read "gadhito"; the meaning is having fallen into greed. "The heart does not understand" means one does not know, does not observe the consciousness that arose at the moment of going forth and so on, thinking "I shall make an end of suffering"; bound by craving for flavour which crushes the heart, the interior, of the Dispensation, the blameless mental states, one does not understand, does not know, does not proceed - this is the meaning.

"Beautiful" means lovely. "Non-repulsive" means delightful, desirable. "Tangible objects" means contacts of the variety that are clung-to and not clung-to. "Lustful"

means lustful through lust whose intrinsic nature is defilement. "Because of lust" means on account of lust. "Finds various suffering" means one obtains suffering of many kinds, both pertaining to the present life by way of the fever of lust and so on, and pertaining to the future life by way of the torment of hell and so on.

"The mind from these" means the mind and from these visual objects and so on, and from the varieties of mind-objects. "Him" means that person. "From all" means from all five as well. This is what is meant - Whatever person, the mind, the mind-door, from these aforesaid five phenomena beginning with visual objects and from the variety of mind-objects as well. Therein, he is unable to guard, to protect by the prevention of evil actions that would occur; therefore, because of his non-guarding, suffering on that account follows that person, goes after him; and following, it follows by all five beginning with visual objects together with the sixth object, by all that have become object-conditions. Here, the eye-faculty and the ear-faculty, because of their nature of apprehending what has not arrived, were spoken of as "going, not restraining"; the others, because of their nature of apprehending what has arrived, were spoken of by means of "if one indulges in odours" and so on. Moreover, therein it should be seen that because craving for flavour and craving for tangible objects are distinctively powerful for beings, it was said "bound by craving for flavour" and "remembering tangible objects."

Thus, having shown the suffering that arises on account of non-restraint through the six doors regarding the six objects for a person with unguarded doors, since this non-restraint occurs because of not comprehending the intrinsic nature of the body, therefore, investigating the intrinsic nature of the body, he spoke a pair of verses beginning with "filled with pus and blood." Its meaning is - This body by name is full, filled with pus and blood and with much other corpse-matter such as bile, phlegm and so on; this, made by a hero among men, a skilful master craftsman, is lovely, smooth, adorned with lac cosmetics and so on; but inside, filled with faeces and other impurities, like a casket charming only in its skin, deluding foolish people, it is bitter because of its nature as suffering and because of the torment of hell-suffering and so on; sweet in taste through the mere gratification that is groundless, arising from imagination, through its sweetness; binding to the dear through the very binding of the state of being dear arising from that; suffering because of being hard to bear and displeasing. The world, not comprehending, while experiencing great suffering through greed for gratification in such a body, greedy for sweetness, should be seen as like a man licking a razor's edge.

Now, these objects of the eye and so on, namely forms and so on, have been stated; showing that they are especially desirable for a man as bound to women, and therefore restraint should be exercised therein, he said beginning with "a woman's form." Therein, "a woman's form" means the colour reckoned as the visible form sense base originating from the four causes of a woman. Furthermore, whatever colour connected to the body of a woman's worn garment, or of ornaments, or of dyes and cosmetics and so on, or of worn garlands and so on, that serves as an object for a man's eye-consciousness - all this should be understood as "a woman's form" indeed. "A woman's voice" means the sounds of a woman's singing, talking, laughing, and weeping. Furthermore, even the sounds of a woman's worn garments, even of her worn ornaments, and also the sounds of bamboo flutes, lutes, conch

shells, small drums and so on produced through a woman's effort - these should be understood as included here by the taking of "a woman's voice." All of this pulls a man's mind. "A woman's flavour" however is stated in the Pāḷi text by way of the flavour sense base originating from the four causes. Some say that by way of a woman's obedient service and so on, the flavour of her presence and the flavour of her enjoyment constitute "a woman's flavour." But whatever flavour of a woman's lips, flesh, saliva smeared with spittle and so on, and whatever flavour of rice gruel, food and so on given by her to a man - all this should be understood as "a woman's flavour" indeed. And regarding tangible objects too, a woman's bodily contact, and the contact of garments, ornaments, garlands and so on mounted on a woman's body, should be understood as "a woman's tangible object" indeed. And here, for those whose reading is "a woman's form, a woman's voice," the inclusion of a woman's flavour should be seen by the word "also." "In a woman's odours" means in the odour sense bases originating from the four causes of a woman. A woman's bodily odour is indeed a foul smell. For some women smell like horses, some smell like rams, some smell of sweat, some smell of blood; yet even so, the blindly foolish one finds pleasure in them. But from the body of a universal monarch's woman treasure the fragrance of sandalwood wafts, and from her mouth the fragrance of waterlilies; this does not belong to all women. Therefore, the adventitious odour of anointing and so on that has mounted on a woman's body should be understood as "a woman's odour." "Filled with lust" means thoroughly lustful, bound, infatuated; and this term should be connected with "a woman's form" and so on as well. "Finds various suffering" means on account of lust for a woman's form and so on, one obtains suffering of many kinds, pertaining to the present life by way of murder, imprisonment and so on, and pertaining to the future life by way of the fivefold bondage and so on.

"All the streams of a woman" means all the objects such as visible form and so on of a woman, all without remainder, the five streams of craving flow. "In the five" means in the five doors of a man. "Of them" means of those five streams. "Obstruction" means restriction; whoever is able, having established mindfulness and full awareness so that non-restraint does not arise, to set restraint going, he is energetic, putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states - this is the meaning.

Having thus shown the practice of one gone forth regarding the resort of visible form and so on, now in order to show that of the householder, "he is beneficial" and so on was stated. Therein, "he is beneficial, he is righteous, he is skilled, he is discerning" means that person in this world is beneficial, wise, established in the Teaching, skilled in the Teaching, adept in the Teaching, or not lazy, discerning - thus he is called one who is skilled in what should be done. "Even while delighting, he should do his function connected with the Teaching and welfare" means even while delighting in the delight of the household, that which is connected with the Teaching and welfare, not departing from the Teaching and from welfare, each and every thing that should be done. He should do the production of unarisen wealth, the preservation of arisen wealth, and the enjoyment thereof, mutually without opposition, mutually without obstruction; he should engage in the threefold group of welfare - this is the intention. And this method is stated by way of those for whom it operates by way of the

threefold group of welfare without opposition to right practice, like the great King Bimbisāra and so on, by way of them. It should be seen as not by way of just anyone whatsoever.

"And then he sinks what is connected" means if, having grasped the welfare pertaining to the present life that is well established in this world, one is established therein. "He should avoid the function that is useless" means a function devoid of welfare pertaining to the future life and connected with harm, even if one should give up, should abandon. "Having thought 'that is not a function,' diligent and discerning" means diligent through the continuous presence of mindfulness, discerning through the arising of the wisdom of examination, having thought "that function connected with harm should not be done by me," one should avoid it.

But having avoided, whatever is connected with benefit, and whatever delight is directed to the Teaching. "Having accepted that, one should practise it" means whatever is connected with benefit and welfare by way of the distinction of pertaining to the present life and pertaining to the future life, bringing welfare to both, and whatever delight directed to highly wholesome mental states, accompanied by serenity and insight meditation, having rightly taken up both of those, having made them one's possession, one should practise. Because of the statement "Delight in the Teaching conquers all delights," for that is assuredly called the highest delight because of leading to the highest goal.

But that which was said to be a useless function connected with sensual delight, in order to show its nature of being connected with harm, "by high and low" and so on was stated. Therein, "by high and low" means by both great and small. "By means" means by methods. "Wishes to overcome others" means he wishes to take away what belongs to others, or he in every way diminishes others, defeats them; having killed, having slain, and having caused sorrow, whoever forcibly seizes from others. This is what is meant - Whatever person, on account of sensual pleasures, killing others, slaying, causing sorrow, striving to carry away what belongs to others by various methods such as housebreaking, scaling walls, and forcible seizure and so on, commits an act of violence, seizes, wishes to conquer, diminishes others by way of their property - his function, dependent on sensual delight, connected with harm, is absolutely base. By this, from its opposite, he makes clear the absolutely highest nature of the delight directed to the Teaching.

Now, that which was stated as the obstruction of the faculties, "he who is able to make an obstruction to them," explaining that together with the method, he said "just as a powerful man, while planing, knocks out a peg with a peg." Just as a powerful carpenter, endowed with bodily strength and the power of knowledge, wishing to remove a peg lodged in a piece of timber, striking it with a stronger peg, removes it from there, so a skilful monk, wishing to strike down the faculties beginning with the eye by the power of insight, strikes them down by means of the faculties themselves.

"But by which ones?" - he said "faith" and so on. Its meaning is - Developing and increasing faith having the characteristic of decision, energy having the characteristic of exertion, concentration having the characteristic of non-distraction, mindfulness having the characteristic of establishing, and wisdom having the characteristic of seeing - these five faculties too which ripen liberation - by these five faculties, having

struck down the five faculties beginning with the eye by the destruction of their being doors for the arising of mental defilements such as attraction, aversion, and so on, having completely cut off by the noble path the mental defilements that are their decisive supports, for that very reason, free from trouble, free from suffering, the brahmin goes to, approaches, nothing other than the final Nibbāna without residue of clinging.

"He is beneficial" means that aforesaid brahmin is beneficial because of being endowed with the highest goal, righteous because of being established in the teachings that lead to that attainment. In every way completely, by a method without remainder, having carried out without remainder the instruction that constitutes the word of the Buddha, the Blessed One, having proceeded in accordance with the advice, he is established. For that very reason, that man, the highest person, thrives in, develops, and increases the happiness of Nibbāna.

Thus, because the elder made known his practice by means of elucidating the manner of his own reflection, this itself should be seen as his declaration of final liberating knowledge.

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

3. Commentary on the Verses of the Elder Telakāni

747-768. "For a long time indeed, ardent" and so on are the verses of the Venerable Elder Telakāni. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, even before the Teacher's birth, having been reborn in a certain brahmin family in Sāvattthī, having received the name Telakāni, having come of age, because of being accomplished in the supporting conditions, being disgusted with sensual pleasures, having abandoned the household life, having gone forth into the going forth of a wandering ascetic, with a disposition towards the end of the round of rebirths, pursuing the quest for deliverance by such means as "Who has gone beyond in the world," having approached those various ascetics and brahmins, he asks a question; they are not able to answer. He, with his mind unsatisfied by that, wanders about. Then, when our Blessed One had arisen in the world and had set in motion the excellent wheel of the Teaching, while he was working for the welfare of the world, one day, having approached the Teacher, having heard the Teaching, having gained faith, having gone forth, doing the work of insight, before long he became established in arahantship. He, one day, seated together with monks, having reviewed the distinction he had attained, following that accordingly, having recollected his own practice, relating all of that to the monks -

747. "For a long time indeed, ardent, reflecting on the Teaching;
I did not obtain tranquillity of mind, asking ascetics and brahmins.

748. "Who has gone beyond in the world, who has attained what is grounded upon
the Deathless;
Whose teaching shall I accept, the cognition of ultimate reality?

749. "I was caught inside by the hook, like a fish swallowing bait;

Bound by Mahinda's snare, just as the titan Vepacitti.

750. "I pull at it but do not release it, from this sorrow and lamentation;
Who in the world, releasing my bond, will make known the highest
enlightenment?
751. "Which ascetic or brahmin, pointing out the perishable,
Whose teaching shall I accept, the sweeping away of ageing and death?
752. "Bound by doubt and uncertainty, endowed with the power of vehemence;
With a mind obstinate through wrath, torn apart by craving.
753. "Arising from the bow of craving, joined with two times fifteen;
See the strong one in the breast, if it remains having pierced through.
754. "The non-abandoning of speculative views, sharpened by wrong thoughts;
Pierced by that I tremble, like a leaf stirred by the wind.
755. "Having arisen internally in me, it quickly burns what is mine;
The body with six sense bases of contact, where it always moves.
756. "I do not see a physician who could extract this dart from me;
Not with a different probe or knife, nor treated by another.
757. "Who, without a knife, without a wound, the dart lodged within,
Without harming all my limbs, will pull out the dart for me?
758. "For he is the best, the lord of the Dhamma, the one who carries away the
poison of defilements;
To me who has fallen into the deep, may he show dry land and a hand.
759. "I have plunged into a lake, with clay of impurity that cannot be removed;
Spread with deceit, envy, vehemence, sloth and torpor.
760. With restlessness as the thunder of clouds, with fetters as the rain clouds;
Thoughts dependent on lust carry along one of wrong view like great torrents.
761. "Streams flow everywhere, the creeper having sprung up stands;
Who could restrain those streams, who indeed will cut that creeper?
762. "Make a boundary, venerable one, a warding off of the streams;
Let not the mind-made stream suddenly cut you down like a tree.
763. "Thus for me, in whom fear had arisen, seeking the far shore from the near
shore;
The Teacher, a shelter, with wisdom as his weapon, attended by the
community of sages.
764. "A stairway well-made, pure, composed of the essence of the Dhamma, firm;
He gave to me who was being swept away, and said to me "Do not fear."

765. "Having ascended the mansion of the establishments of mindfulness, I reviewed;
That generation taking delight in identity, which formerly I had imagined.
766. "And when I saw the path, the embarking upon the boat;
Not having fixed upon a self, I saw the highest ford.
767. "The dart arisen from self, produced by craving for existence;
For the non-occurrence of these, he taught the highest path.
768. "Long I am dormant for a long time, long established for a long time;
The Buddha dispelled my mental knot, the one who washes away the poison of defilement." He spoke these verses.

Therein, "for a long time indeed" means for a long time indeed. "Ardent" means possessing energy, putting forth strenuous energy in the quest for the teaching of deliverance. "Reflecting on the Teaching" means pondering over and seeking the teaching of liberation, thinking "What kind indeed is the teaching of deliverance, and how is it to be attained?" "I did not obtain tranquillity of mind, asking ascetics and brahmins" means asking those various ascetics and brahmins of different sects about the teaching of liberation, he did not obtain, did not attain the noble teaching that is tranquillity, that has become appeasement, that is the release from the suffering of the round of rebirths, for the mind whose intrinsic nature is unpeaceful - this is the meaning.

"Who has gone beyond" and so on is the showing of the manner of questioning. Therein, "who has gone beyond in the world" means among the ascetics and brahmins in this world who profess to be founders of sects, who indeed has gone to the beyond of the round of rebirths, to Nibbāna. "Who has attained what is grounded upon the Deathless" means who has attained, obtained the path of deliverance having Nibbāna as its support - this is the meaning. "Whose teaching shall I accept" means whose teaching of exhortation, whether of an ascetic or a brahmin, shall I receive and proceed upon. "The cognition of ultimate reality" means the cognition of ultimate reality, declaring the non-reversed occurrence and cessation - this is the meaning.

"I was caught inside by the hook" means "hook" is called wrong view because of the crookedness of mind, or all mental defilements; "inside" however means inside the hook of the heart, or there was the crookedness of mental defilements gone inside the heart - this is the meaning. "Like a fish swallowing bait" means like a fish eating, consuming bait; the intention is like a fish that has swallowed the hook. "Bound by Mahinda's snare, just as the titan Vepacitti" means just as Vepacitti, the lord of titans, bound by the snare of Mahinda, that is Sakka, dwelling without freedom, having reached great suffering, so I formerly was bound by the snare of mental defilements, dwelling without freedom, having reached great suffering - this is the intention.

"I pull" means I drag. "It" means the snare of mental defilements. "I do not release" means I do not set free. "From this sorrow and lamentation" means from this round of sorrow and lamentation. This is what is meant - Just as a deer or a pig bound by a snare, not knowing the means of release, struggling and pulling at it, makes the

bondage firm, so I formerly, caught by the snare of mental defilements, not knowing the means of release, struggling by way of bodily volition and so on, did not release it; on the contrary, making it firm, through sorrow and so on I only reached further mental defilement. "Who in the world, releasing my bond, will make known the highest enlightenment" means who will make known to me, will declare the path of deliverance that has obtained the name "highest enlightenment" because "one fully awakens by means of this," releasing this bond bound by the bondage of mental defilements in this world - this is the meaning. Some also read "bandhamuñca"; the explanation is: the highest enlightenment that releases from bondage, or that is the releaser of bondage.

"Pointing out" means teaching. "The perishable" means the destruction, the demolition of defilements; or teaching, speaking of the perishable nature of phenomena, the washing away of ageing and death - whose teaching shall I accept? "I shall proceed" is also a reading; the meaning is the same. "Bound by sceptical doubt and uncertainty" means bound by sceptical doubt that occurs by the method beginning with "Did I exist in the past period of time?" and by uncertainty which has the mode of conduct of wavering and trembling. "Endowed with the power of vehemence" means joined with vehemence that has reached power, having the characteristic of doing what surpasses what should be done. "With a mind seized by wrath, obstinate" means gone to a state of obstinacy with a mind everywhere joined with wrath - the splitting open by covetous desire. For craving proceeds as if splitting the consciousness of beings by way of not obtaining what is desired and so on. Because of the capacity to pierce even one standing far away, craving itself as a bow stands near, arises from this - thus "arising from the bow of craving" means the dart of wrong view. But since that has a thirty-fold classification, namely identity view with twenty bases and wrong view with ten bases, therefore it was said "joined with two times fifteen," meaning having fifteen-fold classification twice - this is the meaning. "See the strong one in the breast, if it remains having pierced through" means that which, because of being connected with the breast, is in the breast, strong, more powerful, having pierced through, having penetrated the heart, remains in that very heart - "see that" - he addresses himself.

"The non-abandoning of speculative views" means the cause of the non-abandoning of the remaining views that have become speculative views. For as long as identity view does not disappear from the continuity, so long there is indeed non-abandoning of eternalist view and so on. "Sharpened by wrong thoughts" means sharpened, incited by thought, by wrong applied thought, having the characteristic of dependence, having fallen upon others, upon other people. "Pierced by that I tremble" means pierced by that dart of wrong view just as it stands having struck the heart, thus pierced I tremble, I think, I revolve here and there by way of eternalism, annihilationism and so on. "Like a leaf stirred by the wind" means like a tree-leaf released from its stalk, set in motion by the wind, by the breeze.

"Having arisen internally in me" means just as in the world a dart, having arisen from outside, having crushed internally, afflicts - this is not like that. But this, having arisen internally in me, in my own individual existence, that body of the six sense bases of contact designated as individual existence, is quickly, swiftly cooked, burnt. Like

what? Like a fire that burns together with its support, burning that very same, my own, my personal individual existence, wherever it has arisen, right there it moves along, proceeds.

"I do not see a physician" means I do not see that physician, that surgeon, that doctor who is engaged in such medical treatment. "Who could extract this dart from me" means whatever physician could extract this dart of wrong view and the dart of defilements, and in extracting it, having inserted a probe-rod reckoned as similar to a rope of various threads, having cut with a knife - it should be brought and connected thus: it is not possible to treat the dart by another means, by the application of spells and medicines. "Treated" - and this is merely an illustration. The meaning should be understood by way of the dart of all defilements.

"Without a knife" means devoid of a knife. "Without a wound" means without a wound. "Resting within" means established in dependence on the heart, which is termed the interior. "Without harming" means without afflicting. "Ahimsā" is also a reading; the meaning is by non-harming, by non-afflicting. Here this is the meaning in brief - who indeed, without taking up any knife, and without making a wound, thereby without afflicting all the limbs, will extract the dart of defilements that has gone into the interior of my heart, which in the ultimate sense has become a dart because of generating affliction, because of piercing within, and because of obstructing within?

Having thus shown by ten verses the manner of what was formerly thought by himself, in order to show that again by another method, he said beginning with "For he is the best, the lord of the Dhamma." Therein, "lord of the Dhamma" means the sign of the Dhamma, the cause of the Dhamma. "Hi" is merely a particle. "He is the best" means that person is the highest. "The one who carries away the poison of defilements" means he who is the carrier away, the destroyer of my defilements such as lust and so on. "To me who has fallen into the deep, may he show dry land and a hand" means who indeed, consoling me who has fallen into the exceedingly deep great flood of the round of rebirths, saying "Do not fear," would show the dry ground of Nibbāna and the hand of the noble path leading to it.

"I have plunged into a lake" means in the great lake of the round of rebirths, I have descended, entered into, by way of plunging in up to the head. "With clay of impurity that cannot be removed" means the impurity of lust and so on, the clay, the mud of which cannot be taken away, is unable to be removed - thus "with clay of impurity that cannot be removed"; the lake. In that lake. "Ahāriyaramantike" is also a reading; the meaning is the impurity of lust and so on that is difficult to remove, among the lust and so on standing nearby. Deceit has the characteristic of concealing one's own faults; envy has the characteristic of not enduring the success of others; impetuosity has the characteristic of doing what surpasses what should be done; sloth has the characteristic of laziness of consciousness; torpor has the characteristic of laziness of the body - these evil qualities are spread over whatever lake; in that "spread with deceit, envy, impetuosity, sloth and torpor," and here the syllable "ma" is said to serve as a word-connector. The meaning is spread with these evil qualities as aforesaid.

"With restlessness as cloud-thunder, with mental fetters as rain clouds" is said by an interchange of words; restlessness, which is of confused nature, is the cloud-thunder, the cloud-roaring of these - thus "having restlessness as cloud-thunder." The tenfold mental fetters themselves are the rain clouds of these - thus "having mental fetters as rain clouds." The meaning is that the torrents, similar to great water-torrents, are wrong thoughts dependent on lust, established in foulness and so on, and they carry me, one of wrong view, dragging me towards the ocean of misery.

"Streams flow everywhere" means the stream of craving, the stream of wrong view, the stream of conceit, the stream of ignorance, the stream of mental defilements - these five streams flow everywhere because they flow through all objects such as forms and so on by way of the eye-door and so on; "craving for visible form, etc. craving for mental objects" and so on - or because they flow in all parts, they flow everywhere. "A creeper" means it is called a creeper because it is like a creeper in the sense of entwining and in the sense of interweaving; that is, craving. "Having sprung up, it stands" means having sprung up through the six doors, it stands in objects such as forms and so on. "Those streams" means what distinguished person could restrain by the bridge-building of the path the streams beginning with craving flowing in my own continuity; "that creeper" means the creeper of craving; who will cut, will sever it with the knife of the path.

"Make a boundary" means make a boundary, a bridge, a warding off of those streams. "Venerable one" is a showing of the manner of address. "Let not the mind-made stream" means a water-stream is gross; even by the ignorant multitude, having made a bridge, it is possible to ward it off. But this mind-made stream is subtle and difficult to ward off. The meaning is: just as a water-stream, swelling, having felled a tree standing on the bank, destroys it, so may it not, having suddenly felled you standing on the shore of misery, casting you into the ocean of misery, cut you down, may it not destroy you, may it not bring you to calamity and disaster.

Thus this elder, because of having crushed the activities in former existences, because of having reached the maturity of knowledge, while reflecting upon the suffering of continued existence, comprehended the defiling qualities beginning with sceptical doubt; having shown that manner, now, with a sense of urgency arisen, seeking what is wholesome, having gone to the Teacher's presence, showing the distinction to which he resolved, he said beginning with "Thus for me in whom fear had arisen." Therein, "thus for me in whom fear had arisen" means for one in whom fear had arisen in the round of rebirths in the way above explained, from the near shore, from the hither bank that is fraught with danger, from the round of rebirths, seeking, searching for the far shore, Nibbāna, thinking "How indeed might one be freed?"; "a shelter" means one who has become a shelter for the world with its gods; "with wisdom as his weapon" means wisdom that eradicates mental defilements is the weapon of this one - thus "with wisdom as his weapon." The Teacher because of instructing beings as is fitting through benefits pertaining to the present life and so on; attended upon by the community of sages, by the assembly of noble persons beginning with the chief disciples, waited upon - thus "attended by the community of sages"; "a stairway" means well-made because of being well constructed by the knowledge of teaching, because of being prepared - thus well-made; pure because of being free from mental impurities; composed of the essence of the Dhamma because

of being constituted of the essence of faith, wisdom, and so on; firm because of being unshakeable by opposites; the stairway termed insight - the Teacher gave to me who was being swept away by the great flood; and while giving, reassuring me saying "By this there will be well-being for you," he said, he spoke "Do not fear."

"The mansion of the establishments of mindfulness" means having ascended, by means of that stairway of insight, through the observation of the body and so on, the mansion of the establishments of mindfulness endowed with four storeys by the distinction of the fourfold fruit of asceticism to be obtained, I reviewed; I reviewed the Teaching of the four truths by path knowledge, I penetrated it. "That generation taking delight in identity, which formerly I had imagined" means thus, having penetrated the truths, that generation delighting in identity with "I" and "mine," the sectarian folk, and the self imagined by them - formerly I had imagined them as having substance. "And when I saw the path, the embarking upon the boat" means when I saw as it really is the path of insight, which is the means for embarking upon the boat of the noble path. Thenceforth, not fixing upon that sectarian folk and upon a self, having placed them in the mind and not grasping them, I saw the ford - the seeing of the noble path that is the ford to the great far shore of the Deathless termed Nibbāna, superior to all paths, superior to all wholesome qualities - I saw it as it really is. This is the meaning.

Having thus made known his own unsurpassed attainment of the path, now praising the Perfectly Enlightened One who taught it, he said beginning with "the dart of self-origination." Therein, "dart" means the dart of mental defilements such as wrong view, conceit, and so on. "Of self-origination" means arisen in the individual existence which has received the name "self" because of being the basis for conceit as "I." "Produced by the lead of existence" means originated from craving for existence, having craving for existence as its support. For that is the origination of wrong view, conceit, and so on. "For the non-occurrence of these" means for the non-continuance, for the non-arising, of the aforesaid evil phenomena. "He taught the highest path" means he expounded the highest, foremost, noble eightfold path, and the path of insight as the means to that.

"Lain dormant for a long time" means having lain along again and again in the continuity for a long time in the round of rebirths without discernible beginning, having reached strength through the obtaining of conditions and the state of being capable of arising, and from that, having been determined for a long time, having climbed upon and remained in the continuity. "Knot" means the Buddha, the Blessed One, the dispeller of the poison of defilement which had become a knot in my continuity, beginning with the bodily knot of covetousness and so on, by the power of his own teaching, dispelled and caused to be abandoned; for when the knots have been abandoned without remainder, there is no mental defilement whatsoever that remains unabandoned.

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

4. Commentary on the Verses of the Elder Raṭṭhapāla

769-793. The verses of the Venerable Elder Raṭṭhapāla beginning with "See this adorned" and so on. What is the origin? This one, it is said, even before the arising of the Blessed One Padumuttara, having been reborn in a very wealthy householder's family in the city of Hamsavatī, having come of age, after his father's passing, having been established in the household life, having seen the immeasurable wealth handed down through the family lineage shown by the treasurer of the jewel storehouse, having thought "This much heap of wealth my father, grandfather, great-grandfather and others were not able to take with them when they went, but it is fitting for me to take it and go," he gave a great gift to the destitute, travellers and others. He, while attending upon a certain ascetic who was an obtainer of direct knowledge, was engaged by him in the lordship of the heavenly world, and having performed meritorious deeds for as long as life lasted, having passed away from there, having been reborn in the heavenly world, experiencing divine success, having remained there as long as life lasted, having passed away from there, was reborn in the human world as the only son of a family able to hold together a broken country.

Now at that time the Blessed One Padumuttara, having arisen in the world, having set in motion the excellent wheel of the Teaching, brought beings amenable to instruction to the place of security reckoned as the great city of Nibbāna. Then that son of good family, having gradually attained discretion, one day, having gone together with lay followers to the monastery, having seen the Teacher expounding the Teaching, with a gladdened mind, sat down at the edge of the assembly. Now at that time the Teacher established a certain monk in the foremost position among those who had gone forth through faith. Having seen that, he, with a gladdened mind, having directed his mind to that purpose, having carried on a great giving for seven days with great honour to the Blessed One surrounded by a hundred thousand monks, made an aspiration. The Teacher, having seen that it would succeed without obstacle, declared: "In the future he will be the foremost among those who have gone forth through faith in the Dispensation of a Perfectly Enlightened One named Gotama." He, having paid homage to the Teacher and the community of monks, rose from his seat and departed. He, having performed meritorious deeds there as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, ninety-two cosmic cycles ago from now, in the time of the Blessed One Phussa, when three princes who were half-brothers of the Teacher were attending upon the Teacher, he assisted in their meritorious activity.

Thus, having accumulated much wholesome action of this and that kind in this and that existence, wandering only in fortunate destinations, in this arising of a Buddha, he was reborn in the house of the millionaire Raṭṭhapāla in the market town of Thullakoṭṭhika in the Kuru country. Because of his being reborn in a family able to hold together a broken country, his name was Raṭṭhapāla, being a name handed down through the lineage. He, growing up with a great retinue, having gradually reached youth, was united by his mother and father with a suitable wife, and established in great fame, he experienced success similar to divine success. Then the Blessed One, while wandering on a journey through the countryside in the Kuru country, arrived at Thullakoṭṭhika. Having heard that, the son of good family Raṭṭhapāla, having approached the Teacher, having heard the Teaching in the presence of the Teacher, having gained faith, being desirous of going forth, having made a break in meals for seven days, with difficulty and trouble having obtained

permission from his mother and father, having approached the Teacher, having requested the going forth, by the Teacher's command, having gone forth in the presence of a certain elder, doing the work through wise attention, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"When the Blessed One Padumuttara, the foremost of the world, such a one,
A noble elephant was given by me, with tusks as long as a plough-pole, fully grown.

"Adorned with a white parasol, with trappings, together with the elephant;
Having valued all that, I had a monastery built for the Community.

"Fifty-four thousand mansions I had built;
Having made a great flood of giving, I dedicated them to the great sage.

"The great hero, the self-become one, the foremost person, gave thanks;
Gladdening all people, he taught the Deathless state.

"The Buddha explained that to me, the one named Jalajuttara;
Having sat down in the community of monks, he spoke these verses.

"Fifty-four thousand mansions this one had built;
I will explain the result, listen to me as I speak.

"Eighteen thousand pinnacle chambers there will be;
Arisen in the highest Brahmā realm, and entirely made of gold are they.

"Fifty times as lord of the gods, he will exercise divine kingship;
And fifty-eight times he will be a wheel-turning monarch.

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

"Having fallen away from the world of the gods, urged on by wholesome root;
He will be reborn at that very moment in a wealthy family of great possessions.

"He, having gone forth afterwards, urged on by wholesome root;
Raṭṭhapāla by name, will be a disciple of the Teacher.

"He, with self resolute in striving, at peace, without clinging;
Having fully understood all mental corruptions, he will attain nibbāna, without mental corruptions.

"Having risen, having gone forth, accomplishment of wealth was given up;
Like a lump of spittle, love for wealth does not exist in me.

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

"The four analytical knowledges, and these eight deliverances;

The six higher knowledges have been realised, the Buddha's teaching has been fulfilled."

But having attained arahantship, having obtained permission from the Teacher, having gone to Thullakoṭṭhika to see his mother and father, there walking for almsfood successively, having received food made with flour from the previous evening at his father's dwelling, consuming it as if it were the Deathless, having been invited by his father, having consented for the morrow, on the second day having consumed almsfood at his father's dwelling, having approached the women of the women's quarters who were adorned and prepared, having said "What are they like, master's son, those nymphs for whose sake you live the holy life?" and so on, when they had begun to perform the act of enticement, having turned around his intention, speaking the Teaching connected with impermanence and so on -

769. "See this adorned image, a heap of sores, raised up;
Afflicted, the object of many thoughts, for which there is no stable duration.
770. "See this adorned form, with jewels and earrings;
Bones wrapped in skin, together with clothes it looks beautiful.
771. "Feet lacquered with lac, face smeared with powder;
Enough to delude a fool, but not one seeking the far shore.
772. "Hair arranged in eightfold braids, eyes smeared with eye ointment;
Enough to delude a fool, but not one seeking the far shore.
773. "Like a newly painted eye ointment container, the putrid body adorned;
Enough to delude a fool, but not one seeking the far shore.
774. "The hunter laid the snare, the deer did not touch the net;
Having eaten the fodder, we go, while the deer trappers lament.
775. "The hunter's snare is cut, the deer did not touch the net;
Having eaten the fodder, we go, while the deer hunters grieve." He spoke these verses.

Therein, "adorned" means made beautiful, adorned - made variegated with garments, ornaments, garlands, and so on - this is the meaning. "Image" means the individual existence adorned with major and minor limbs such as long and so on in places requiring long and so on. "Heap of sores" means the body with impurity flowing out by way of the nine wound-openings and the pores of the skin, and in every respect a body that has become a sore, that has become a wound, or that is sore-like. "Raised up" means raised up by three hundred bones. "Afflicted" means constantly sick, because of having to be maintained at all times by changes of posture and so on. "The object of many thoughts" means that which, having attributed what is unreal, is to be thought about in many ways by foolish people. "For which there is no stable duration" means for which body there is neither a state of permanence nor an intrinsic nature of duration; it is absolutely subject only to the nature of breaking apart, scattering, and destruction. "See that" - he speaks addressing the people standing nearby, or with reference to himself.

"Form" means the body. For the body too is called "form" in such passages as "dependent on bones and dependent on sinews and dependent on flesh and dependent on skin, space being enclosed, it goes by the term 'materiality'" and so on. "With jewels and earrings" means adorned with jewels and earrings belonging to ornaments such as those worn on the head and so on. "Bones wrapped in skin" - the construction is: see the bones of more than three hundred varieties, enveloped by moist hide. "And earrings" - by the word "and" he includes the remaining ornamental decorations. "Together with clothes it looks beautiful" means this form, even though adorned with jewels, looks beautiful only when covered with clothes, not when uncovered - this is the meaning. But those who read "aṭṭhitacenā," for them the meaning is: wrapped in bone and skin it looks beautiful; it is "bone and skin" because of being wrapped.

"Lacquered with lac" means the dyeing done with lac, coloured with lac-dye. "Feet" means the feet. "Face smeared with powder" means the face smeared with scented powder; this is said with reference to what those devoted to adornment do - having removed facial blemishes and so on with mustard paste, having removed bad blood with salt clay, they apply facial powder ointment. "Enough" means sufficient for the delusion, for the bewilderment, of a fool, a blind worldling, not one seeking the far shore, one delighting in the round of rebirths - capable of deluding his mind; but for one seeking the far shore, one delighting in the end of the round of rebirths, it is not enough, not capable.

"Arranged in eightfold braids" means the hair arrangement made and accumulated in the form of an eightfold pattern, having trimmed the hair at the front part, made by way of concealing the forehead, is called "eightfold braid," which is also called "alaka." "Eyes smeared with eye ointment" means both eyes anointed with eye ointment inside and at both corners in such a way that the shadow of the eye ointment is visible.

"Like a newly painted eye ointment container, the putrid body adorned" means just as an eye ointment container, a tube for eye ointment, new, fresh, painted with garland work, makara-tooth designs and so on, is polished on the outside, bright, beautiful to behold, but inside is not beautiful to behold, just so their body, adorned with bathing, anointing, garments and ornaments, is bright on the outside, but inside it remains putrid, filled with various kinds of impurities - this is the meaning.

"Laid" means set out. "Hunter" means a deer-hunter. "Snare" means a stick-net. "Did not touch" means did not strike against. "Net" means a snare. "Fodder" means grass and other food thrown for the purpose of the deer eating. This simile was made by the elder for the purpose of conveying the meaning. For the meaning here is this: Just as, having set out a stick-net for the purpose of killing deer and having scattered fodder there, while the deer-hunter lay hidden, therein one deer, endowed with speed and exertion, clever, without even touching the snare, having eaten the fodder comfortably, goes away while the deer-hunter cries out "The deer has indeed deceived us." Another deer, strong, clever, endowed with speed, having gone there, having eaten the fodder, having cut the snare here and there, goes away while the deer-hunter grieves "The deer has indeed deceived us, the snare is cut" - just so we too, formerly in the time of being worldlings, having enjoyed the possessions given over by our mother and father for the purpose of attachment, without clinging here

and there, went forth. But now, having completely cut off the mental defilements, having become free from snares, having eaten the food given by them, while they grieve, we go.

Thus the elder shows the mother and father as like deer-hunters, the gold and silver and the women's quarters as like a net for catching deer, the possessions formerly enjoyed by himself and the food now eaten as like fodder-grass, and himself as like a great deer. Having spoken these verses, having risen up into the sky, he sat down on the auspicious stone slab in King Korabya's deer-hide park. It is said that the elder's father, having had the door-bolts fastened at the seven gateways, commanded the wrestlers: "Do not allow him to go out; having removed the ochre robes, dress him in white garments." Therefore the elder went through space. Then King Korabya, having heard of the elder's being seated there, having approached him, having concluded the pleasant and memorable talk, said: "Here, my dear Raṭṭhapāla, one who goes forth does so having reached loss through illness, or loss through ageing, wealth, or relatives. But you, without having reached any loss at all, why have you gone forth?" - thus he asked. Then the elder, having explained to him his own secluded state regarding these four synopses of the Teaching: "The world is being carried away, unstable; the world is without shelter, without a lord; the world is without ownership, one must go having abandoned all; the world is deficient, unsatisfied, a slave of craving" - and speaking the recapitulation of that teaching -

776. "I see in the world wealthy people, having obtained riches, they do not give out of delusion;
Greedy, they make accumulation of wealth, and desire even more sensual pleasures.
777. "A king, having conquered the earth by force, dwelling in greatness up to the ocean's end;
Unsatisfied with this side of the ocean, he would desire even the far side of the ocean.
778. "The king and many other people, not free from craving, approach death;
Being still deficient, they give up the body, there is no satisfaction with sensual pleasures in the world.
779. "Relatives weep for him, having dishevelled their hair, saying 'Alas, would that our kin were immortal';
Having wrapped him in cloth and carried him out, having prepared the pyre, they then burn him.
780. "He is burnt, being pierced by stakes, with a single cloth, having abandoned his possessions;
For one who is dying there are no shelters, neither relatives nor friends nor companions.
781. "The heirs carry away his wealth, but the being goes according to his action;
No wealth follows one who is dying, neither sons, nor wife, nor wealth, nor kingdom.

782. "One does not obtain long life by wealth, nor by riches do they ward off ageing;
The wise have said this life is short, non-eternal, subject to change.
783. "The rich and the poor experience contact, the fool and the wise are likewise touched;
But the fool, struck down by folly, lies, while the wise one does not tremble when touched by contact.
784. "Therefore wisdom is indeed better than wealth, by which one attains the conclusion here;
For through not having concluded, in existence after existence, one does evil deeds through delusion.
785. "One goes to the womb and to the other world, having entered the wandering in the round of rebirths in succession;
Another of little wisdom, believing in him, goes to the womb and to the other world.
786. "Just as a thief of bad character, caught at the opening of a break-in, is destroyed by his own action;
Thus people, after death, in the other world, of bad character, are destroyed by their own action.
787. "Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;
Having seen the danger in the types of sensual pleasure, therefore I have gone forth, O king.
788. "Just like fruits from a tree, young men fall, both the young and the old, at the breaking up of the body;
Having seen this too, I have gone forth, O king, unmistakable indeed is asceticism - it is better."
789. "Through faith I have gone forth, endowed with the Conqueror's Dispensation;
My going forth is not in vain, I eat food free of debt.
790. "Having seen sensual pleasures as burning, gold as a knife;
Suffering from conception in the womb, great fear in the hells.
791. "Having known this danger, I gained anxiety then;
I, being pierced then, peaceful, have attained the elimination of mental corruptions.
792. "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.
793. "For the purpose of which I went forth, from home into homelessness;

That purpose has been attained by me, the destruction of all mental fetters."
He spoke these verses.

Therein, "I see in the world" means I, great king, see in this world wealthy people, rich, possessed of riches. They, however, having obtained riches, having gained wealth, established in the achievement of possessions, do not give anything whatsoever to anyone among ascetics, brahmins and others. Why? Because of delusion, because of the absence of wisdom regarding the ownership of one's actions. Greedy, overcome by greed, they make whatever wealth is obtained into an accumulation, to be altogether hoarded and deposited. And even more, beyond the sensual pleasures already attained, they desire and long for further sensual pleasures, the types of sensual pleasure, thinking "May I obtain such possessions," and they make the corresponding effort.

Showing an example of further longing for sensual pleasures, he said beginning with "A king." Therein, "having conquered the earth by force" means having conquered by force the earth handed down through one's own lineage. "Dwelling" means ruling. "This side of the ocean" means even having obtained without remainder the near side of the ocean, being unsatisfied with that, he would desire even the far side of the ocean, even another island.

"Not free from craving" means with craving not departed. "Deficient" means with wishes unfulfilled. "There is no satisfaction with sensual pleasures in the world" means for those who have failed through craving, there is no satisfaction with sensual pleasures as objects in this world.

"They weep for him" means with reference to the dead person, praising his virtues, they make lamentation. "Alas, would that they were immortal, they say" means "Alas, indeed, may our relatives be immortal," and they say thus. Here "vatā" is said by making it long for the sake of metrical ease in the verse.

"He is burnt, being pierced by stakes" means that dead being, being pierced by stakes by the corpse-burners in order to burn him properly. "Shelters" means those who provide protection.

"By whatever action" means according to one's actions. "Wealth" means whatever thing is to be treasured. Again, "wealth" - he speaks with reference to gold and silver.

Having stated by "not long life" and so on the absence of a remedy for the types of sensual pleasure and for ageing, again, in order to show the absolute nature of that, "little indeed" and so on was said. "Experience" means they experience, they reach undesirable contact; therein it shows that being rich or poor is not a cause. "The fool and the wise are likewise touched by contact" means just as the fool is touched by desirable and undesirable contact, likewise the wise one is touched by desirable and undesirable contact; here there is no distinction between the fool and the wise person. But this is the distinction: "the fool, struck down by folly, lies" means a foolish person, touched by some painful phenomenon, grieving, becoming weary, beating his breast and wailing, struck down, oppressed as it were by his foolishness, lies down, sleeps. "Turning this way and that, revolving, opposing, trembles when touched by contact" means but the wise one, the wise person, touched by unpleasant contact, does not tremble; not even the slightest trembling exists for him.

"Therefore" means because such is the occurrence for the fool and the wise person regarding worldly adversities, "therefore wisdom is indeed better than wealth, by which one attains the conclusion here" means wisdom is indeed more praiseworthy than wealth; by which wisdom one attains the conclusion, Nibbāna which is the final goal of existence. "Through not having concluded indeed" means through not having attained the goal. "In existence after existence" means in great and small existences.

"One goes to the womb and to the other world, having entered the wandering in the round of rebirths in succession" means whoever, having done evil deeds, having entered upon wandering again and again, goes to the womb and to the other world, is not freed from conception in a womb and rebirth in the world beyond. Another too, of little wisdom, a fool, believing in the action of that person who does evil deeds, being convinced "there is a self for me," having proceeded in the same way, goes to the womb and to the other world, and is not released from that.

"Just as a thief" means just as a thief of bad character, breaking into a house, caught at the opening of the break-in by the guard men, is destroyed by his own action, by that very action of breaking in which is the cause, by way of beating with whips and so on, is afflicted by the king's men, and is bound. "Thus people" means thus this world of beings, having done evil deeds here, after death, having arrived, by that action is destroyed in the hells and so on in the other world, is afflicted by way of the fivefold bondage and bodily punishment and so on.

Thus, having made known the four synopses of the Teaching as is fitting by these eleven verses, now making clear his own state of having gone forth through faith, having seen the danger in sensual pleasures and in the round of rebirths, and the attainment of the summit of the task of one gone forth, he said beginning with "sensual pleasures indeed." Therein, "sensual pleasures" means objective sensual pleasures are agreeable phenomena such as forms and so on; defilement sensual pleasures are all varieties of lust. But here objective sensual pleasures should be understood. For they are variegated by way of forms and so on, through being of manifold kinds. Sweet through being of a desirable nature by way of worldly gratification. "Delightful" because they delight the minds of ignorant worldlings. "In various forms" means in manifold forms; of manifold intrinsic natures - this is the meaning. For they are variegated by way of forms and so on, of diverse appearance by way of blue and so on. Thus, by that various form, having shown gratification in such and such ways, they churn the mind, not allowing one to delight in the going forth. Having seen by this the danger in the types of sensual pleasure through having little gratification and much suffering and so on, therefore, for that reason, I have gone forth. Tree fruits fall anywhere, whether at the time of ripening or at the time of not being fully ripe, through the attack of others or of their own accord; just so beings, both the young and the old, at the breaking up of the body, simply fall. "Having seen this too" means having thus seen impermanence too with the eye of wisdom; the intention is not merely the danger through having little gratification and so on. "Unmistakable" means unfailing; asceticism itself, the state of an ascetic itself, is better, more superior.

"Through faith" means having believed in action, the fruit of action, the excellent enlightenment of the Buddha, the excellent nature of the Teaching as Teaching, and the excellent practice of the Community. "Endowed with the Conqueror's teaching"

means having attained right practice in the Teacher's Dispensation. My going forth is not barren, because of having attained arahantship. For that very reason I eat food free of debt, because of being an owner by way of being free from mental defilements, consuming by the use of an owner.

"Having seen sensual pleasures as burning" means having seen both objective sensual pleasures and defilement sensual pleasures as being in a state of burning with the eleven fires. "Gold as a knife" means all gold articles, whether wrought or unwrought, as a sharpened knife, because of bringing harm. "Suffering from conception in the womb" means the suffering of the entire continuation of the round of rebirths beginning from conception in the womb. "Great fear in the hells" means the great fear obtained in the eight great hells with their adjuncts, and having seen everywhere - this is the explanation.

"Having known this danger" means having known this danger, the fault, of sensual pleasures - their being ablaze and so on - in the round of rebirths. "I gained anxiety then" means at that time of hearing the Teaching in the Teacher's presence, I gained anxiety regarding existence and so on. "Being pierced then, peaceful" means being pierced by the dart of lust and so on during the time as a householder, now having come to the Teacher's Dispensation, he has attained the elimination of mental corruptions; or "pierced" means the four truths have been penetrated - this is the meaning. The remainder is easily understood since it has been stated here and there and so on.

Thus the elder, having expounded the Teaching to King Korabya, went to the very presence of the Teacher. And the Teacher, at a later time, seated in the midst of the noble company, established the elder in the foremost position among those gone forth through faith.

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

5. Commentary on the Verses of the Elder Mālukiyaṇṇa

794-817. The verses beginning with "Having seen a form, mindfulness forgotten" are of the Venerable Mālukiyaṇṇa. The story of this venerable one has been stated below in the Book of Sixes. Those verses, however, were spoken by the elder who was established in arahantship, by way of expounding the Teaching to his relatives. But here, during the time of being a worldling, when he had requested "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief," the Teacher said "What do you think, Mālukiyaṇṇa, those forms cognisable by eye that are unseen, never seen before, that you do not see, and it does not occur to you 'I might see' - is there desire or lust or affection in you there?" "No, Venerable Sir." "Those sounds cognisable by ear" etc. "nose... tongue... body... mental phenomena cognisable by mind that are uncognised, never cognised before, that you do not cognise, and it does not occur to you 'I might cognise' - is there desire or lust or affection in you there?" "No, Venerable Sir." "Here, Mālukiyaṇṇa, regarding phenomena to be seen, heard, sensed, and cognised: in the seen there will be merely the seen, in the heard merely the heard, in the sensed merely the sensed, in the cognised there will be merely the cognised. When, Mālukiyaṇṇa, regarding phenomena to be seen, heard, sensed, and cognised: in the seen merely the seen, in

the heard merely the heard, in the sensed merely the sensed, in the cognised there will be merely the cognised, then you, Mālukyaputta, will not be by that. When you, Mālukyaputta, are not by that, then you, Mālukyaputta, are not therein. When you, Mālukyaputta, are not therein, then you, Mālukyaputta, will be neither here nor beyond nor in between the two. This itself is the end of suffering." By one making known the state of having well grasped that Teaching when the Teaching was taught in brief -

794. "Having seen a form, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it.
795. "For him feelings grow, many originating from form;
Covetousness and harming, his mind is injured;
Thus for one accumulating suffering, Nibbāna is said to be far away.
796. "Having heard a sound, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it.
797. "For him feelings grow, many originating from sound;
Covetousness and harming, his mind is injured;
Thus for one accumulating suffering, Nibbāna is said to be far away.
798. "Having smelled an odour, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it.
799. "For him feelings grow, many originating from odour;
Covetousness and harming, his mind is injured;
Thus for one accumulating suffering, Nibbāna is said to be far away.
800. "Having tasted a flavour, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it.
801. "For him feelings grow, many originating from flavour;
Covetousness and harming, his mind is injured;
Thus for one accumulating suffering, Nibbāna is said to be far away.
802. "Having touched a contact, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it.
803. "For him feelings grow, many originating from contact;
Covetousness and harming, his mind is injured;
Thus for one accumulating suffering, Nibbāna is said to be far away.
804. "Having known a mental phenomenon, mindfulness forgotten, for one attending to the dear sign;

With a mind filled with lust one feels, and remains grasping it.

805. "For him feelings grow, many originating from mental phenomena;
Covetousness and harming, his mind is injured;
Thus for one accumulating suffering, Nibbāna is said to be far away.
806. He does not find pleasure in forms, having seen a form, mindful;
With dispassionate mind he feels, and does not remain holding to that.
807. As he sees a form, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.
808. He does not find pleasure in sounds, having heard a sound, mindful;
With dispassionate mind he feels, and does not remain holding to that.
809. As he hears a sound, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.
810. He does not find pleasure in odours, having smelled an odour, mindful;
With dispassionate mind he feels, and does not remain holding to that.
811. As he smells an odour, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.
812. He does not find pleasure in flavours, having tasted a flavour, mindful;
With dispassionate mind he feels, and does not remain holding to that.
813. As he tastes a flavour, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.
814. He does not find pleasure in contacts, having touched a contact, mindful;
With dispassionate mind he feels, and does not remain holding to that.
815. As he touches a contact, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.
816. He does not find pleasure in mental phenomena, having known a mental
phenomenon, mindful;
With dispassionate mind he feels, and does not remain holding to that.
817. "As he cognises a mental phenomenon, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near."

He spoke these verses.

Therein, "having seen a form" means having apprehended a form cognisable by the eye through the eye-door. "Mindfulness forgotten, for one attending to the dear sign" means not stopping at the mere seen regarding that form, for one attending to the sign of the beautiful, for one unwisely attending by way of grasping the aspect of beauty, mindfulness is forgotten. And that being so, "with a mind filled with lust one feels" means having become lustful, greedy, and bound regarding that visual object, one experiences it, enjoys it, delights in it. And "being of such a nature, one remains grasping it" means grasping that visual object, clinging to it as "happiness, happiness," having swallowed it and brought it to completion, one remains.

"For him feelings grow, many originating from form" means for that such person, many feelings originating from form, having a visual object, classified as happiness and so on, which have become the cause for the arising of mental defilements, grow. "Covetousness and harming, his mind is injured" means through covetousness arising by way of attachment to a pleasant form, and through harming characterised by sorrow and so on arising by way of being afflicted towards an unpleasant form or by way of the change and alteration of a pleasant form itself, the mind of that person is injured, is afflicted. "Thus for one accumulating suffering" means by the manner stated, for one accumulating volitional activity for existence by way of relishing this and that feeling, the suffering of the round of rebirths proceeds. Therefore the Blessed One said - "With feeling as condition, craving... etc... there is the origin of the mass of suffering." For one of such a nature, Nibbāna is said to be far away, at a distance, remote; the meaning is that it is difficult to obtain for him. In the verses beginning with "having heard a sound" too, the meaning should be understood by the very method already stated. Therein, "having smelled" means having smelled. "Having tasted" means having tasted. "Having touched" means having touched. "Having known a mental phenomenon" means having cognised a mind-object.

Having thus shown the round of rebirths for one who is attached in the domain of the six doors, now showing the end of the round of rebirths for one who becomes dispassionate therein, he said beginning with "he does not find pleasure in forms." Therein, "he does not find pleasure in forms, having seen a form, mindful" means whatever person, having seen a form, having grasped the visual object that has come into range through the continuity of consciousness pertaining to the eye-door, is mindful through the act of being fully aware by way of the four kinds of full awareness, he does not find pleasure in visual objects, does not generate lust; on the contrary, with dispassionate mind he feels - understanding as it really is beginning from the origin regarding the visual object, he becomes disenchanted; becoming disenchanted, he feels that and the feeling arisen therein too with a dispassionate mind. And "being of such a nature, he does not remain holding to that" means he does not remain grasping that visual object, precisely because of the state of having a dispassionate mind; he does not cling by way of craving, conceit, and wrong view as "this is mine, this I am, this is my self."

"As he sees a form" means for that practitioner, as covetousness and so on do not occur therein, thus for one seeing form beginning from impermanence. "And also cultivates feeling" means and also for one cultivating the feeling arisen referring to that, and the mental states associated with it, by way of cultivating the resort. "It is exhausted" means the entire round of mental defilements goes to utter elimination

and exhaustion. "Not accumulated" means it is not accumulated, it does not go to accumulation. "Thus he lives mindful" means thus, by the practice of removing mental defilements, being mindful and fully aware, he lives, he dwells. "Thus for one diminishing suffering" means for one diminishing the entire suffering of the round of rebirths by path wisdom leading to non-accumulation, by the method stated. "Nibbāna is said to be near" means it is said to be near the Nibbāna element with residue of clinging and the Nibbāna element without residue of clinging, because of having realised the unconditioned element. In "he does not find pleasure in sounds" and so on too, the meaning should be understood by this very method.

Thus the elder, having declared with these verses the fact that the Teacher's exhortation had been reflected upon by himself, having risen from his seat, having paid homage to the Teacher, departed, and before long, having developed insight, attained arahantship.

The commentary on the verses of the Elder Mālukiya putta is concluded.

6. Commentary on the Verses of the Elder Sela

818-841. "With perfect body" and so on are the verses of the Venerable Elder Sela. What is the origin? It is said that this one, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, having become the leader of a group, having instigated three hundred men, together with them having had a perfumed chamber built for the Teacher, when the perfumed chamber was completed, having carried on a great giving to the Blessed One together with the community of monks, he clothed the Teacher and the monks with the three robes. He, by that meritorious action, having dwelt in the heavenly world alone for one interval between Buddhas, having passed away from there, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in a brahmin village named Āpaṇa among the Aṅguttarāpaṇas, he received the name Sela. He, having come of age, having attained accomplishment in the three Vedas and in the brahminical arts, teaching the sacred verses to three hundred young men, dwelt at Āpaṇa. And at that time the Teacher, having departed from Sāvattihī, wandering on a journey among the Aṅguttarāpaṇas together with one thousand two hundred and fifty monks, having seen the maturity of knowledge of Sela and his pupils, was dwelling in a certain jungle thicket. Then a matted-hair ascetic named Keṇiya, having heard of the Teacher's arrival, having gone there, having invited the Teacher for the morrow together with the community of monks, prepares abundant solid and soft food at his own hermitage. And at that time the brahmin Sela, wandering about for leg exercise together with three hundred young men, having entered the hermitage of Keṇiya, having seen the matted-hair ascetics preparing the requisites for giving by splitting firewood, preparing ovens and so on, having asked beginning with "Has a great sacrifice been prepared for you, Keṇiya?" when it was said by him "The Buddha, the Blessed One, has been invited by me for the morrow," having merely heard the word "Buddha," joyful and elated, filled with joy and happiness, at that very moment together with the young men having approached the Teacher, having been received with friendly welcome, seated to one side, having seen the thirty-two marks of a great man on the Blessed One's body, thinking "One endowed with these marks is either a king, a universal monarch, or a

Buddha, one who removes the veil in the world. This one, however, has gone forth, but I do not know whether he is a Buddha or not. I have heard this from brahmins who are senior, elderly, teachers and teachers' teachers, when they speak: 'Those who are Worthy Ones, Perfectly Enlightened Ones, they reveal themselves when their own praise is being spoken.' For one who is not a Perfectly Enlightened One, standing face to face and being praised with the virtues of a Buddha, becomes attached, falls into a state of being downcast, because of not having attained self-confidence, because of not being able to bear scrutiny. What if I were to praise the ascetic Gotama face to face with fitting verses" - having thus thought -

- 818. "With perfect body, radiant, well-born, lovely to behold;
You are golden-coloured, Blessed One, with very white teeth, energetic.
- 819. "For whatever marks there are of a well-born man;
All those marks of a great man are in your body.
- 820. "With clear eyes, fair-faced, lofty, upright, majestic;
In the midst of the Community of ascetics, you shine like the sun.
- 821. "A monk handsome to behold, with skin resembling gold;
What is the use of the ascetic life for you, of such excellent beauty?
- 822. "You deserve to be a king, a wheel-turning monarch, a bull among charioteers;
Ruler of the four quarters, victorious, lord of the rose-apple grove.
- 823. "Nobles, wealthy kings, become your followers;
As king of kings, lord of men, exercise kingship, Gotama."

He praised the Blessed One with six verses.

Therein, "with perfect body" means one whose body is complete by the completeness of the thirty-two marks of a great man that are of manifest form, and by the non-deficiency of major and minor limbs. "Radiant" means one having beautiful bodily lustre. "Well-born" means well-formed through the achievement of height and girth, and through the achievement of proportions. "Lovely to behold" means one who has an appearance that is charming indeed, delightful, non-repulsive, generating non-satisfaction even in those who look for a long time - thus "lovely to behold." Some, however, say: "'Lovely to behold' means one with beautiful eyes." "Golden-coloured" means one whose colour is similar to gold. "Are" means "you are"; this term should be connected with all the terms beginning with "you are one with perfect body." "Having very white canine teeth" means one having well white canine teeth. For from the Blessed One's canine teeth, white rays emanate, like moonbeams. "Energetic" means one exceedingly endowed through the fulfilment of the perfection of energy, through the determination of energy endowed with four factors, and through the achievement of the fourfold right striving.

"Of a well-born man" means of a man who is well, completely born through the fulfilment of the thirty perfections, or of the noble wheel-turning monarch's duty - of a great man, this is the meaning. "All those" means the physical qualities which indicate the state of a great man, the state of the foremost person in the world - thus

"characteristics" - reckoned as the thirty-two marks of a great man such as well-established feet and so on, which have received their designation, and reckoned as the eighty minor features such as copper-coloured nails, prominent nails and so on; those, without remainder, are present in your body - this is the remainder of the expression.

"Marks of a great man" - he said this concluding with an alternative expression the very same characteristics stated formerly.

Now, praising the Blessed One with characteristics pleasing to himself from among those characteristics, he said beginning with "with clear eyes." For the Blessed One has clear eyes through the achievement of the beauty of the five colours. He is fair-faced through having a face resembling the disc of the full moon. He is lofty through the achievement of height and girth. He is upright through the straightness of a Brahmā-like body. He is majestic through brilliance.

Now, making clear that very majesty by the simile of the sun, he said beginning with "in the midst of the Community of ascetics." Therein, "you shine like the sun" means just as the sun, rising up, having scattered all the darkness, making light, shines, so you too, having destroyed all the darkness of ignorance both inside and outside, making the light of knowledge, shine.

"Handsome to behold" - because of bringing about the achievements of appearance that are accepted through the beauty of visible form, and because of being endowed with the five marks of beauty. "Of excellent beauty" means of one endowed with the highest beauty.

"A universal monarch" means he turns the wheel treasure, he operates by the four wheels of success, and by those he makes others operate. For the welfare of others the turning of the wheels of deportment exists in him - thus he is a wheel-turning monarch. Or alternatively, through being endowed with the four marvellous qualities and the ways of supporting others, the turning of the wheel of command that is unconquerable by others exists in him - thus too he is a wheel-turning monarch. "Bull among charioteers" means a thoroughbred bull-like man among charioteers; the meaning is a great charioteer. "Ruler of the four quarters" means lord of the earth bounded by the four oceans. "Victorious" means one whose victory is won. "Of the Rose-Apple Grove" means of the Indian subcontinent; for he said thus showing sovereignty by what is well-known. But a universal monarch is indeed the lord of the four great continents together with their surrounding islands.

"Warriors" means warriors by birth. "Wealthy" means the wealthy ones. "Kings" means any who exercise kingship. "Followers" means attendants who follow along. "King of kings" means having become a king worthy of veneration by kings; the intention is a universal monarch. "Lord of men" means the overlord of humans; the meaning is the supreme lord of human beings.

When this was said by Sela, the Blessed One, fulfilling this wish of Sela that "those who are Worthy Ones, Perfectly Enlightened Ones, they reveal themselves when their own praise is being spoken" -

824. "I am a king, Sela, the unsurpassed king of righteousness;
"By righteousness I turn the wheel, the wheel that cannot be turned back."He

spoke this verse.

Therein this is the intention - That which you, Sela, request of me saying "You deserve to be a king, a universal monarch," regarding this be unconcerned - I am a king; and as regards kingship, just as another king, even being such, governs a hundred yojanas, or two or three or four or five hundred yojanas, or a thousand yojanas, or even as a universal monarch only the extent bounded by the four continents, I am not thus of limited domain. For I, the unsurpassed king of righteousness, from the highest point of existence, making Avīci as the limit, and across, instruct immeasurable world systems. For as far as there are beings classified as footless and so on, I am their foremost. For indeed no one equals me in morality or etc. Or in knowledge and vision of liberation there is none equal, whence one greater? And I, thus the unsurpassed king of righteousness, turn the wheel with the unsurpassed Teaching reckoned as the factors pertaining to enlightenment classified as the four establishments of mindfulness and so on - the wheel of command, by such as "Abandon this, enter upon and dwell in this" and so on. Or the wheel of the Teaching itself, by the scriptural Teaching beginning with "But this, monks, is the noble truth of suffering." "The wheel that cannot be turned back" means that wheel which cannot be turned back by an ascetic or etc. Or by anyone in the world.

Having seen the Blessed One thus revealing himself, Sela, filled with joy and happiness, for the purpose of strengthening -

825. "You claim to be fully enlightened, the unsurpassed king of righteousness; 'By righteousness I turn the wheel,' thus you speak, Gotama.

826. "Who then is the general of the Blessed One, the disciple following the Teacher;
Who continues to turn for you the wheel of the Teaching that has been set in motion?" Spoke a pair of verses.

Therein, "who then is the general" - he asked: "Who indeed is the general who continues to turn the wheel set in motion by the Teaching by the Blessed One, the king of righteousness?"

Now at that time the Venerable Sāriputta was seated on the right side of the Blessed One, shining with splendour like a heap of gold. Showing him, the Blessed One -

827. "The wheel set in motion by me, the unsurpassed wheel of the Teaching; Sāriputta continues to turn it, born after the Truth-finder." He spoke a verse.

Therein, "born after the Truth-finder" means born after the Truth-finder; born with a noble birth by the cause that has thus gone - this is the meaning.

Having thus answered the question spoken by Sela "who then is the general of the Blessed One," and regarding what Sela said "you claim to be fully enlightened," wishing to make him free from doubt, in order to inform him "I do not claim merely by assertion; but I am the Buddha by this reason" -

828. "What should be directly known has been directly known, what should be developed has been developed;

What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmins." He spoke a verse.

Therein, "what should be directly known" means the four truths, the four noble truths. For this is a collective term for the four truths and the noble truths, that is to say, "what should be directly known." Therein, among the noble truths, what should be developed is the truth of the path, and what should be abandoned is the truth of origin; by the inclusion of both of those, their fruits - the truth of cessation and the truth of suffering - are also already included, since through the inclusion of the cause the fruit is accomplished. Therefore, therein, "what should be realised has been realised, what should be fully understood has been fully understood" - this too is included in what has been said. Or, by this "what should be directly known has been directly known," having made known by way of synopsis the state of being a directly-knowing Perfectly Enlightened One regarding all that is to be known, and showing a portion of that by way of detailed exposition, he said beginning with "what should be developed has been developed." Or alternatively, by this "what should be developed has been developed, what should be abandoned has been abandoned," through the means of proclaiming one's own accomplishment of knowledge and abandoning, since all the virtues of the Buddha are rooted in that, all the virtues of the Buddha are also proclaimed - thus he said "therefore I am the Buddha, brahmins." For by the inclusion of "what should be directly known has been directly known," since true knowledge and liberation are included in every respect, showing the fruitful state of the four truths together with the accomplishment of the cause, he makes clear his own Buddhahood by a fitting reason: "Having awakened to all that should be awakened to, I have become the Buddha."

Having thus revealed himself without qualification, and encouraging the brahmin for the purpose of overcoming doubt about himself -

829. "Remove your doubt about me, have confidence, brahmin;
Rare is the seeing of Perfectly Enlightened Ones repeatedly.
830. "Those whose manifestation in the world is rare repeatedly;
I am that one, brahmin, the Buddha, the unsurpassed surgeon.
831. "Become supreme, incomparable, crusher of Māra's army;
Having brought all enemies under control, I rejoice, free from fear from any quarter." He spoke three verses.

Therein, "remove" means dispel, cut off. "Doubt" means sceptical doubt. "Have confidence" means make a decision, have faith that "he is the Perfectly Enlightened One." "Rare is the seeing of Perfectly Enlightened Ones" - because even for an incalculable number of cosmic cycles the world is devoid of a Buddha. "Surgeon" means one who removes the darts of lust and so on. "Become supreme" means become the most excellent. "Beyond compare" means gone beyond comparison; incomparable - this is the meaning. "Crusher of Māra's army" means the crusher of Māra's army that has come thus: "Sensual pleasures are your first army." "All enemies" means all adversaries reckoned as the aggregates, mental defilements, volitional activities, death, and the son-of-a-god Māra. "Having brought under control"

means having brought under one's own control. "I rejoice, free from fear from any quarter" means fearless from anywhere, I rejoice with the happiness of concentration and with the happiness of fruition and Nibbāna.

When this was said, the brahmin Sela, at that very moment having gained confidence in the Blessed One, being a candidate for going forth -

832. "Listen to this, sirs, how the one with vision speaks;
The surgeon, the great hero, roars like a lion in the forest.

833. "The most excellent one, beyond compare, the crusher of Māra's army;
Who, having seen him, would not be pleased, even one of dark birth?

834. "Whoever wishes, let him follow me; whoever does not wish, let him go;
Here I shall go forth, in the presence of the one of excellent wisdom."

He spoke three verses. As is natural when being urged by the achievement of decisive support that has reached maturity.

Therein, "of dark birth" means of low birth, established in a state heading for darkness upon darkness.

Then those young men too, because of being accomplished in the supporting conditions, right there being candidates for going forth -

835. "If this pleases you, sir, the teaching of the Perfectly Enlightened One;
We too shall go forth, in the presence of the one of excellent wisdom."

They spoke a verse, as is natural for sons of good family who had made aspirations together with him.

Then Sela, with a gladdened mind towards those young men, showing them and requesting the going forth -

836. "These three hundred brahmins, request with joined palms;
We shall live the holy life, Blessed One, in your presence."He spoke a verse.

Then the Blessed One, because Sela, by the method stated below, in the time of the Blessed One Padumuttara, having been the elder of the group of those very three hundred men, had planted wholesome roots, and now in the final existence too was reborn as the teacher of those very ones, and his knowledge and theirs had ripened, and there was the decisive support for the come-monk status, therefore giving the going forth to all of them by the come-monk form -

837. "Well proclaimed is the holy life, visible here and now, immediately effective;
Wherein the going forth is not fruitless, for the diligent one who trains."He spoke a verse.

Therein, "visible here and now" means evident. "Immediately effective" means through the arising of fruition immediately after the path, the fruit is not to be attained after an interval of time. "Wherein" means on account of which reason. For

the going forth, which has the path-holy life as its reason, is not fruitless, not without fruit; or "wherein" means in whichever Dispensation, for the diligent one, free from separation from mindfulness, who trains in the three trainings.

And having said thus, the Blessed One said "Come, monks." At that very moment they all, bearing bowls and robes created by supernormal power, having paid respect to the Blessed One like elder monks of sixty years' standing, surrounded him. He, having thus gone forth, doing the work of insight, on the seventh day together with his following attained arahantship. Therefore it was said in the Apadāna -

"In the city of Hamsavatī, I was a street master;
Having brought together my relatives, I spoke these words.

"A Buddha has arisen in the world, an unsurpassed field of merit;
He was the receiver of oblations for the whole world.

"Nobles and townspeople, and wealthy brahmins;
With confident minds and glad, they made offerings to the guild.

"Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
With confident minds and glad, they made offerings to the guild.

"Fierce warriors and princes, merchants and brahmins;
With confident minds and glad, they made offerings to the guild.

"Cooks and barbers, bath attendants and garland-makers;
With confident minds and glad, they made offerings to the guild.

"Washermen and weavers, tanners and barbers;
With confident minds and glad, they made offerings to the guild.

"Fletchers and turners, tanners and carpenters;
With confident minds and glad, they made offerings to the guild.

"Smiths and goldsmiths, and lead-metal workers likewise;
With confident minds and glad, they made offerings to the guild.

"Hired servants and servant boys, slaves and workers, many;
Each with his own strength, they made offerings to the guild.

"Water-carriers, wood-carriers, farmers, grass-carriers;
Each with his own strength, they made offerings to the guild.

"Florists and garland-makers, leaf-sellers and fruit-carriers;
Each with his own strength, they made offerings to the guild.

"The courtesan and the water-carrying slave girl, the cake-seller and the fish-seller too;
Each with his own strength, they made offerings to the guild.

"Come, all having assembled together, let us form a group as one;

We shall make an aspiration, in the unsurpassed field of merit.

"Having heard my word, they formed a group at that very moment;
They had a well-made assembly hall built for the Community of monks.

"Having finished that hall, elated with a satisfied mind;
Surrounded by all of them, I approached the Enlightened by himself.

"Having approached the Perfectly Enlightened One, the lord of the world, the
lord of men;
Having paid homage at the Teacher's feet, I spoke these words.

"These three hundred men, O hero, as a group together;
They hand over to you, O sage, the well-made assembly hall.

"In front of the Community of monks, having accepted, the one with vision;
In front of three hundred, spoke these verses.

"The three hundred and the eldest, they conformed together as one;
Having achieved success, you will all experience it.

"When the final existence is attained, the unsurpassed state of coolness;
The ageless, the Deathless, the peaceful, Nibbāna you will touch.

"Thus the Buddha explained, the Omniscient One, the highest of ascetics;
Having heard the Buddha's word, I declared my pleasure.

"For thirty thousand cosmic cycles, I delighted in the heavenly world;
Five hundred times as lord of the gods, I exercised divine kingship.

A thousand times I was a king, a universal monarch;
While exercising divine kingship, the great gods paid homage.

"Here in the human realm, assemblies become relatives;
When the final existence was attained, a brahmin named Vāseṭṭha.

"I was the son of one with eighty crores in accumulation;
Sela was my name, having reached perfection in the six factors.

"Walking about for leg exercise, honoured by his pupils;
The ascetic named Keṇiya, laden with a burden of matted hair.

"Having seen the prepared oblation, I spoke these words;
Is there a marriage arrangement from the bride's side or a marriage
arrangement from the groom's side, or has a king been invited by you?

"Wishing to make an oblation, to brahmins approved by the gods;
I do not invite the king, no oblation is found in me.

"There is no marriage arrangement from the bride's side for me, no marriage
arrangement from the groom's side is found for me;

Bringing joy to the Sakyans, foremost in the world with its gods.

"For the welfare of all the world, bringing happiness to all beings;
He has been invited by me today, this is the preparation for him.

"Radiant with the colour of the timbarūsaka tree, immeasurable, incomparable;
The Buddha, unequalled in form, has been invited for the morrow.

Like one delighted at the mouth of a forge, resembling acacia charcoal
embers;
Like lightning, the great hero, that Buddha has been invited by me.

"Like a flame on a mountain peak, like the moon on the full moon day;
Resembling the colour of a reed fire, that Buddha has been invited by me.

"Unafraid, gone beyond fear, the sage who makes an end of existence;
Like a lion, the great hero, that Buddha has been invited by me.

"Skilled in the qualities of a Buddha, unconquerable by others;
Like an elephant, the great hero, that Buddha has been invited by me.

"Skilled in the practice of the Good Teaching, the Buddha-elephant,
incomparable;
Like a leading bull, the great hero, that Buddha has been invited by me.

"Of infinite beauty, of immeasurable fame, adorned with all the characteristics;
Like Sakka, the great hero, that Buddha has been invited by me.

"A master, one with a following, ardent, radiant and difficult to approach;
Like Brahmā, the great hero, that Buddha has been invited by me.

"Having attained the Teaching, possessing the ten powers, gone beyond power
and superior power;
Like the earth, the great hero, that Buddha has been invited by me.

"Filled with waves of morality, stirred by the consciousness of the Dhamma;
Like the ocean, the great hero, that Buddha has been invited by me.

"Difficult to approach, difficult to overcome, immovable, lofty, sublime;
Like Neru, the great hero, that Buddha has been invited by me.

"Of infinite knowledge, equal to the matchless, unequalled, gone to the
foremost;
Like the sky, the great hero, that Buddha has been invited by me.

"The support of those frightened by fear, the shelter of those going for refuge;
The comforter, the great hero, that Buddha has been invited by me.

"The dwelling place of the wise, the field of merit for those seeking happiness;
The jewel-mine, the great hero, that Buddha has been invited by me.

"The comforter, the inspirer, the giver of the fruit of asceticism;
Like a cloud, the great hero, that Buddha has been invited by me.

"The eye of the world, of great radiance, dispeller of all darkness;
Like the sun, the great hero, that Buddha has been invited by me.

"In the liberations from objects, the sage who sees the intrinsic nature;
Like the moon, the great hero, that Buddha has been invited by me.

"The Buddha, elevated in the world, adorned with characteristics;
Immeasurable, the great hero, that Buddha has been invited by me.

"Whose knowledge is immeasurable, whose morality is incomparable;
Whose liberation is matchless, that Buddha has been invited by me.

"Whose energy is matchless, whose strength is inconceivable;
Whose effort is supreme, that Buddha has been invited by me.

"Lust and hate and delusion, all poisons have been uprooted;
Like medicine, the great hero, that Buddha has been invited by me.

"The dispeller of all darkness, of the many sufferings of the disease of defilements;
Like a physician, the great hero, that Buddha has been invited by me.

"'A Buddha,' dear friend, what you say, this sound is very rare to hear;
Having heard 'Buddha, Buddha,' rapture arose in me.

"Unable to contain it within, rapture flowed out from me;
Being joyful in mind, I spoke these words.

"'Where now is that Blessed One, the elder of the world, the lord of men;
Having gone there I will venerate him, the giver of the fruit of asceticism.'

"'Having raised my right arm, filled with joy, with joined palms;
Tell me of the King of the Teaching, the remover of the dart of sorrow.

"'Like a rising great cloud, blue, resembling collyrium;
Appearing like the ocean, behold this great forest.

"'Here dwells that Buddha, the tamer of the untamed, the sage;
Training those accessible to instruction, awakening those belonging to enlightenment.

"As water to one who is thirsty, as food to one who is hungry;
As a cow longing for her calf, thus I searched for the Victor.

"Knowing good conduct and precincts, restraint suitable to the teaching;
I train my own pupils, going to the presence of the Conqueror.

"Difficult to approach are the Blessed Ones, like lions wandering alone;

Placing foot after foot, you should come, young men.

"Like a terrible venomous snake, like a lion, the king of beasts;
Like an intoxicated tusked elephant, thus the Buddhas are difficult to approach.

"Disregarding coughing and sneezing, young men;
Placing foot after foot, go to the presence of the Buddha.

"Valuing seclusion, with little sound, difficult to approach;
Difficult to access, the Buddhas are venerable in the world with its gods.

"When I ask a question, or exchange friendly greetings;
Be then of little sound, remain as if become sages.

"What the Perfectly Enlightened One teaches, secure for the attainment of Nibbāna;
Listen to that very meaning, hearing the Good Teaching is happiness.'

"Having approached the Perfectly Enlightened One, I exchanged friendly greetings with the sage;
Having concluded that talk, I reflected upon the characteristics.

"I am uncertain about two characteristics, I see thirty characteristics;
The sage showed by supernormal power his private parts concealed in a sheath.

"Having put out his tongue, and the ear-holes and nostrils;
He stroked the end of the forehead, the Conqueror covered it entirely.

"Having seen his characteristics, complete with secondary marks;
Having come to the conclusion 'He is a Buddha', I went forth together with my pupils.

"Together with three hundred, I went forth into homelessness;
Before a fortnight had passed, we all attained the final bliss.

"Having done action together, in the unsurpassed field of merit;
Having transmigrated together, together they turned back.

"Having given rafters, I dwelt according to the rules of the guild;
By that well-done action, I obtain eight causes.

"I am venerated in all directions, and my wealth is immeasurable;
I am the support of all, no fear is found in me.

"Illnesses do not exist in me, and I preserve a long life;
I have subtle skin, I dwell in a desired residence.

"Having given eight rafters, I dwelt according to the rules of the guild;
And analytical knowledge and arahantship, this is my eighth.

"Having accomplished all accomplishments, with obligations fulfilled, without mental corruptions;
Named Aṭṭha Gopānasī, your son, O great sage.

"Having given five pillars, I dwelt according to the rules of the guild;
By that well-done action, I obtain five causes.

"I am unshakeable through friendliness, I become one not lacking in any factor;
I am one whose words are acceptable, I do not disparage just as I am.

"My mind is unconfused, I am without barrenness towards anyone;
By that well-done action, I am spotless in the Dispensation.

"Respectful, deferential, with obligations fulfilled, without mental corruptions;
Your disciple, O Great Hero, the monk, the sage, pays homage to you.

"Having made a well-made divan, I prepared it in the hall;
By that well-done action, I obtain five causes.

"Having been born in a high family, I become one of great wealth;
I have every success, stinginess is not found in me.

"When going is wished for by me, a divan stands close;
Together with the excellent divan, I go to what I wished for.

"By that gift of a divan, I dispelled all darkness;
Having attained the power of all direct knowledge, the elder pays homage to that sage.

"The duties for others and duties for oneself, all duties I accomplished;
By that well-done action, I entered the city of fearlessness.

"In a completed hall, I gave requisites for use;
By that well-done action, I arrived at the foremost state.

"Whatever tamers there are in the world, who tame elephants and horses;
Having applied various tortures, they tame them with harshness.

"Not in this way, O great hero, do you tame men and women;
Without rod, without sword, you tame in the highest taming.

"Praising the beauty of giving, the sage skilled in teaching;
By speaking just one question, the sage awakened three hundred.

"Tamed by the charioteer are we, well liberated, without mental corruptions;
Having attained the power of all direct knowledges, quenched in the elimination of clinging.

"A hundred thousand cosmic cycles ago from now, the gift that I gave then;
All fears have been surpassed, this is the fruit of giving a Sal tree.

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

But having attained arahantship, having approached the Teacher, declaring the final liberating knowledge -

838. "Having come to you for refuge, O One with Vision, on the eighth day from now;
In seven nights, Blessed One, we have been tamed in your teaching."

He spoke a verse. Its meaning is - The Blessed One is one with vision through five eyes; since we went to that refuge on the eighth day in the past from now. Therefore in a week we have been tamed in your teaching by the tamer - oh, the power of that going for refuge! From there onwards -

839. "You are the Buddha, you are the Teacher, you are the sage who has overcome Māra;
Having cut off the underlying tendencies, you who have crossed over help this generation to cross.
840. "The clingings have been transcended by you, the mental corruptions have been destroyed by you;
Like a lion without clinging, fear and dread have been abandoned."

Having praised with these two verses, he requests homage to the Teacher with the concluding verse -

841. "These three hundred monks stand with joined palms;
Stretch out your feet, O hero, let the serpents pay homage to the Teacher."

Therein, "you are the Buddha" means you alone are the omniscient Buddha in this world. Because of instructing beings through benefits pertaining to the present life and so on, you alone are the Teacher. Because of overcoming all the Māras, the conqueror of Māra. Because of the state of being a sage, a sage. "Having cut off the underlying tendencies" means having cut with the knife of the noble path the underlying tendencies beginning with sensual lust. "One who has crossed over" means having himself crossed over the great flood of the round of rebirths, by the hand of teaching he helps this generation, the orders of beings, to cross over. "Clingings" means all clingings beginning with the clinging to the aggregates. "Without clinging" means one in whom clinging to sensual pleasures and so on has been altogether abandoned. Having spoken thus, the elder together with his following pays homage to the Teacher.

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

7. Commentary on the Verses of the Elder Bhaddiya, Son of Kālīgodhā

842-865. "I travelled on an elephant's neck" and so on are the verses of the Venerable Elder Bhaddiya. 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 of great wealth, 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 from high families, himself too having aspired to that position of rank, having given a great gift to the community of monks headed by the Buddha for seven days, he made an aspiration. The Teacher too, having seen that it would succeed for him without obstacle, declared it. He too, having heard that declaration, having asked about the action conducive to being from high families - the causing of hearing the Teaching, the giving of seats in the Teaching pavilion, the giving of fans, the making of veneration and honour to speakers of the Teaching, the giving of shelter in the Observance hall - and so on, having performed abundant merit for as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, after the time of the Blessed One Kassapa, before the arising of our Blessed One, having been reborn in a householder's home in Bārāṇasī, having seen many Individually Enlightened Ones who had walked for almsfood, having come together in one and the same place, making participation in a meal, having spread stone slabs there, providing water for washing the feet and so on, he attended upon them for as long as life lasted.

He, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, was reborn in a Sakyan royal family in the city of Kapilavatthu; his name was Bhaddiya Tissa. He, having come of age, together with five warriors beginning with Anuruddha, while the Teacher was dwelling in the Anupiya mango grove, having gone forth in the presence of the Teacher, attained arahantship. The Teacher, at a later time, seated in the midst of the noble company at Jeta's Grove, established him in the foremost position among monks from high families. He, spending his time in the happiness of fruition and the happiness of Nibbāna, whether gone to the forest or gone to the root of a tree or gone to an empty house, constantly uttered this inspired utterance: "Oh, what happiness! Oh, what happiness!" Having heard that, the monks reported to the Teacher - "The Venerable Bhaddiya, the son of Kālīgodhā, constantly says 'Oh, what happiness! Oh, what happiness!' He is, it seems, discontented while living the holy life." The Teacher, having had him summoned, asked "Is it true, Bhaddiya, that you constantly say 'Oh, what happiness! Oh, what happiness!'" He, having acknowledged "True, Blessed One," said "Formerly, venerable sir, when I was exercising kingship, protection was well arranged for me; even so, I dwelt frightened, agitated, and distrustful. But now, having gone forth, I dwell fearless, unagitated, and without distrust" - having said this -

- 842. "I travelled on an elephant's neck, fine garments were worn;
Cooked rice of fine rice was eaten, with pure meat as sauce.
- 843. "Today he is good, acting continuously, delighting in what comes into the bowl
through gleanings;
He meditates without clinging, Bhaddiya, the son of Godhā.
- 844. "A rag-robe wearer, acting continuously, delighting in what comes into the
bowl through gleanings;
He meditates without clinging, Bhaddiya, the son of Godhā.
- 845. "One who lives on almsfood, acting continuously - etc.

846. "One who wears the triple robe, acting continuously - etc.
847. "One who walks successively for alms, acting continuously - etc.
848. "One who eats at one sitting, acting continuously - etc.
849. "One who eats from his bowl, acting continuously - etc.
850. "One who refuses food offered later, acting continuously - etc.
851. "A forest-dweller, acting continuously - etc.
852. "A tree-root dweller, acting continuously - etc.
853. "One who dwells in the open air, acting continuously - etc.
854. "One who dwells in a cemetery, acting continuously - etc.
855. "One who accepts whatever seat is offered, acting continuously - etc.
856. "One who remains sitting, acting continuously - etc.
857. "One of few wishes, acting continuously - etc.
858. "Content, acting continuously - etc.
859. "Secluded, acting continuously - etc.
860. "Unassociated, acting continuously - etc.
861. "One who puts forth strenuous energy, acting continuously - etc.
862. "Having abandoned the golden plate of a hundred palas, with a hundred streaks,
I took up a clay bowl - this is my second consecration.
863. "In a high circular-walled city, with firm watchtowers and gatehouses;
Protected by sword-bearing guards, I dwelt in supreme splendour formerly.
864. "Today he is good, without fear, fear and dread abandoned;
He meditates having entered the forest, Bhaddiya, the son of Godhā.
865. "Having been established in the aggregate of morality, developing mindfulness and wisdom;
I reached gradually the elimination of all fetters."

With these verses he roared a lion's roar before the Teacher.

Therein, "I travelled on an elephant's neck" means, venerable sir, formerly even when I was going about, having sat down on the elephant's neck, on the elephant's back, I travelled and moved about. Even when wearing garments, fine, pleasant to the touch, special Kāsi cloths were worn. Even when eating cooked rice, cooked rice of three-

year-old aged fragrant rice, because of being sprinkled with pure meat such as partridge and francolin and so on, was eaten with pure meat as sauce; yet even so, that happiness did not produce satisfaction in my mind, as does the happiness of seclusion at present - showing this, he said "Today he is good" and so on. And here it should be understood that by the mention of the elephant alone, horses, chariots, and vehicles are included; by the mention of garments, all royal ornaments are included; by the mention of cooked rice, all kinds of food are included. "Sojja" means he today, at present, established in the going forth. "Bhaddo" means good because of being endowed with virtues such as morality and so on. "Sātatiko" means devoted to perseverance in the ascetic's duty, in the pleasant abiding in the present life. "Delighting in what comes into the bowl through gleanings" means delighted in what has come into the bowl through the practice of gleanings, that is, included in the bowl; the intention is that he is thereby content. "He meditates" means he meditates through the meditative absorption of fruition attainment. "The son of Godhā" means the son of the noble lady named Kāligodhā. "Bhaddiya" - the elder, being so named, speaks of himself as if speaking of another.

Having rejected a robe given by a householder, he is a wearer of rag-robes by the undertaking of the rag-robe wearer's practice. Having rejected a meal for the Community, he is an almsfood eater by the undertaking of the almsfood eater's practice. Having rejected an extra robe, he is a three-robe wearer by the undertaking of the three-robe wearer's practice. Having rejected greedy wandering, he is a successive house-to-house alms goer by the undertaking of the successive house-to-house alms goer's practice. Having rejected eating at various seats, he is a one-session eater by the undertaking of the one-session eater's practice. Having rejected a second vessel, he is one who eats from one bowl only by the undertaking of the bowl-food eater's practice. Having rejected leftover food, he is one who refuses food offered later by the undertaking of the practice of refusing food offered later. Having rejected a village-border lodging, he is a forest-dweller by the undertaking of the forest-dweller's practice. Having rejected a covered dwelling, he is a tree-root dweller by the undertaking of the tree-root dweller's practice. Having rejected covered tree-roots, he is an open-air dweller by the undertaking of the open-air dweller's practice. Having rejected what is not a cemetery, he is a cemetery dweller by the undertaking of the cemetery dweller's practice. Having rejected greed for lodgings, he is one who accepts whatever seat is offered by the undertaking of the practice of accepting whatever seat is offered. Having rejected lying down, he is one who remains sitting by the undertaking of the practice of remaining sitting. This is the summary here. But in detail, the discussion of the ascetic practices should be taken in the manner stated in the Visuddhimagga.

"High" means in a high and so on place, or high by virtue of being an upper storey of a palace. "With circular wall" means fenced by a wall in a circular shape. "With firm watchtowers and gatehouses" means endowed with firm watchtowers and gate-porches; the meaning is in a city.

"Mindfulness and wisdom" - here, under the heading of mindfulness, he speaks of concentration. It is said "develop mindfulness and wisdom" with reference to fruition attainment and the attainment of cessation. The remainder is clear in itself, since the method has been stated in the respective places.

Thus the elder roared a lion's roar in the presence of the Teacher. Having heard that, the monks were devoted.

The commentary on the verses of the Elder Bhaddiya, son of Kāḷigodhā, is concluded.

8. Commentary on the Verses of the Elder Aṅgulimāla

866-891. "While going you say" and so on is the verse of the Venerable Elder Aṅgulimāla. What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, was reborn in Sāvattthī as the son of a brahmin named Bhaggava, the chaplain of the king of Kosala. On the day of his birth, weapons blazed forth throughout the entire city, and the king's ceremonial weapon placed on the sleeping couch blazed forth. Having seen that, the king, frightened and agitated, could not obtain sleep. The chaplain, at that time, looking up at the conjunction of the planets, made the conclusion "He is born under the thief's constellation." He, when the night became light, having gone to the presence of the king, asked about sleeping happily. The king said: "How could there be comfortable sleep, teacher? During the night my ceremonial weapon blazed forth. What indeed will be the result of that?" "Do not fear, great king, a boy has been born in my house. By his power, weapons blazed forth throughout the entire city too." "What will happen, teacher?" "The boy will become a thief." "Will he be a thief who acts alone, or a chief of a group?" "One who acts alone, Sire." "Shall we kill him?" "If he acts alone, look after him for now," he said. Those giving him a name, since being born he was born vexing the king's mind, therefore having made it "Hiṃsaka," afterwards, as if calling what was seen unseen, they called him "Ahiṃsaka."

He, having come of age, by the power of former action, bore the strength of seven elephants. This was his former action - Having been reborn as a farmer in a world devoid of a Buddha, having seen a certain Individually Enlightened One, drenched by rain-water, with a wet robe, afflicted by cold, who had approached his own field, with pleasure arisen thinking "A field of merit has presented itself to me," having made a fire, he gave it. He, by the power of that action, having been accomplished in strength, speed, and power in whatever place he was reborn, in this last individual existence bore the strength of seven elephants. He, having gone to Takkaṣilā, having become a resident pupil in the presence of a world-renowned teacher, while learning the craft, carefully looked after the teacher brahmin and his wife. On account of that, that brahmin woman showed him kindness with food and so on available in the house. Not enduring that, the other young men created a rift with the teacher. The brahmin, not believing their words on two or three occasions, afterwards having believed, having thought "The young man is of great power; it is not possible for anyone to have him killed; I shall kill him by a stratagem," said to the young man who, having completed his craft, was asking permission to go to his own city - "Dear Ahiṃsaka, a pupil who has completed his craft should give a weighty offering to the teacher; give that to me." "Very well, teacher, what shall I give?" "Bring me a thousand right-hand fingers of human beings." It is said that this was the brahmin's intention - While many were being killed, certainly one of them would kill him. Having heard that, Ahiṃsaka, putting forward his long-practised mercilessness, armed with five weapons, having entered the Jālina forest in the realm of the king of Kosala, dwelling among the

mountains near the highway, standing on the mountain peak, having looked at people going along the road, having gone swiftly, having taken the fingers, he hung them on the tree-tops. Vultures and crows ate them; those placed on the ground went to a state of rottenness. Thus, as the count was not being fulfilled, having tied the fingers obtained again and again with a thread, having made a garland, he hung it on his shoulder like one heaped up with sacrificial offerings. From that time onwards, his designation was indeed "Aṅgulimāla."

Thus, while he was killing people, the road became untrodden. He, not finding people on the road, having gone to the precincts of the village, having hidden, having killed people who came and went, having taken their fingers, goes on. Having known that, people departed from the village; villages became empty, likewise market towns and countryside. Thus that region was depopulated by him. And Aṅgulimāla's collection of a thousand fingers was short by one. Then people reported that danger from the thief to the king of Kosala. The king right early had a drum beaten in the city: "Let us quickly seize the thief Aṅgulimāla; let the army come!" Having heard that, Aṅgulimāla's mother, a brahmin woman named Mantāṇī, said to his father - "Your son, it is said, having become a thief, is doing this and that; having convinced him saying 'Do not do such a thing,' bring him back; otherwise the king would have him killed." The brahmin said: "I have no need of such sons; let the king do whatever he will." Then the brahmin woman, through affection for her son, having taken provisions, set out on the road thinking "Having convinced my son, I shall bring him back."

The Blessed One thought: "This one goes thinking 'I shall bring back Aṅgulimāla'; if she goes, Aṅgulimāla, thinking 'I shall complete the thousand fingers,' will kill even his mother. And he is a being in his last existence; if I do not go, it would be a great loss." Having known this, after the meal, having returned from his alms round, having taken the bowl and robes by himself, setting out on foot on the thirty-yojana road with reference to Aṅgulimāla, even though being restrained on the way by cowherds and others, he approached the Jālīni forest. And at that moment his mother was seen by him; he, having seen his mother from afar, having raised his sword, ran up thinking "Having killed even my mother, today I shall complete the deficient finger." Between those two the Blessed One showed himself. Aṅgulimāla, having seen the Blessed One, thought: "What is the use of my having killed my mother and taken a finger? Let my mother live; what if I were to deprive this ascetic of life and take a finger?" With drawn sword he followed closely behind the Blessed One. Then the Blessed One performed such a feat of supernormal power that Aṅgulimāla, even running with all his strength, was not able to catch up with him who was going at his normal pace. He, with diminished speed, breathing heavily, releasing sweat from his armpits, unable even to lift a foot, standing like a stump, said to the Blessed One: "Stop, stop, ascetic!" The Blessed One, while still going, said: "I have stopped, Aṅgulimāla, you too stop." He thought: "These ascetics, disciples of the Sakyan, are speakers of truth; this ascetic, while still going, said 'I have stopped, Aṅgulimāla, you too stop,' and I have stopped; what indeed is his intention? Having asked him, I shall know" - and addressed the Blessed One in verse -

866. "While going you say, ascetic, 'I have stopped,' and you tell me that I, who have stopped, have not stopped;

I ask you, ascetic, about this matter, 'How have you stopped while I have not stopped?'"

Therein, "ascetic" - he addresses the Blessed One. "Mamaṃ" means me. "Katham" means in what manner. For the meaning here is this: Ascetic, you, while still going, say "I have stopped." And me, who have indeed stopped, you tell, you say "not stopped." There must be a reason here; therefore I ask you, the ascetic, about this matter. In what manner have you stopped, and I have not stopped? When this was said, the Blessed One -

867. "I have stopped, Aṅgulimāla, always, having laid aside the rod towards all beings;
But you are unrestrained towards living beings, therefore I have stopped while you have not stopped."

He addressed him in verse.

Therein, "I have stopped, Aṅgulimāla, always, having laid aside the rod towards all beings" means: Aṅgulimāla, I always, at all times, at the beginning, middle, and end, having laid aside the rod towards all beings of the various kinds of the trembling and the firm, am one with rod laid down, with knife laid down, conscientious, compassionate; because of not acting otherwise than that, I have stopped in just such a manner. "But you are unrestrained towards living beings" means you, however, are devoid of restraint towards beings, cruel, with bloody hands, devoted to striking and killing, without compassion; therefore, unrestrained, you have not stopped by way of abstinence. For that very reason, even though wandering about in those various destinations, you, even though now standing in bodily posture, have not stopped; but I have stopped in the way above explained. Then Aṅgulimāla, because he had previously heard the reputation of the Blessed One which, like oil on the surface of water, had pervaded and remained throughout the entire world, permeated by qualities conforming with the truth, and because of the success of conditions and the maturity of his knowledge, with joy and pleasure arisen thinking "This is that Blessed One," having thought "This is a great lion's roar, a great thundering; this will not be of another; methinks this thundering is of the ascetic Gotama; I have surely been seen by the great sage, the Perfectly Enlightened One; the Blessed One has come here for the purpose of taking me in hand" -

868. "At long last indeed the great sage, honoured by me, the ascetic has approached the great forest;
I shall abandon a thousand evils, having heard your verse connected with the Teaching."

spoke this verse.

Therein, "at long last indeed" means after a long time, indeed. "Me" means for the purpose of helping me. "Honoured" means venerated by the world with its gods with great veneration. "Great sage" means one who seeks, searches for great virtues such as the aggregate of morality and so on. "The ascetic has approached the great forest" means the Blessed One, in whom all evil is calmed, proceeded to this great forest. "I shall abandon a thousand evils, having heard your verse connected with the

Teaching" means I have heard your verse connected with the Teaching, connected with the Dhamma. Having heard that, I, having thought "I shall abandon the thousand evils accumulated and practised even over a very long time, even over a long period," shall now surely relinquish them - this is the meaning. But having spoken thus, to show how he proceeded and how he was helped by the Blessed One -

869. "Thus having spoken, the thief threw his sword and weapons into a pit, a precipice, a chasm;
The thief paid homage at the feet of the Fortunate One, and right there requested the going forth from the Buddha.

870. And the Buddha, the compassionate great sage, who is the Teacher of the world with its gods;
Then said 'Come, monk,' that itself was his state of monkhood."

The compilers of the recitation placed these two verses.

Therein, "thus" means thus, having spoken thus, immediately after. "Thief" means Aṅgulimāla. "Sword" means a sword. "Weapons" means the remaining weapons. "Pit" means a place with banks cut on all sides. "Precipice" means a place with a bank cut on one side. "Chasm" means a split opening in the ground. But here, by all three terms, he speaks of just such a mountain gorge where what has fallen cannot be retrieved by another. "Threw" means he did after, he threw and cast away all five kinds of his own weapons one after another; having cast them away, having fallen at the Blessed One's feet with his head, he said "Give me the going forth, venerable sir." Therefore it was said "The thief paid homage at the feet of the Fortunate One, and right there requested the going forth from the Buddha." Thus, when the going forth was requested by him, the Teacher, looking at his former action, having seen the success of conditions for the come-monk status, having stretched out his right hand - He said: "Come, monk, well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." And that itself was his going forth and full ordination. Therefore he said "Then said 'Come, monk,' that itself was his state of monkhood."

Thus the elder, having obtained the going forth and full ordination by the "Come, monk" form in the presence of the Teacher, doing the work of insight, having attained arahantship, experiencing the bliss of liberation, filled with joy and happiness, by way of an inspired utterance -

871. "Whoever having been negligent before, afterwards is not negligent;
He illuminates this world, like the moon released from a cloud.

872. "Whoever's evil deed done is covered over by the wholesome;
He illuminates this world, like the moon released from a cloud.

873. "Whoever indeed, a young monk, engages in the Buddha's teaching;
He illuminates this world, like the moon released from a cloud." He spoke a triad of verses.

Its meaning is - Whatever person, whether a householder or one gone forth, through association with a good friend, having formerly been negligent through association

with an evil friend or through the absence of one's own reflection, having fallen into negligence regarding right practice, afterwards, through association with a good friend, wisely emerging, is not negligent, proceeds rightly, devoting himself to serenity and insight meditation, attains the three true knowledges and the six direct knowledges - he, like the moon released from clouds and so on, illuminates the world of space; by the true knowledges and direct knowledges attained by himself, he illuminates this world of aggregates and so on.

For whatever person, the evil deed done and accumulated is covered over and blocked by the supramundane wholesome that brings about the elimination of action, through the closing of the door to the arising of results, because of having brought about the state of being unworthy of producing results. The remainder is according to the method already stated.

"Young" means of tender age; by that he shows his having a body capable of exertion. For he is able to overcome the arisen danger of wind and heat and to make exertion. "Engages in the Buddha's teaching" means he is properly engaged in the threefold training, he accomplishes it carefully - this is the meaning.

Thus, filled with joy and happiness, dwelling in the bliss of liberation, whenever he enters the city for almsfood, then a clod of earth thrown by someone falls on the elder's body, a stick thrown by someone also falls on his very body. He, with his bowl broken, having entered the monastery, goes to the Teacher's presence. The Teacher exhorts him: "Endure it, brahmin, endure it, brahmin. That action, brahmin, by the result of which you would have been tormented in hell for many thousands of years, the result of that action, brahmin, you are experiencing in this very life." Then the elder, having established a mind of friendliness without limitation towards all beings -

874. "Let my enemies hear the talk on the Teaching, let my enemies engage in the Buddha's teaching;

Let my enemies associate with those people, who, being peaceful, cause others to accept the Teaching.

875. "Let my enemies, of those who speak of patience, who praise non-opposition; Hear the Teaching in due time, and act in accordance with it.

876. "For surely he would not harm me, nor anyone else whatsoever; Having attained the supreme peace, he would protect the timid and the firm.

877. "Irrigators lead water, fletchers tame the arrow; Carpenters tame wood, the wise tame themselves.

878. "Some tame with a stick, with goads and with whips; Without stick, without sword, I have been tamed by such a one.

879. "'Harmless' is my name, who was formerly harmful; Today I am true to my name, I do not harm anyone whatsoever.

880. "I was formerly a thief, renowned as Aṅgulimāla; Floating along in the great flood, I came for refuge to the Buddha.

881. "I was formerly one with bloody hands, renowned as Aṅgulimāla;
See my going for refuge, the conduit to existence has been uprooted.
882. "Having done such action, leading to many bad destinations;
Touched by the result of action, I eat food free of debt.
883. "Foolish, imprudent people engage in negligence;
But the wise one guards diligence as the foremost wealth.
884. "Do not engage in negligence, do not be intimate with delight in sensual
pleasures;
For the diligent one, meditating, attains the highest happiness.
885. "Welcome it was, not unwelcome, this was not ill-counselled by me;
Among the well-analysed teachings, I have approached that which is foremost.
886. "Welcome it was, not unwelcome, this was not ill-counselled by me;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.
887. "In the forest or at the root of a tree, or in mountains, in caves;
There and there I stood, with an agitated mind then.
888. "Happily I lie down, happily I stand, happily I lead my life;
Beyond Māra's reach, oh, compassionated by the Teacher.
889. "Formerly I was of brahmin birth, noble on both sides;
Today I am a son of the Fortunate One, the King of the Dhamma, the Teacher.
890. "Free from craving, without grasping, with guarded doors, well-restrained;
Having killed the root of misery, the elimination of mental corruptions has
been attained by me.
891. "The Teacher has been attended upon by me, the Buddha's teaching has been
fulfilled;
The heavy burden has been laid down, the conduit to existence has been
uprooted." He spoke these verses.

Therein, "my enemies too" means my enemies too, foes and opponents, who blame me thus: "Just as we, afflicted by the suffering of separation from relatives on account of Aṅgulimāla, experience suffering, so may Aṅgulimāla too experience suffering." "Let them hear my talk on the Teaching" means let them hear the talk connected with the Teaching of the four truths, heard by me in the Teacher's presence. "Let them engage" means having heard, let them proceed for that purpose. "Let them associate with those people" means let them associate with, let them attend upon such good persons, good friends. "Who, being peaceful, cause others to accept the Teaching" means those good persons who cause others to accept, who instigate, who make others grasp wholesome teachings, super-human achievements, and the produced supramundane teachings.

"Of those who advocate patience" means of those who speak of endurance and patience itself; "who praise non-opposition" means for that very reason, of those who are habitually given to praising friendliness alone, which is non-opposition towards anyone. "Let them hear the Teaching in due time" means let them hear the Teaching in the presence of those at the proper and appropriate time. "And let them act in accordance with it" means and having properly learnt that Teaching as it was heard, let them follow it, let them proceed in accordance with the Teaching. This is the meaning.

"For surely he would not harm me" means that enemy, that opponent of mine, would surely, definitively, not harm me, would not oppress me. "Nor anyone else whatsoever" means not only me, but he would not harm any other being whatsoever. "Having attained the supreme peace" means he would attain the supreme, highest peace, Nibbāna; and having attained it, "he would protect the timid and the firm" means he would protect all beings with the highest protection, he would look after them as a pupil, like a son. This is the meaning.

Thus the elder, freeing others from evil with these verses, having performed what is called a protective act, and making known his own practice, spoke the verse "Water indeed." Therein, those who, having dug up dry ground on the earth, having filled the low-lying place, or having made a watercourse, or having set up a wooden trough, lead water to whatever place they wish - these are irrigators, water-carriers. "Arrow" means a shaft. This is what is meant - Irrigators lead water according to their own preference; fletchers too, having heated and removing the crookedness, tame the arrow, the shaft, making it straight; carpenters too, planing wood for the purpose of rims and so on, tame it, making it straight or curved according to their own preference. Thus, having taken just this much as their object, the wise, those endowed with wisdom, producing the noble path, tame themselves; but those who have attained arahantship are called completely tamed.

Now, making known the manner in which he was tamed by the Teacher, the guide of men to be tamed, and his gratitude, he spoke five verses beginning with "Some tame with a stick." Therein, "some tame with a stick" means kings, viceroys, chief ministers and so on tame enemies and so on with a stick and with an army consisting of elephants, horses and so on; and cowherds and so on tame cattle and so on with a stick, with a staff. Elephant trainers tame elephants with goads, and horse trainers tame horses with whips. "Without stick, without sword, I have been tamed by such a one" means but I have been tamed, trained, brought to the state of being free from agitation by the Perfectly Enlightened One who has attained the state of such-likeness towards the desirable and so on, without a stick, without a sword, through the state of having laid down the stick and having laid down the sword.

"'Harmless' is my name, who was formerly harmful" means before the meeting with the Teacher, when I was harmful, "Harmless" was merely a name for me. "Today I" means but now I am one of true name, of unerring name as "Harmless." Therefore "I do not harm him" means I do not harm, I do not afflict any being whatsoever; "naṃ" is merely a particle.

"Renowned" means known by such descriptions as "one who kills living beings, cruel, bloody-handed" and so on. "By the great flood" means by the great flood beginning with the flood of sensuality; I went for refuge, I approached the Buddha as refuge, the refuge reckoned as the Buddha, who is the one who cuts off that flood.

"Bloody-handed" means one whose hands are smeared with the blood, the gore of others through the killing of living beings. "See my going for refuge" means he addresses himself alone, saying "see my going for refuge which is of great fruit."

"Such action" means cruel evil action of such a kind, the slaughter of many hundreds of men. "Touched by the result of action" means touched by the result of evil action done before, one whose action has been altogether abandoned, experiencing only the result. Or alternatively, "touched by the result of action" means touched by the supramundane path which is the fruit of the wholesome action that constitutes a decisive support, or touched by the bliss of liberation which is the fruit of the supramundane action itself. Because of the altogether elimination of mental defilements, "free of debt I eat food"; by the term "food" he refers to all four requisites.

Now, by way of censuring his own former dwelling in negligence and praising the subsequent practice of diligence, and generating enthusiasm in others for that, he spoke the verse beginning with "The foolish engage in negligence." Therein, "foolish" means possessed of folly, not knowing the welfare of this world and the world beyond. "Imprudent" means without wisdom; they, not seeing the danger in negligence, engage in negligence, carry it on, spend their time in negligence only. "The wise one" means the wise person, however, endowed with wisdom nourished by the Teaching, guards diligence as one would guard the foremost, highest wealth of the seven treasures handed down through the family lineage. For just as those who, seeing the benefit in wealth thus: "In dependence on the highest wealth we shall attain the achievement of possessions, we shall support our children and wife, we shall clear the path to a fortunate world," guard their wealth; so too the wise person, seeing the benefit in diligence thus: "In dependence on diligence I shall obtain the first meditative absorption and so on, I shall attain the paths and fruits, I shall accomplish the three true knowledges and the six direct knowledges," guards diligence as the foremost wealth. This is the meaning.

"Do not be negligent" means do not engage in negligence, do not spend your time in negligence. "Intimacy with delight in sensual pleasures" means do not engage in, do not find, do not obtain the intimacy of craving, which is reckoned as delight in sensual pleasures as objects and sensual pleasures as defilements. "For the diligent one" means indeed the diligent person, through the establishment of mindfulness, meditating, devoted to meditation, attains the supreme, highest happiness of Nibbāna.

"Welcome, not departed" means that which was my coming, my arrival at the Teacher's presence at that time, or the Teacher's coming to that great forest, that is welcome, a welcome coming, not departed; in meaning it is not gone away, not disappeared. "This was not ill-counselled by me" means that which was counselled by me at that time as "I shall go forth in the Teacher's presence," this too is not ill-counselled by me, but well-counselled indeed. Why? "Among the well-analysed

teachings" means among the teachings analysed according to their mode by way of the blameworthy, the blameless and so on, that which is foremost, highest, excellent - Nibbāna. "I have approached that" means I approach that very thing. This is the meaning.

Showing both the state of pleasant abiding thus: "Then, during the time of being a worldling, through the failure of practice and intention, I dwelt in suffering in the forest and so on; now, through the accomplishment of practice and intention, I dwell happily there," and the state of being a brahmin in the ultimate sense thus: "Formerly a brahmin merely by birth, now a brahmin through being a legitimate son of the Teacher," he said beginning with "in the forest." Therein, "I lie down happily" means even when lying down, I lie down happily, with happiness, without suffering, free from mental suffering due to the absence of mental terror and so on. "I stand" means I stand. "Beyond Māra's reach" means beyond the resort of the Māra of mental defilements and so on. "Oh, compassionated by the Teacher" means oh, compassionated by the Teacher.

"Of brahmin birth" means belonging to the brahmin caste. "Noble on both sides" means risen on both sides, from the mother's side and from the father's side, of pure descent. The remainder is by the same method as stated in the respective places.

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

9. Commentary on the Verses of the Elder Anuruddha

892-919. The verses beginning with "Having abandoned mother and father" are those of the Venerable Elder Anuruddha. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Padumuttara, was reborn as a householder accomplished in wealth. One day, having gone to the monastery, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those with the divine eye, himself too having aspired to that position of rank, having carried on a great giving for seven days to the Blessed One with a retinue of a hundred thousand monks, on the seventh day, having given the finest garments to the Blessed One and the community of monks, he made an aspiration. The Teacher too, having seen that it would succeed for him without obstacle, declared: "In the future he will be the foremost among those with the divine eye in the Dispensation of a Perfectly Enlightened One named Gotama." He too, performing meritorious deeds there, when the Teacher had attained final Nibbāna, at the completed golden shrine seven yojanas high, with many thousands of lamp-trees and lamp-bowls, made a lofty offering of lamps, thinking "May this be a decisive support condition for the knowledge of the divine eye."

Thus, having performed meritorious deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, having been reborn in a householder's home in Bārāṇasī, having attained discretion, when the Teacher had attained final Nibbāna, at the completed golden stupa one yojana high, having had many bronze bowls made, having filled them with the cream of ghee, having placed a lump of molasses in the middle of each, having had them

encircle the shrine with rim touching rim, having himself had one large bronze bowl made, having filled it with the cream of ghee, having had a thousand wicks lit, having placed it on his head, he went round about the shrine the whole night.

Thus, having done wholesome deeds for as long as life lasted in that individual existence too, having passed away from there, having been reborn in the heavenly world, having remained there as long as life lasted, having passed away from there, when a Buddha had not arisen, he was reborn in a poor family in Bārāṇasī itself. His name was Annabhāra. He lived doing work in the house of a millionaire named Sumana. One day, having seen an Individually Enlightened One named Upariṭṭha, who had emerged from the attainment of cessation, having come through the sky from Mount Gandhamādana, having descended at the gate of the city of Bārāṇasī, having put on his robe, entering the city for almsfood, with a gladdened mind, having taken his bowl, having put into the bowl one share of food that had been set aside for his own use, he began wishing to give it to the Individually Enlightened One. His wife too put her own share of food into that very same bowl. He, having taken that, placed it in the hands of the Individually Enlightened One. The Individually Enlightened One, having accepted that and having given thanksgiving, departed. Having seen that, at night, a deity dwelling in the umbrella of the millionaire Sumana gave thanks in a loud voice: "Oh, the gift! The supreme gift, well established in Upariṭṭha!" Having heard that, the millionaire Sumana, having thought "Thus appreciated by the deity, this itself is the highest gift," requested a share of the merit therein. But Annabhāra gave him the share of merit. Thereupon, the millionaire Sumana, with a gladdened mind, having given him a thousand, said: "From now on there is no task of doing work with your own hands for you; having built a suitable house, dwell there permanently."

Since the almsfood given to an Individually Enlightened One who has emerged from cessation has a more lofty result on that very day, therefore on that day the millionaire Sumana, while going to the presence of the king, took him along. But the king looked at him with regard. The millionaire, having said "Great king, this one is indeed worthy of being looked at," then told of the meritorious deed done by him and the fact that he himself too had given him a thousand. Having heard that, the king, being pleased, having given a thousand, commanded a site for a house for him, saying "Build a house at such and such a place and dwell there." As he was having that site cleared, great treasure-pots arose. Having seen them, he reported it to the king. The king, having had all the wealth extracted and having seen it heaped up, asked: "So much wealth - in whose house in this city is there this much?" "In no one's, Sire." "If so, let this Annabhāra be known as the Mahādhana Millionaire in this city" - and on that very day he raised the umbrella of a millionaire over him.

He, from then on, having performed wholesome action for as long as life lasted, having passed away from there, having wandered in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in the house of the Sakyan Sukkodana in the city of Kapilavatthu. His name was Anuruddha. He was the younger brother of Mahānāma the Sakyan, a son of the Teacher's younger uncle, supremely delicate, of great merit, surrounded by adorned dancing women in three mansions suitable for the three seasons, experiencing success like a god, together with Prince Bhaddiya and others - Sakyan princes who had been encouraged by King Sukkodana and sent for the purpose of the Teacher's retinue - having approached

the Teacher dwelling in the Anupiya mango grove, having gone forth in the presence of the Teacher, having produced the divine eye during the rainy season itself, then having taken a meditation subject in the presence of the General of the Teaching, having gone to the Pācīnavam̐sa park in the Cetiya country, practising the ascetic duty, having reflected on the seven thoughts of a great man, he was unable to know the eighth. The Teacher, having known that circumstance of his, having spoken the eighth thought of a great man, teaches the great noble lineage practice adorned with contentment with the four requisites and delight in meditation. He, in accordance with the teaching, having developed insight, realised arahantship accompanied by the direct knowledges and analytical knowledges. Therefore it was said in the Apadāna -

"I saw the Blessed One, the wise one, the elder of the world, the lord of men;
Dwelling withdrawn, the leader of the world.

"Having approached the Perfectly Enlightened One, the wise one, the leader of the world;
Having raised my joined palms, I requested the foremost Buddha.

"Have compassion, O great hero, eldest of the world, bull among men;
I shall show you a lamp, as you meditate at the root of a tree.

"That wise one consented, the self-become, the best of speakers;
Having pierced through the trees, I then prepared the machine.

"I gave a thousand-wicked lamp to the Buddha, the kinsman of the world;
Having blazed for seven days, the lamps were extinguished for me.

"By that confidence of mind, and by volition and aspirations;
Having abandoned the human body, I was reborn in a mansion.

"For one reborn in divinity, a divine mansion was well-fashioned;
It blazes all around, this is the fruit of giving a lamp.

"All around for a hundred yojanas, I shone then;
I outshine all the gods, this is the fruit of giving a lamp.

"For thirty cosmic cycles as lord of the gods, I exercised divine kingship;
No one looks down upon me, this is the fruit of giving a lamp.

"Twenty-eight times I was a universal monarch;
By day and by night I see all around for a yojana then.

"With knowledge I see the thousandfold world, in the Teacher's Dispensation;
Having attained the divine eye, this is the fruit of giving a lamp.

"The Perfectly Enlightened One named Sumedha, thirty thousand cosmic cycles ago;
To him a lamp was given by me, with a clear mind.

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

Then the Teacher, at a later time, seated in the midst of the noble company at the great monastery of Jetavana, established him in the foremost position among those possessing the divine eye: "This is the foremost, monks, of my disciples who are monks possessing the divine eye, that is to say, Anuruddha."

He, dwelling experiencing the bliss of liberation, one day, having reviewed his own practice, filled with joy and happiness, by way of an inspired utterance spoke the verses beginning with "Having abandoned mother and father." Some, however, say: "The first four verses were spoken by the compilers of the recitation, making known the elder's going forth and attainment of arahantship. Those after that were spoken by the Blessed One whose mind was pleased by the elder's practice of the noble lineage. The rest were all spoken by the elder himself for this and that reason." Thus, in every way, whether these verses were spoken by the elder, or spoken with reference to the elder, they should be understood as the elder's verses. That is:

892. "Having abandoned mother and father, sister and kinsmen and brothers;
Having given up the five types of sensual pleasure, Anuruddha meditates.
893. "Endowed with dancing and singing, to be awakened by the sound of cymbals;
By that I did not attain purity, delighting in Māra's domain.
894. "But having transcended this, delighted in the Buddha's Dispensation;
Having transcended all floods, Anuruddha meditates.
895. "Forms, sounds, flavours, odours, tangible objects and delightful things;
Having transcended these, Anuruddha meditates.
896. "Having gone beyond his alms round, alone, without a companion, the sage;
He seeks rag-robles, Anuruddha, without mental corruptions.
897. "He selected, he took, he washed, he dyed, he wore, the sage;
Rag-robles, the wise one, Anuruddha, without mental corruptions.
898. "Whoever is greedy and discontented, in company and agitated;
For him these mental states are evil, subject to defilement.
899. "And he is mindful, of few wishes, content, without vexation;
Devoted to solitude, delighted, constantly putting forth strenuous energy.
900. "For him these mental states are wholesome, belonging to enlightenment;
And he is without mental corruptions, thus was said by the great sage.
901. "Having understood my thought, the Teacher, unsurpassed in the world,
With a mind-made body, approached by supernormal power.
902. "When there was thought for me, he taught beyond that;
The Buddha, delighting in the absence of obsession, taught the absence of obsession.
903. "Having understood his Teaching, I dwelt delighted in the Dispensation;

The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

904. "Fifty-five years, since I have been one who remains sitting;
Twenty-five years, since torpor was uprooted.
905. "There was no in-breath and out-breath, for such a one whose mind was stable;
Without longing, referring to peace, the one with vision has attained final Nibbāna.
906. "With a mind that was not withdrawn, he endured the feeling;
Like the extinguishing of a lamp, there was deliverance of the mind.
907. "These are now the last, the sage's states with contact as the fifth;
No other mental states will arise, when the Perfectly Enlightened One has attained final Nibbāna.
908. "There is now no further residence in the company of gods, Jālinī;
The cycle of birth and wandering is eliminated, there is now no more rebirth."
909. "Whose world with its Brahma realm is known in a thousand ways in a moment;
A master in the power of supernormal abilities and in passing away and rebirth, that monk sees the deities at the proper time.
910. "Formerly I was Annabhāra, poor, a fodder-carrier;
I served the ascetic Upariṭṭha, the famous one.
911. "I was born in the Sakyan clan, they knew me as Anuruddha;
Endowed with dancing and singing, to be awakened by the sound of cymbals.
912. "Then I saw the Perfectly Enlightened One, the Teacher, fearless from any quarter;
Having gladdened my mind in him, I went forth into homelessness.
913. "I know past lives, where I dwelt before;
Among the Tāvātimsa gods, I stood, born as Sakka.
914. "Seven times as lord of men, I exercised kingship;
Ruler of the four quarters, victorious, lord of the rose-apple grove;
Without rod, without sword, by righteousness I instructed.
915. "Seven from here, seven from there, fourteen wanderings in the round of rebirths;
I directly knew my former abode, while standing in the heavenly world then.
916. "When the fivefold concentration is peaceful, developed to unification,
Attained through the cessation of defilements, my divine eye became pure.

917. "I know the death and rebirth, the coming and going of beings;
The state here and the state elsewhere, established in the fivefold meditative absorption.
918. "The Teacher has been attended upon by me, etc. the conduit to existence has been uprooted.
919. "In the Vajjis' Veļuva village, I, at the extinction of life;
From below, at the bamboo thicket, I shall attain nibbāna, without mental corruptions."

Therein, "having abandoned" means having given up. "Mother and father" means mother and father. For this is the intention here: just as some others, overpowered by loss of relatives or by loss of wealth, go forth, and having gone forth, dwell engaged in other tasks, we are not thus. But we, having abandoned a great circle of relatives and a great mass of wealth, indifferent to sensual pleasures, have gone forth. "He meditates" means meditation on a single object and meditation on the three characteristics - he dwells devoted to both twofold meditative absorption.

"Endowed with dancing and singing" means possessed of dancing and singing, seeing dances and hearing songs; this is the meaning. Some also read "sammato"; the meaning is venerated with dancing and singing. "To be awakened by the sound of cymbals" means to be awakened at the time towards the break of dawn by the sounds of cymbals. "I did not attain purity by that" means by that enjoyment of sensual pleasures I did not attain purification from the round of rebirths. "Delighting in Māra's domain" means delighting in the types of sensual pleasure that are the domain of the Māra of mental defilements. The meaning is without having been one who held the view that "purification from the round of rebirths comes about through the enjoyment of the types of sensual pleasure that are the domain of the Māra of mental defilements." Therefore he said "but having transcended this" and so on. Therein, "this" means this fivefold types of sensual pleasure. "Having transcended" means having passed over; the meaning is having discarded them without attachment. "All the floods" means all the floods beginning with the flood of sensuality.

In order to show the five types of sensual pleasure in their own form, "forms, sounds" and so on was stated. Therein, "delightful" means they delight the mind in the sense of being desirable, thus they are delightful; what is meant is "agreeable." As it was said: "Which are the five? Agreeable forms, agreeable sounds" and so on.

"Having gone beyond almsfood" means having gone beyond the collecting of almsfood; the meaning is returning from the collecting of almsfood. "Alone" means solitary, without an attendant monk. "Without a companion" means free from craving. For craving is called a person's companion. As it was said: "A person with craving as companion." "Seeks" means searches for.

"Selected" means while seeking, he selected here and there in places where rag-robes arise, such as rubbish heaps and so on. "Took" means having selected, he took them without feeling disgust even though smeared with impurities. "Washed" means he rinsed them. "Dyed" means having washed and taken them, having sewn them, he

dyed them with an allowable dye. "Wore" means having dyed them, having applied the mark of allowability, he wore them, both putting them on as a lower garment and wearing them as an upper robe.

Now, explaining the exhortation given by the Teacher at the Eastern Bamboo Grove and his own attainment of the summit of that, he spoke the verse beginning with "whoever is greedy and discontented." Therein, "greedy" means endowed with great desire for requisites; the meaning is desiring increasingly excellent and many requisites. "Discontented" means not content; devoid of contentment such as contentment with whatever is obtained and so on. "In company" means in company with householders and those gone forth through not becoming association. "Agitated" means unsettled. "Of that one" means of the person described by "greedy" and so on. "Qualities" means such things as great desire, discontent, being in company, and distraction. They are evil in the sense of being inferior. "Subject to defilement" means they are qualities subject to defilement because they cause the state of impurity of that consciousness.

"And he is mindful, of few wishes" means but when this person, serving, associating with, and attending upon good friends, hearing the Good Teaching, attending wisely, and being mindful, having abandoned great desire, is of few wishes. Having abandoned discontent, he is content; having abandoned distraction which causes vexation to the mind, he is without vexation, undistracted, concentrated; having abandoned the desire to be in a crowd, he delights in solitude; delighted, glad, with a gladdened mind through delight in seclusion, through disenchantment, through joy in the Teaching; putting forth strenuous energy through the abandoning of idleness in every respect.

For one thus endowed with qualities such as fewness of wishes and so on, these qualities conducive to enlightenment, included in the path, of thirty-seven divisions beginning with the establishments of mindfulness, included in the threefold classification of insight, wholesome in the meaning of being born of proficiency, come to be. He, endowed with those, through the exhaustion of mental corruptions in every respect, from the moment of the highest path onwards, is also without mental corruptions. Thus was said by the great sage, the Perfectly Enlightened One, by way of bringing the thoughts of a great man to their summit in the Eastern Bamboo Grove - this is the intention.

"Having understood my thought" means having known my thought, which had been begun by way of the thoughts of a great man beginning with "This Teaching, monks, is for one of few wishes, this Teaching is not for one who is greedy," and which remained unable to bring them to their summit. "With a mind-made body" means as if mind-made, with one transformed to be similar to one created by the mind - this is the meaning. "By supernormal power" means by the supernormal power of determination occurring thus: "Let this body be like this mind."

"When there was thought for me" means at whatever time there was for me the reflection "What kind indeed is the eighth thought of a great man?" Then, having understood my thought, he approached by supernormal power - this is the explanation. "He taught beyond that" means fulfilling this eighth thought of a great man - "This Teaching, monks, is for one who delights in the absence of obsession,

who takes pleasure in the absence of obsession, this Teaching is not for one who delights in obsession, who takes pleasure in obsession" - he taught further above. But describing that taught Teaching, he said "The Buddha, delighting in the absence of obsession, taught the absence of obsession." Obsessions are the mental defilements beginning with lust; because of their appeasement, and because of their absence, the supramundane states are called without obsession. The Perfectly Enlightened One, delighted and devoted to that which is without obsession, expounded such a Teaching so that I might attain it; the meaning is he made known a progressive proclamation of the Teaching of the four truths, discovered by himself.

"Having understood his Teaching" means having known the Teaching through that teaching of the Teacher, proceeding in accordance with the advice, I dwelt delighted and devoted to the Dispensation included in the threefold training - this is the meaning.

Having shown his meeting with the Teacher and the purpose accomplished by that, now showing his putting forth of strenuous energy from the time of going forth, the relinquishment of the pleasure of lying down and the pleasure of reclining through disregard for the body, and his putting forth of strenuous energy from the time of little torpor, he spoke the verse "Fifty-five years." Therein, "since I have been one who remains sitting" means from the time onwards when, having seen such qualities as "suitability for exertion, the conduct of a good person devoted to the meditation subject, the practice of detachment" and so on, I became one who remains sitting - those fifty-five years. "Since torpor was uprooted" means from the time onwards when sleep was given up by me - those twenty-five years. They say: "Of the elder's fifty-five years of remaining sitting, being mindful, from the beginning for twenty-five years there was no sleep; thereafter, due to bodily fatigue, in the last watch there was sleep."

The three verses beginning with "There was no in-breath and out-breath" were spoken when, asked by the monks at the time of the Teacher's final Nibbāna "Has the Blessed One attained final Nibbāna?" he declared the state of final Nibbāna. Therein, "There was no in-breath and out-breath, for such a one whose mind was stable" means having attained all the attainments in forward and reverse order, of many kinds and modes, and having emerged, last of all, for the Buddha, the Blessed One, such a one whose mind was stable in the fourth meditative absorption, there was no in-breath and out-breath, there were none - this is the meaning. By this, because for one who has attained the fourth meditative absorption, bodily activities cease. And bodily activities are called in-breath and out-breath; therefore it shows that from the moment of the fourth meditative absorption onwards, there were no in-breath and out-breath. Without longing due to the absence of longing, which is a term for craving; or without longing because of being established in concentration. "Referring to peace" means referring to, dependent on, with reference to Nibbāna without residue of clinging. "The one with vision" means one with vision through five eyes. "Attained final Nibbāna" means he attained final Nibbāna. For the meaning here is this: Having attained the fruition attainment of the fourth meditative absorption with Nibbāna as object, immediately after that he attained final Nibbāna through the Nibbāna element without residue of clinging.

"With a mind that was not withdrawn" means with a mind that was not sluggish, not

shrunk, but well expanded. "He endured the feeling" means being mindful and fully aware, he endured the feeling bordering on death; he did not become one who followed feeling and roll about here and there. "Like the extinguishing of a lamp, there was deliverance of the mind" means just as a lamp, a light, burning dependent on oil and dependent on a wick, is extinguished upon their exhaustion. And once extinguished, it does not go anywhere and remain; on the contrary, it disappears, it simply goes out of sight. Thus it shows that the continuity of aggregates, occurring in dependence on the volitional activities of mental defilements, is extinguished upon their exhaustion; and once extinguished, it does not go anywhere and remain; on the contrary, it disappears, it simply goes out of sight. Therefore it was said "The wise are extinguished like this lamp," and "Just as a flame thrown by the force of the wind" and so on.

"These" is said because of the mental states occurring in the Teacher's continuity at the moment of final Nibbāna being directly evident to himself. "Last" because beyond that there is no arising of consciousness. "Now" means at present. "With contact as the fifth" is said because of the obviousness of the mental states having contact as the fifth. For indeed, even in the treatise on the arising of consciousness, those having contact as the fifth were stated from the beginning. "Other mental states" means other consciousness and mental factors together with their support, not the consciousness and mental factors of the final Nibbāna. Surely those too will not arise? True, they will not arise; but since there is no doubt regarding them, with reference to them it should not be said "they will not arise." There might be the doubt "But will the others arise like those of learners and worldlings?" To dispel that doubt, "no other mental states will arise" was said.

"There is now no further residence in the company of gods, Jālinī" - here, by "Jālinī" he addresses a deity; the meaning is: O deity, there is now no further residence for me, no dwelling by way of being reborn in the company of gods, in the assembly of gods. Therein, he states the reason by the phrase beginning with "eliminated." It is said that that deity was the elder's wife in a previous existence; therefore, now having seen the elder old and aged, having come out of former affection, she requested rebirth among the gods, saying "Direct your mind there, where you dwelt before." Then the elder gave her a reply by the phrase beginning with "now there is not." Having heard that, the deity, with her hope destroyed, disappeared right there.

Then the elder, having risen up into the sky, making known his own power to his fellows in the holy life, spoke the verse beginning with "whose in a moment." Its meaning is - That monk who has eliminated the mental corruptions, by whom in merely a moment the world of a thousandfold variety, of a thousand kinds, distinguished as the three-thousandfold great thousandfold world system, together with the Brahmā realm, together with the Brahmā world, is known, properly known, understood, made directly evident - thus having attained mastery in the power of supernormal abilities and in passing away and rebirth through the accomplishment of supernormal power, that monk sees the deities at the proper time; there is no decline for him in the seeing of deities. It is said that when the elder had spoken the verse "there is now not" by way of giving a reply to the deity Jālinī, the monks, not seeing

Jālinī, thought "Is the elder perhaps addressing something by way of addressing the Teaching?" Having known the disposition of their minds, the elder spoke this verse beginning with "whose in a moment."

"Annabhāra formerly" means one so named in a previous existence. "One who fetches food" means one who lives by doing service for the purpose of obtaining merely enough food. "Ascetic" means one in whom evil has been calmed. "I offered" means having become face to face, I gave; the intention is: having become face to face with confidence, I gave the gift of food. "Upariṭṭha" means an Individually Enlightened One so named. "Glorious" means famous, one whose fame has spread. By this verse he shows his own former deed which was the cause of lofty success up to his final existence. Therefore he said "I was born in the Sakyan clan" and so on.

"Seven from here" means seven, having passed away from here, from the human world, with divine lordship in the heavenly world. "Seven from there" means seven, having passed away from there, from the heavenly world, as a universal monarch in the human world. "Fourteen wanderings in the round of rebirths" means fourteen wanderings between existences. "I directly knew my past lives" means I knew my past lives. "Standing in the heavenly world then" - and that indeed not in this very individual existence, but rather when, in the immediately preceding past individual existence from here, standing in the heavenly world, then I knew - this is the meaning.

Now, showing the manner in which the divine eye knowledge and the knowledge of the passing away and rebirth were attained by himself, he spoke two verses beginning with "in the fivefold." Therein, "in the fivefold concentration" means in the concentration of the fourth meditative absorption that serves as the basis for direct knowledge. For that is called "fivefold concentration" because it is endowed with these five factors: pervading with rapture, pervading with happiness, pervading with mind, pervading with light, and the sign of reviewing. "Peaceful" means peaceful through the appeasement of the opposing states and through the tranquillity of its factors. "Developed to unification" means having reached unification, well practised and having attained mastery; this is the meaning. "Obtained through tranquillising" means obtained through the tranquillising of defilements. "The divine eye became pure in me" means when such concentration had been accomplished, my divine eye knowledge became pure; it became purified through liberation from the eleven impurities.

"I know the passing away and rebirth" means I know the passing away and rebirth of beings; and knowing thus, "these beings, having come from that world, have been reborn here, and from this world, having gone, they will be reborn in that world" - thus I know the coming and going of beings; and knowing thus, I know even before their rebirth their state here, their human state, their becoming otherwise from that, and their becoming otherwise as animals. Showing that all this is only when the fivefold concentration has been accomplished, he said "established in the fivefold meditative absorption." Therein, the meaning is: having become established in the fivefold meditative absorption, thus I know.

Having thus shown the threefold true knowledge, and in connection with that, showing the third true knowledge that was shown earlier together with the accomplishment of the task, he spoke a pair of verses beginning with "The Teacher has been attended upon by me." Therein, "in the Vajjis' Veḷuva village" means in the Veḷuva village of the Vajji country, in the Veḷuva village in the Vajji country where he entered the last rains retreat. "Beneath the bamboo thicket" means beneath a certain bamboo thicket there. "I shall be extinguished" means I shall be extinguished, I shall attain final Nibbāna through the Nibbāna element without residue of clinging; this is the meaning.

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

10. Commentary on the Verses of the Elder Pārāpariya

920-948. The verses beginning with "A thought arose for the ascetic" are those of the Venerable Elder Pārāpariya. The story of this one has come below already. And those verses were spoken by way of making known the thought of restraining the faculties with mind as the sixth during his own time as a worldling, while the Teacher was still living. But these were spoken at a later time, when the Teacher had attained final Nibbāna and his own final Nibbāna was at hand, by way of making known the practice contrary to the Teaching of the monks both then and in the future. Therein -

920. "A thought arose for the ascetic, in the flowering great forest;
Sitting fully focused, secluded, a meditator."

This verse was placed by the compilers of the recitation. Its meaning is by the same method as stated above. But this is the connection - When the Teacher, the chief disciples, and certain great elders had attained final Nibbāna, when in the Scriptures bereft of the Teacher, monks who were compliant and eager to train had become rare, and monks who were difficult to admonish and abundant in wrong practice had arisen, for the ascetic who had calmed evil, the Elder Pārāpariya, sitting in the great Sāla grove covered with flowers, secluded, fully focused, of a meditative disposition, a thought, an investigation arose in dependence on practice - thus the remaining verses -

921. "In one way, when the Lord of the World, the Highest of Men, was present;
Was the conduct of the monks, in another way it now appears.
922. "As protection from cold and wind, as covering for the private parts;
They consumed just enough for that purpose, content with whatever they received.
923. "Whether superior or coarse, whether little or much;
They consumed for the purpose of sustenance, without greed, not infatuated.
924. "Regarding the requisites for life, medicine and also requisites;
They were not excessively zealous, as they were for the elimination of mental corruptions.
925. "In forests, at the roots of trees, in grottoes and in caves;
Developing seclusion, they dwelt, devoted to that as their ultimate goal.

926. "Humble, established, easy to support, soft, with non-obstinate minds;
Without defilement, not garrulous, following the authority of reflecting on
welfare.
927. "Therefore pleasing it was, their going, eating, and associating;
Like a smooth stream of oil, was their deportment.
928. "Those with all mental corruptions eliminated, great meditators, of great
welfare;
Those elder monks are now quenched, few now are such ones.
929. "With the utter elimination of wholesome states and of wisdom,
The Conqueror's Dispensation, endowed with all excellent aspects, falls apart.
930. "And of evil states and mental defilements, whatever is the season;
Those established for seclusion, and those who preserve the Good Teaching.
931. "Those mental defilements, growing, possess many people;
They sport, I imagine, with fools, like demons with the mad.
932. "Overpowered by mental defilements, they ran about here and there;
Men, when battle was proclaimed in the bases of mental defilements.
933. "Having abandoned the Good Teaching, they quarrel with one another;
Following wrong views, they think 'this is better'.
934. "Having abandoned wealth, son, and wife, they went forth;
Yet even for a ladle of almsfood, they indulge in improper conduct.
935. Having eaten to fill their bellies, lying down on their backs;
When awake they increase talk, talk that is censured by the Teacher.
936. "All the crafts of artisans, having paid attention, they train in;
Not appeased internally, the purpose of asceticism sits apart.
937. "Clay and oil and bath powder, water, seats and food;
They offer to householders, desiring more in return.
938. "Tooth-sticks and wood-apples, flowers and solid foods;
And accomplished almsfood, mangoes and emblic myrobalans.
939. "Like physicians in medicines, like householders in duties and non-duties;
Like a courtesan in adornment, like warriors in lordship.
940. "Cheats, deceivers, false witnesses, unrestrained;
Through many schemes, they consume material gains.
941. "In pretexts of propriety, in methods of exposition, driven by scheming;
For the sake of livelihood, by means, they collect much wealth.
942. "They cause an assembly to attend, for work and not for the Teaching;

They expound the Teaching to others, for material gain and not for benefit.

943. "They quarrel over the Community's gains, outsiders to the Community;
Living off others' gains, shameless, they are not ashamed.
944. "Some are not so engaged, shaven-headed, wrapped in the double robe;
They only wish for esteem, infatuated with material gain and honour.
945. "When things have gone in such various ways, it is not easy now likewise;
Either to touch what is untouched, or to protect what has been touched.
946. "Just as one without sandals would walk in a thorny place;
Having established mindfulness, so should a sage wander in the village.
947. "Having remembered the former meditators, recollecting their practice;
Even though it is the latter time, one might experience the Deathless state.
948. "Having said this in the Sāla grove, the ascetic with developed faculties;
The brahmin attained final nibbāna, the sage with rebirth eliminated."

These verses were spoken by the elder himself.

Therein, "the conduct was of the monks" means when the Highest of Men, the Lord of the World, the Perfectly Enlightened One, was standing, was living, at that time, because of the nature of the practice. "In another way" means in a different manner the conduct of the monks was practised in accordance with the advice, because of the nature of the practice. "In another way it now appears" means but now, differently from that, the conduct of the monks appears, because of the nature of improper practice - this is the intention.

Now, in order to show first in what manner the practice of the monks was while the Teacher was living, "protection from cold and wind" and so on was said. Therein, "just enough for that purpose" means that much use. Only for protection from cold and wind, only for the covering of the parts arousing shame, having done so, they used the robe. How? "Content with whatever they received" means having arrived at contentment with whatever requisite obtained, whether inferior or superior.

"Superior" means lofty, conjoined with ghee and so on; "rough" means through the absence of that. "Little" means even just the amount of four or five morsels. "Much, for the purpose of sustenance, they consumed" means even though consuming superior and abundant food, they consumed only enough food for sustenance. For that very reason, "without greed" means not having fallen into greed. "Not infatuated, not attached" means they consumed like carters applying axle-grease, like merchants applying wound-ointment.

"Regarding the requisites for life, medicine and also requisites" means the requisite reckoned as medicine, which has become a requisite for the continuation of life - the requisite for the sick. "As they were" means just as those former monks were zealous and engaged in the elimination of mental corruptions, so they, even though overcome by illness, were not excessively zealous regarding the requisite for the sick. This is the meaning.

"Heading for that" means heading for seclusion, sloping towards seclusion. Thus, by the one showing contentment with the four requisites and delight in meditation development through four verses, their practice of the noble lineage was shown.

"Humble" means without extolling oneself and scoffing at others saying "We are rag-robe wearers, almsfood eaters," of humble conduct, of modest conduct. This is the meaning. "Established" means with faith established in the Dispensation. "Easy to support" means easy to maintain because of the state of fewness of wishes and so on. "Gentle" means gentle in the practice of duties and in the entire holy life, like well-refined gold, suitable for application. Or "gentle" means not frowning, open-faced, of hospitable conduct with a beaming face, like a good landing place, bringing happiness - this is what is meant. "Of unstubbornly minded" means of non-rigid consciousness; by that he stated the quality of being easy to admonish. "Unsprinkled" means free from the sprinkling of mental defilements because of the absence of separation from mindfulness; not interspersed now and then with craving, wrong view, conceit, and so on. This is the meaning. "Not garrulous" means not talkative, not harsh with the mouth, or free from verbal forwardness. This is the meaning. "Following the influence of reflecting on welfare" means following the influence of reflecting on welfare, subject to reflecting on welfare, constantly revolving around reflecting on the welfare of oneself and others alone.

"Then" means therefore, because of humble conduct and so on. "Pleasing" means generating confidence, bringing about confidence for those seeing and hearing the practice. "Going" means the movement of going forward, going back, turning around, and so on. Or "going" means the conduct of body and speech. "Eaten" means the use of the four requisites. "Frequented" means the resorting to one's food resort. "Smooth like a stream of oil" means just as an uninterrupted stream of oil, poured by skilled people, flowing, unbroken, smooth, polished, beautiful to behold, and pleasing, so the deportment of those accomplished in deportment was unbroken, smooth, polished, beautiful to behold, and pleasing.

"Great meditators" means those habitually meditating with great meditative absorptions, or those who meditate upon the great Nibbāna - thus "great meditators." For that very reason "of great welfare" - the meaning is endowed with great welfare. "Those elder monks" means those elder monks of the aforesaid kind, devoted to practice, have now attained final Nibbāna - this is the meaning. "Few now are such ones" means now in the latter time, such elder monks of that kind are few, small in number, only several - this is what is said.

"And of wholesome states" means of blameless states that are the requisite ingredients of deliverance, being the decisive support for the end of the round of rebirths. "And of wisdom" means and of such wisdom. "With the utter elimination" means because of the absence, because of the non-attainment. Certainly, here wisdom too may be a blameless quality, but its separate taking up is for the purpose of showing its great usefulness, just as "the accumulations of merit and knowledge." "Endowed with all excellent aspects" means endowed with, furnished with all excellent aspects, special modes, such as being beautiful in the beginning and so on - the meaning is that the Dispensation of the Conqueror, the Blessed One, falls apart and perishes.

"And of evil states and mental defilements, whatever is the season" means whatever is the season, whatever is the time for evil states such as bodily misconduct and so on, and for mental defilements such as greed and so on - "this one prevails" is the remainder of the expression. "Those established for seclusion, and those who preserve the Good Teaching" means those who, however, at such a time are established, putting forth strenuous energy, for the purpose of seclusion of body, mind, and clinging, they are ones who have the remaining practice of the Good Teaching. For this is the intention here: Even though being of well-purified morality and conduct, nowadays certain monks, having accomplished the preliminary duties such as the establishing of the deportment, the arrangement of the meditative development of serenity and insight, the arrest of the great impediments, the arrest of the minor impediments, and so on, engage in meditative development. They are ones who have the remaining practice of the Good Teaching, unable to bring the practice to its culmination.

"Those mental defilements growing" means those mental defilements that were at that time brought to utter elimination and exhaustion by the Blessed One's own true sons, those now, having found opportunity, are attaining growth, increase, and expansion among monks. "Possess many people" means having overpowered the blindly foolish people who are devoid of good friends and abundant in unwise attention, making them powerless, they possess them, they enter into their continuity. And being such, "they sport, I imagine, with fools, like demons with the mad" - just as playful demons, having possessed the mad who are devoid of a physician, bringing them to calamity and disaster, sport with them, so those mental defilements, having possessed the blindly foolish monks who are devoid of the physician that is the Perfectly Enlightened One, producing harm of the kind pertaining to the present life and so on for them, sport with them, I imagine - the meaning is they are as if sporting.

"Here and there" means by this and that portion of the object. "Ran about" means ran in a deformed manner, proceeding in an unsuitable way. "In the bases of mental defilements" means the mental defilements that arose first are themselves the bases of mental defilements because of being the cause for those arising later; when those bases of mental defilements are accumulated. "As if battle were proclaimed" means having scattered wealth such as gold, silver, gems, pearls, and so on, the proclamation "whatever gold, silver, and so on has come into the possession of whomever, let that be that person's own" - thus the proclamation of desire is called the proclamation of battle. Herein this is the meaning: As if in the bases of mental defilements, battle were proclaimed by Māra, the general of the mental defilements, saying "whatever mental defilement seizes and overcomes whatever being, let that be that one's own." Overpowered by those various mental defilements, those ignorant worldlings were driven about by this and that portion of the object, and were finished.

He said "Having abandoned the Good Teaching, they quarrel with one another" to show what they do when thus driven about. Its meaning is - having abandoned the Good Teaching of practice, they quarrel with one another, making disputes for the sake of material gains and trifles. "Wrong views" means following and pursuing wrong views such as "There is only mere consciousness, material phenomena do not exist at

all," and "Just as a person does not exist in the ultimate sense, so too phenomena of intrinsic nature do not exist in the ultimate sense, they are merely conventional expressions" and so on - such wrong grasping - they think "this is better, this alone is foremost, anything else is wrong."

"Gone forth" means departed from the house. "Even for the sake of a ladle of almsfood" means even for the purpose of merely a ladleful of almsfood. Through improper association with the householder who gives that, they indulge in and perform deeds that are improper, that should not be done by one gone forth.

"Having eaten to fill the belly" means without considering the stated saying "with belly unfilled, with measured food," having eaten to fill the belly. "They lie down sleeping on their backs" means without recollecting the stated procedure "he lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware," they sleep lying on their backs. "Talk that is censured by the Teacher" - he speaks with reference to pointless talk beginning with talk about kings.

"All craftsmen's skills" means manual crafts such as making food-fans and so on, to be done by all craftsmen such as merchants and so on. "Having paid attention" means having done so carefully and with regard. "Not appeased internally" means internally not appeased because of the non-appeasement of mental defilements and because of the absence of concentration even for as long as the milking of a cow; the meaning is with unquiet minds. "The purpose of asceticism" means the ascetic practice. "Sits apart" means because of their preoccupation with livelihood activities, not touching even a portion of it, it sits separately; the meaning is it does not cling to them. This is what is meant.

"Clay" means natural or five-coloured clay suitable for use by householders. "Oil and bath powder" means natural or prepared oil and bath powder. "Water, seats, and food" means water and seats and food. "Desiring more in return" means desiring much, progressively more almsfood and so on, with the intention "When we have given clay and so on, people, becoming firm supporters, will give much, progressively more of the four kinds of requisites" - they offer to householders. This is the meaning.

"They clean the teeth by means of this" - thus a tooth-cleaner, a wooden toothbrush. "Wood-apple" means wood-apple fruit. "Flowers" means flowers such as jasmine, champaka, and so on. "Solid foods" means the eighteen kinds of sweet-meats. "And accomplished almsfood" means special kinds of cooked rice endowed with colour and so on. By the word "and" in "mangoes and emblic myrobalans," he includes unmentioned fruits such as citrons, palmyra fruits, coconuts, and so on. The explanation is: in all cases, they offer to householders, desiring more in return.

"Like physicians in medicines" - the intention is that just as physicians in the application of medicines to householders, so monks conduct themselves. "Like householders in duties and non-duties" means like a layman in both small and great duties to be done for householders. "Like a courtesan in adornment" means like women who live by their beauty in the adornment of their own bodies. "Like warriors in lordship" means just as warriors in lordship, in the exercise of sovereignty, so they conduct themselves having become heads of families. This is the meaning.

"Fraudulent" means engaged in fraud, delighting in the practice of deception by making what is not a gem appear as a gem, and what is not gold appear as gold. "Deceivers" means those who cheat by false measures and so on. "False witnesses" means those who bear untrue witness. "Unscrupulous" means perverse; the meaning is of unrestrained conduct. "By many schemes" means by the aforesaid and by many other modes of wrong livelihood.

"By a semblance of allowability" means by a semblance of what is allowable, by a counterfeit of what is proper. "By indirect means" means in the application of indirect methods regarding requisites. "By scheming" means in the arrangement of interest and so on; the locative case applies to all domains. "Driven along" means driven along and consumed by evil qualities such as great desire and so on. "For the sake of livelihood" means for the purpose of livelihood, having livelihood as the cause. "By means" means by means such as persuasive talk and so on, by the method of producing requisites. "They drag together" means they collect.

"They set up an assembly" means they set themselves up before the assembly; the meaning is that just as the assembly attends upon them, so they win over the assembly. "By work" means because of work. For they set up the assembly on the pretext of service to be done by themselves. "But not by the Teaching" means they do not set up the assembly on the pretext of the Teaching. The meaning is that the winning over of the assembly that was permitted by the Teacher for an assembly established in the nature of being uplifted - by that they do not win them over. "For the sake of gain" means because of gain; standing established in conduct according to desire, thinking "The great multitude, esteeming me thus: 'The noble one is very learned, a reciter, a speaker of the Teaching,' will bring material gain and honour to me," they expound the Teaching to others for the sake of gain. "But not for the sake of the good" means the good that should be attained by one who teaches the Good Teaching standing at the head of the bases of liberation - they do not expound the Teaching for the sake of welfare distinguished as pertaining to the present life and so on; this is the meaning.

"They quarrel over the Community's gains" means they quarrel because of the Community's gains; they make disputes saying "It reaches me, not you" and so on. "Outsiders to the Community" means outside the noble Community, because of the absence of that in the noble Community. "Living off the gains of others" means since in the Dispensation, material gain has arisen with reference to others who are endowed with virtues such as morality and so on, trainees, designated by blind, foolish worldlings, they live off that gain of others; or living off gain that should be received from donors, from others - monks who are makers of quarrels, being shameless because of the absence of disgust towards evil, and not being ashamed, not feeling shame even at the thought "We consume the gains of others, our livelihood depends on others."

"Not devoted" means not devoted to qualities that make one an ascetic. "Likewise" means just as those previously mentioned, the makers of quarrels and so on, likewise. "Some" means certain ones. "Shaven-headed, wrapped in the double robe" means shaven-headed merely because of having shaved hair, with bodies wrapped in the robe that has obtained the name "double robe" because of being joined together from pieces of rags. "They desire only esteem, infatuated with material gain and honour"

means having become infatuated and attached through the hope for material gain and honour, engaged in sweet words such as "well-behaved, an advocate of austere practices, very learned," or "a noble one" - they desire and seek only esteem and respect, but not the virtues that are the cause thereof; this is the meaning.

"Thus" means by the method stated as "with the utter elimination of wholesome states and of wisdom." "When things have gone in various ways" means when perishable qualities of various kinds have gone forth and been accomplished, or when defiling qualities have begun to go forth and occur in various ways. "It is not easy now likewise" means now, at this time when good friends are rare and the hearing of the suitable Good Teaching is rare, just as when the Teacher was living, to touch, to attain meditative absorption and insight not yet touched, not yet reached, not yet attained; or what has been touched, so as to guard and protect it in such a way that it becomes conducive to distinction rather than being conducive to relinquishment or merely conducive to duration - it is easy in that way, it is not easy in that way, it is not possible to accomplish it in that way; this is the meaning.

Now, because the time of his own final Nibbāna was near, exhorting his fellow in the holy life with a brief exhortation, he said beginning with "Just as in a thorny place." Its meaning is - Just as a man, going about without sandals in a place strewn with thorns for some purpose, having established mindfulness thinking "May a thorn not pierce me," goes about, so a sage, walking in the village as food resort strewn with the thorns of defilements for a purpose, having established mindfulness, endowed with mindfulness and full awareness, should walk about diligently, not abandoning the meditation subject - this is what is meant.

"Having remembered the former meditators, recollecting their practice" means having remembered the former ones engaged in exertion, meditators by way of being engaged in meditation, those who had begun insight meditation, recollecting their duty, following the method of right practice and meditation in accordance with the scriptures, without giving up the responsibility, practising accordingly. "Even though it is the latter time" means even though this is the last time when the Teacher has passed away, still, practising in accordance with the Teaching, arousing zeal in insight meditation, one might experience the Deathless state, one might attain Nibbāna.

"Having said this" means having spoken this method of practice regarding defilement and cleansing as shown. And this concluding verse should be understood as spoken by the compilers of the recitation to make known the elder's final Nibbāna.

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

The commentary on the Chapter of Twenties is concluded.

17. The Book of the Thirties

1. Commentary on the Verses of the Elder Phussa

949-980. In the Chapter of Thirties, the verses of the Venerable Elder Phussa beginning with "Having seen many pleasing ones." What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that

existence, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain provincial king. His name was Phussa. He, having attained discretion, reached accomplishment in the crafts to be learnt by princes of the warrior caste. Because of being endowed with decisive support, with consciousness not attached to sensual pleasures, having heard the Teaching in the presence of a certain great elder, having gained faith, having gone forth, having taken a meditation subject suitable to his temperament, devoting himself to meditation, having produced the meditative absorptions, having established insight with meditative absorption as its foundation, before long became a possessor of the six higher knowledges. Then one day, a certain ascetic named Paṇḍaragotta, seated having heard the Teaching in his presence, having seen many monks accomplished in morality and good conduct, with well-restrained faculties, with developed bodies and developed minds, with a gladdened mind, having thought "It would be good indeed if this practice were to remain long in the world," asked the elder: "How, venerable sir, will the practice of monks be in the future course of time?" Showing that meaning, the compilers of the recitation -

949. "Having seen many pleasing ones, self-developed, well-restrained;
The sage of the Paṇḍara clan asked the one named Phussa." placed this verse at the beginning.

Therein, "pleasing" means worthy of confidence through their own practice. "Many" means several. "Self-developed" means with minds developed through the meditative development of serenity and insight. "Well-restrained" means with well-restrained faculties. "Sage" means a hermit. "Of the Paṇḍara clan" means of the same clan as him, because of being born in the lineage of a sage named Paṇḍara. "Named Phussa" means to be called by the word Phussa; the meaning is one named Phussa.

950. "What desires, what intentions, what deportment will they have;
In the future time, tell me this when asked."

This is the verse of questioning by that sage.

Therein, "what desires" means in this Dispensation in the future, what kind of desires will monks have, what kind of disposition - whether of inferior disposition or of superior disposition; this is the meaning. "What intentions" means of what kind of intentions, of what kind of disposition - whether of a disposition towards defilement or of a disposition towards cleansing; this is the meaning. Or alternatively, "desires" means the wish to do; therefore the meaning is what kind of wish to do will they have. "Intention" is just disposition itself. "What deportment" means of what kind of deportment. "Deportment" means one possessing avoidance and performance duties such as the wearing of robes and so on; this is the meaning. "Will they have" means they will be. "That to me" means he entreats the elder thus: "That distinction of desires, intentions, and deportment of monks in the future, being asked, tell me, declare it to me." The elder, in order to declare that meaning, first to urge attentive listening -

951. "Hear my word, O sage named Paṇḍara;
Consider it attentively, I shall tell you of the future." He spoke a verse.

Its meaning is - O sage named Paṇḍara, what you ask me, that future I shall tell you; but while I am telling, hear my word and, since it illustrates the meaning of the future and brings a sense of urgency, consider it attentively.

Then the elder, having seen as it really is the future course of events for monks and nuns through knowledge of future events, telling him -

952. "Prone to wrath and bearing grudges, depreciating others' worth, obstinate, fraudulent, many;
Envious and having different views, they will be in the future.
953. "Conceited about the Teaching as if they knew it, though profound, they range only on the near shore;
Light-minded, without respect for the Teaching, disrespectful towards one another.
954. "Many dangers in the world will arise in the future;
This well-taught Teaching, the foolish will defile.
955. "Even those devoid of virtue in the monastic community, speaking confidently;
They will become powerful, garrulous, without learning.
956. "Even those virtuous in the monastic community, speaking according to the meaning;
They will be weak, those with shame, disregarded.
957. "Silver and gold, field, site, goats and sheep;
Female and male slaves, the imprudent will consent to in the future.
958. "Intending on finding fault, foolish, unconcentrated in morality;
Arrogant they will wander about, delighting in disputes, like quadrupeds.
959. "And they will be agitated, wrapped in blue robes;
Deceitful, obstinate, prattlers, crafty, they will walk about as if noble ones.
960. "With hair slicked with oil, fickle, with eyes painted with collyrium;
They will go about the streets, wrapped in ivory-coloured robes.
961. "That which is not loathsome to the liberated, well-dyed, the banner of the worthy;
They will loathe the ochre robe, being attached to white garments.
962. "They will be desirous of gain, lazy, lacking in energy;
Wearied by the deep forests, they will dwell near villages.
963. "Whoever obtains gain, always devoted to wrong livelihood;
Following their example, the unrestrained will associate with them.
964. "Whoever does not obtain gain, they will not be honourable;
Even those wise ones who are well-behaved, they will not associate with them then.

965. "Dyed with barbarian dye, censuring their own emblem;
Some will wear the white emblem of the sectarians.
966. "And disrespect for the orange robe, then there will be among them;
And reflection on the orange robe, will not be among the monks.
967. "For one overcome by suffering, pierced by a dart, being transformed;
The reflection was greatly terrible, inconceivable for the elephant.
968. "Chaddanta indeed, having then seen the well-dyed banner of the worthy;
At that very moment the elephant spoke verses connected with meaning.
969. "Whoever, not free from corruption, puts on the ochre robe;
Devoid of self-control and truth, he does not deserve the ochre robe.
970. "But whoever has left behind corruption, well concentrated in morality;
Endowed with self-control and truth, he indeed deserves the ochre robe.
971. "One gone wrong in morals, imprudent, unconcealed, acting as he pleases;
With a wandering mind, devoid of virtue, he does not deserve the ochre robe.
972. "But he who is accomplished in morality, without lust, concentrated;
With pure mental thought, he indeed deserves the ochre robe.
973. "Agitated, arrogant, a fool, one in whom morality is not found;
He deserves white garments, what will the ochre robe do for him?
974. "Monks and nuns, with malicious minds, disrespectful;
Will restrain those of such quality, with minds of friendliness, in the future.
975. "Though being trained by elders, the foolish in robe-wearing;
The imprudent will not listen, uncontrolled, acting as they please.
976. "Those fools thus trained, disrespectful towards one another;
Will not heed their preceptors, like an inferior horse the charioteer.
977. "Thus in the future time, the practice will be;
For monks and nuns, when the last time has arrived.
978. "Before this future great fear arrives;
Be obedient, be kindly in speech, respectful towards one another.
979. "With minds of friendliness, compassionate, be restrained in morality;
Putting forth strenuous energy, resolute, always of firm effort.
980. "Having seen negligence as peril, and diligence as security;
Develop the eightfold path, touching the Deathless state." He spoke these verses.

Therein, "prone to wrath" means of a nature to be angry. "They will be in the future" is the connection. Were there not such ones in the elder's time? There were indeed. But at that time, due to the abundance of good friends, due to the many exhorters and instructors among the fellow monks in the holy life, and due to the abundance of reflection even when mental defilements were powerful, monks were for the most part without wrath; in the future, in the reverse of that, they will be excessively prone to wrath; therefore "in the future" was said. The same method applies to the remaining terms as well. "Bearing hostility" means those of a nature to bind up resentment regarding the grounds of resentment, or bearing hostility because of the arising of hostility. Therein, anger belonging to the earlier time is wrath; that belonging to the later time is hostility. Or, hate that has occurred once is wrath; that which has occurred many times is hostility. They disparage and heap scorn upon the existing virtues of others; or, just as with a water-wiping cloth that wipes away water, the contempt, the disparaging, the heaping of scorn belongs to them - thus they are "contemptuous." Obstinacy having the characteristic of arrogance belongs to them - thus they are "obstinate." "Fraudulent" means possessed of fraudulence having the characteristic of making known non-existent virtues. "Envious" means possessed of envy having the characteristic of being vexed at others' success. "Of different views" means of mutually contradictory doctrines, of opposing views, and makers of disputes - this is the meaning.

"Conceited about the Teaching as if they knew it, though profound, they range only on the near shore" means regarding the profound, hard to fathom Good Teaching, though it is not known, they are conceited thus: "It is known, it is seen"; precisely because of that, since it operates in the near portion of that, they range only on the near shore. "Light" means of light nature, fickle. "Without respect for the Teaching" means devoid of respect for the Good Teaching. "Disrespectful towards one another" means not deferential towards one another, devoid of weighty respect among the Community and fellow monks in the holy life. "Many dangers" means of the aforementioned kind, and those to be stated - many, of numerous faults, obstacles. "In the world" means in the world of beings. "Will arise in the future" means will become manifest in the future. "This well-expounded Teaching" means this scriptural Good Teaching expounded well, without distortion, by the Perfectly Enlightened One in the manner of being beautiful in the beginning and so on. "Will defile" means they will make it soiled, corrupted by mental defilements; by the defilement of misconduct, by the false teaching of calling "an offence 'no offence,' a heavy offence 'a light offence'" and so on, they will reject the smooth and subtle material and immaterial teaching; by the defilement of wrong views in both cases and by the defilement of craving, they will corrupt it, will make it impure. "The foolish" means those without wisdom. For this was said by the Blessed One - "There will be, monks, monks in the future period of time... etc. While discussing the higher teaching and analytical discussion, falling into dark mental states, they will not understand."

"Devoid of virtue" means devoid of virtues beginning with morality, immoral, and shameless ones. Or alternatively, "devoid of virtue" means inferior in virtues beginning with the observances of the monastic discipline, not knowing what has been laid down in the Teaching and discipline. "In the Community" means in the midst of the Community. "Speaking" means talking; saying whatever they please while a discussion for judgment is taking place in the Community. "Confident" means

fearless and bold. "Powerful" means powerful through the strength of their faction. "Garrulous" means harsh of mouth, speakers of harsh words. "Without learning" means not learned; merely by relying on material gain, honour, and fame, having become bearers of virtues, establishing whatever purpose they wish in the midst of the Community thus: "what is the Teaching is 'not the Teaching,' and what is not the Teaching is 'the Teaching,' what is monastic discipline is 'not monastic discipline,' and what is not monastic discipline is 'monastic discipline'" - they will become powerful.

"Virtuous" means accomplished in virtues beginning with morality. "Speaking according to the meaning" means in conformity with the meaning, with unerring meaning, explaining thus: "what is the Teaching is 'the Teaching,' what is not the Teaching is 'not the Teaching,' what is monastic discipline is 'monastic discipline,' what is not monastic discipline is 'not monastic discipline.'" "They will be weak" means they will be devoid of power in the assembly due to the majority of shameless ones; their word will not stand. "Those with shame, disregarded" means those possessing shame, disregarded by anyone. For they, though capable of speaking according to the Teaching, through abhorrence of evil and through having few duties, not creating opposition with anyone, not striving to establish their own doctrine, without performing the act of manifest disapproval or making a determination, remain silent.

"Silver" means money; by that, the inclusion of coins, copper small coins, and so on should also be seen. "Gold" means gold; by that, the inclusion of gems, pearls, and so on should also be seen. The word "or" has the meaning of conjunction, as in such passages as "whether footless or" and so on. Or the reading is "rajatājātarūpañcā." "Field" means where early crops and late crops grow, that is a field. A piece of land not prepared for that purpose is a site. "Goats and sheep" means sheep are indeed just goats; setting those aside, the remaining kinds of livestock are called goats. By the term "goats and sheep" itself, the inclusion of cattle, buffaloes, and so on is also made here. "Female slaves and male slaves" means female slaves and male slaves. "Imprudent" means fools; not knowing what is allowable and what is not allowable, what is suitable and what is not suitable, they will consent to and accept for their own benefit.

"Intending on finding fault" means having a mind of looking down upon others, making them inferior; or habitually finding fault even in places where fault should not be found. "Foolish" means possessed of the characteristic of foolishness through wrongly considered thinking and so on; for that very reason, "unconcentrated in morality" means not of concentrated mind in the fourfold purification of morality. "Arrogant" means with arisen hollow conceit. "They will wander about" means they will wander about having raised the banner of conceit. "Delighting in disputes, like quadrupeds" means through the abundance of vehemence, engaged in the superiority of action, delighting only in disputes, like quadrupeds, like beasts looking only to their own welfare, delighting in the search for food, intent on harming the weak. This is the meaning.

"Agitated" means possessed of restlessness, devoid of unified focus of mind. "Wrapped in blue robes" means wrapped in a robe of blue colour dyed with an unallowable dye; those who wander about having both worn as a lower garment and put on as an upper garment such a robe. "Deceitful" means fraudulent through the

basis of scheming such as hinting to those nearby and so on; those who, having practised hypocrisy through the desire for esteem for virtues they do not possess, astonish others. "Obstinate" means those with minds hardened by wrath and by conceit, with hard hearts. "Prattlers" means talkers, of scheming conduct; those who cause people with gladdened minds to say to the donors of requisites "What does the noble one need, venerable sir?"; or the meaning is prattlers by means of speech employed for the sake of requisites and by means of belittling. "Crafty" means "therein, what is the horn? Whatever horn, the state of being adorned, shrewdness, skill, deceptiveness, the state of deceptiveness" - endowed with unconcealed mental defilements similar to the horn as stated thus; the meaning is of adorned conduct. "Like noble ones" - this is the showing of the meaning of that very word "deceitful." For showing the state of standing as if they were noble ones, the deceitful ones wander about like noble ones - thus he said.

"With oil-smoothed" means smoothed with beeswax oil or sesame oil. "Fickle" means endowed with fickleness such as adorning the body, adorning requisites, and so on. "With collyrium-painted eyes" means with eyes anointed with decorative collyrium. "They will go along the road" means on the pretext of going about for alms and visiting families, they will wander here and there along the main street. "Wrapped in ivory-coloured robes" means with bodies wrapped in robes dyed an ivory colour.

"Not loathsome" means not to be loathed. "By the liberated" means by the noble ones. "Well-dyed" means well dyed with an allowable dye; because it was practised by the Worthy Ones, the Buddhas and so on, they will loathe the ochre robe, the banner of the worthy. Why? Because they are attached to white garments, having fallen into greed. For this is a statement of reason for wearing ivory-coloured robes. For they, considering white garments, thinking "If white is taken entirely, it would be an abandonment of the outward sign of a monk," wear ivory-coloured robes.

"Desirous of gain" means greedy for gain. Lazy even in going about for alms, due to being given to idleness. Of inferior energy due to the absence of enthusiasm of mind to practise the ascetic duty. "Wearied" means becoming fatigued; the meaning is wearied in mind, being troubled to dwell in the deep forests. "Near villages" means in lodgings near villages, in lodgings close to villages, or in lodgings at village gates. "They will dwell" means they will dwell.

"Following their example" means whoever has obtained gain through the practice of wrong livelihood, they will wander about following the example of those very persons. "They will wander about" means they themselves too, like them, frequenting royal families and so on in order to produce gain through wrong livelihood, will roam about. Or the reading is "bhajissanti"; the meaning is they will associate with. "Unrestrained" means devoid of the restraint of morality.

"Whoever does not obtain gain" means whatever monks, through avoidance of wrong livelihood and through lack of merit, are not obtainers of gain, of requisites, they will not be honourable, worthy of veneration, or praiseworthy at that future time. "Even those wise ones who are well-behaved" means those monks who are wise through being endowed with resolution, who are well-behaved, they will not associate with them; the meaning is that at that future time, those monks who are obtainers of gain will be only those desirous of gain.

"Dyed with barbarian dye" means dyed with the dye of the dark kacchaka tree. This is a compound term; the description is with the nasal for the sake of metrical ease in the verse. "Censuring their own emblem" means loathing the ochre robe which is their own emblem. For the ochre robe is called the emblem of those gone forth in the Dispensation. "Some will wear the emblem of the sectarians" means some, while still claiming the status of sons of the Sākyan, will wear the white garment, the white cloth which is the emblem of the sectarians who wear white garments.

"And disrespect for the orange robe" means disrespect, lack of esteem for the orange robe which is the banner of the worthy, will then in the future be among them. "And reflection on the orange robe" means even so much as reviewing in the use of the orange robe by the method beginning with "Having reflected wisely, I use the robe" will not exist.

Illustrating the state of the ochre robe being worthy of esteem by one wearing the ochre robe, with the esteem that "one should refrain from misconduct," citing the Chaddanta Jātaka, he said beginning with "of one overpowered by suffering." Therein, "pierced by a dart" means of one pierced by a broad poisoned dart, and for that very reason overpowered by great suffering. "Is transformed" means committing bodily change. "Greatly terrible" means the reflection of the great Chaddanta elephant was dreadful through disregard for body and life, weightier, inconceivable by others, unable to be set going by mere thought. For during the time of the elephant king Chaddanta, the Bodhisatta, pierced by a poisoned arrow by a hunter named Soṇuttara standing in a concealed place, overpowered by great suffering, having seen the ochre robe that he had taken and put on, thinking "This one is covered by the banner of the noble ones, he should not be harmed by me," having established a mind of friendliness right there, he expounded the Teaching further. As he said -

"The elephant, struck with a broad dart,
With uncorrupted mind addressed the hunter:
'For what purpose, or for what reason, my dear,
Did you kill me, or whose is this undertaking?'" and so on.

Showing this meaning, the elder said beginning with "Chaddanta indeed." Therein, "well-dyed, the banner of the worthy" he said with reference to the ochre robe put on by Soṇuttara. "Spoke" means said. "Verse" means verses. "The elephant" means Chaddanta, the king of elephants. "Connected with benefit" means based on benefit, beneficial; the meaning is connected with welfare.

In the verses spoken by the elephant king Chaddanta, "not free from corruption" means corrupt through the corruptions of lust and so on; "will put on" means will use by way of an inner robe, an outer robe, and a bed-sheet. Or the reading is "paridhassati." "Devoid of self-control and truth" means devoid of, separated from, abandoned - this is the meaning - sense-faculty control and verbal truth that accords with ultimate truth. "He does not" means such a person does not deserve to put on the ochre robe.

"Of one who has left behind corruption" means one whose corruption has been left behind, cast off, abandoned by the four paths - this is the meaning. "In morality" means in the fourfold purification of morality. "Well concentrated" means well

concentrated. "Endowed" means approached with, possessed of, sense-faculty control and truth of the kind above explained. "He indeed" means such a person certainly deserves that scented ochre robe - this is the meaning.

"Gone wrong in morals" means one whose morality is broken. "Imprudent" means devoid of wisdom, without the wisdom for purifying morality. "Unconcealed" means well-known, manifest as "this one is immoral"; or unconcealed through having distracted faculties, meaning one of unconcealed faculties - this is the meaning.

"Acting as he pleases" means one who does as he wishes through broken restraint; or one subject to be done with as wished by sensual pleasure or by Māra. "With a wandering mind" means with a mind distracted among objects such as matter and so on. "Without zeal" means without brightness, devoid of bright qualities, bereft of shame and moral fear; or devoid of zeal for the accomplishment of wholesome qualities.

"Without lust" means one whose desire and lust have disappeared. "Of pure mental thought" means one whose mental applied thought is well purified, or one whose thought is undisturbed.

"What will the ochre robe do for him" means for one who has no morality, what purpose indeed will the ochre robe accomplish? The meaning is that his sign of one gone forth is like a mere adornment.

"Of corrupt mind" means those whose minds are corrupted by the faults of lust and so on. "Disrespectful" means devoid of regard and disrespectful towards the Teacher, the Teaching, and one another. "Of those of such quality, with minds of friendliness" means those whose hearts are associated with the development of friendliness, who by that very achievement of arahantship have attained the state of such-likeness towards desirable things and so on, of lofty virtues. For this is the genitive case used in the accusative sense. "Will restrain" means the meaning is that, out of fear of disrespect towards themselves, thinking "Having seen those accomplished in morality and so on, and esteeming them, they will not think much of us who have failed in morality," they will obstruct them in such a way that those, being troubled, will depart.

"Even being trained" means even being made to train. For this is the description of the agent used in the sense of the object. "By the elders" means by one's own teachers and preceptors. "The wearing of the robe" is merely an example of the ascetic's practice; therefore the meaning is even being trained in the manner beginning with "Thus should you step forward, thus should you step back" and so on. "Will not listen" means they will not accept the exhortation.

"Those fools thus trained" means those blind fools, even being trained by their teachers and preceptors, are as if untrained due to their disrespect. "Will not heed their preceptors" means they do not show regard towards their preceptors and teachers, they do not abide by their instruction. Like what? "Like an inferior horse the charioteer" - just as an inferior horse, a wicked horse, does not heed the horse-trainer and does not abide by his instruction, so too they do not fear and are not abashed before their preceptors and teachers - this is the meaning.

"Thus" and so on is the conclusion of the very meaning that was stated. Therein, "thus" means in the way above explained. "In the future course of time" means the future course of time; the meaning is in the future time. Showing that very thing in its own form, he said "when the last time has arrived." Therein, which is the last time? "The last time beginning from the third council" say some; others do not allow that. For the Dispensation has five ages: the age of liberation, the age of concentration, the age of morality, the age of learning, and the age of giving. Among these, first is the age of liberation; when that has disappeared, the age of concentration prevails; when that too has disappeared, the age of morality prevails; when that too has disappeared, the age of learning prevails as well. For one of impure morality upholds the great learning of the Scriptures in part, out of desire for material gain and so on. But when, with the ending of the matrices, the Scriptures disappear altogether, from that point onwards only the mere outward sign remains; then, having collected wealth in whatever way, they distribute it by the avenue of giving - that, it is said, is their final right practice. Therein, the last time begins from the age of learning; "beginning from the age of morality" say others.

Thus the elder, having shown the great fear that will arise in the last time, again giving exhortation to the monks assembled there, spoke three verses beginning with "Before this arrives." Therein, "before this arrives" means this future great fear that obstructs the practice, which was spoken of by me to you, arrives - before it arrives, just until it comes - this is the meaning. "Easy to admonish" means patient of speech, endowed with qualities that make for being easy to admonish; the meaning is be those who respectfully receive the instructions of elders. "Gentle" means soft-hearted.

"With a mind of friendliness" means with minds associated with friendliness, which has the characteristic of bringing welfare to all beings. "Compassionate" means engaged in compassion, endowed with compassion through conduct of the nature of removing the suffering of others. "Putting forth strenuous energy" means those whose energy is exerted for the abandoning of unwholesome states and for the acquisition of wholesome states. "Resolute" means those whose minds are directed towards Nibbāna. "Constantly" means at all times. "Of firm effort" means of steady energy.

"Negligence" means being negligent, the non-practice of wholesome mental states, and the release of consciousness in unwholesome mental states. For it is said -

"Therein, what is negligence? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, inattentive practice in the development of wholesome mental states" and so on.

"Diligence" means non-negligence; it should be understood as the opposite of negligence. For in meaning, diligence is the continuous presence of mindfulness; this is the name for established mindfulness itself. For the meaning here is this: Since all harm is rooted in negligence, and all benefit is rooted in diligence, therefore, having seen negligence as peril, as danger, and having seen diligence as security, as free from danger, develop the noble eightfold path - which includes the three aggregates beginning with morality, being the summit of the practice of diligence - by way of the

eight factors beginning with right view; touching the Deathless, Nibbāna, realising it, arouse it in your own continuity; not stopping at merely the path of seeing, cultivate it by way of producing the upper three paths; thus your development of diligence will have reached its summit.

Thus the elder exhorts the assembly that has arrived. These indeed were this elder's verses of declaration of final liberating knowledge.

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

2. Commentary on the Verses of the Elder Sāriputta

981-1016. The verses beginning with "One who conducts himself properly, mindful as he should be" are the verses of the Venerable Elder Sāriputta. The story of him and of the Venerable Elder Mahāmoggallāna should be understood thus - In the past, at the summit of an incalculable period plus a hundred thousand cosmic cycles from now, the Venerable Sāriputta was reborn in a wealthy brahmin family; by name he was the young man Sarada. Mahāmoggallāna was reborn in a very wealthy householder family; by name he was the householder Sirivaḍḍha. Both of them were friends who had played together in the dust as children. Among them, the young man Sarada, after his father's passing, having come into possession of the wealth belonging to the family, one day, having gone to a private place, thought - "Death is indeed certain for these beings; therefore I should undertake a going forth and seek the path of liberation" - having approached his friend, he said "My dear, I wish to go forth; will you be able to go forth?" When he said "I shall not be able to," thinking "So be it, I myself shall go forth," having had the jewel storehouses opened, having given a great gift to the destitute, travellers and others, having gone to the foot of a mountain, he went forth in the going forth of sages. Those who went forth following his going forth were sons of brahmins numbering about seventy-four thousand. He, having produced the five direct knowledges and the eight meditative attainments, taught those matted-hair ascetics too the preliminary work on the circular meditation object. They too all produced the five direct knowledges and the eight meditative attainments.

At that time, a Perfectly Enlightened One named Anomadassī, having arisen in the world, having set in motion the excellent wheel of the Teaching, having helped beings cross over from the great flood of saṃsāra, one day, thinking "I shall look after the ascetic Sarada and his pupils," alone, without a companion, having taken his bowl and robes, having gone through the sky, thinking "Let him know my state of Buddhahood," while the ascetic was watching, having descended from the sky, he stood firm on the earth. The ascetic Sarada, having reflected upon the marks of a great man on the Teacher's body, having come to the conclusion "This is indeed an omniscient Buddha," having gone out to meet him, having prepared a seat, gave it. The Blessed One sat down on the prepared seat. The ascetic Sarada sat down to one side near the Teacher.

At that time, his pupils, matted-hair ascetics numbering about seventy-four thousand, having taken increasingly superior and nourishing various fruits, having come, having seen the Teacher, with confidence arisen, having looked at the manner of sitting of their own teacher and of the Teacher, said "Teacher, we formerly went about thinking

'There is no one greater than you,' but this person is greater than you, I think." "What are you saying, dear ones? Do you wish to make Mount Sineru, sixty-eight hundred thousand yojanas in height, equal to a mustard seed? Do not make me equal to an omniscient Buddha." Then those hermits, having heard their teacher's words, thinking "How great indeed is this highest of men!" all fell at his feet and paid homage to the Teacher.

Then their teacher said - "Dear ones, we have no gift befitting the Teacher, and the Teacher has come here at the time for the alms round; come, let us give a gift according to our strength. Whatever superior various fruits have been brought by you, bring them" - having had them brought, having washed his hands, he himself placed them in the Truth-finder's bowl. As soon as the Teacher had accepted the various fruits, deities infused divine nutriment. The hermit himself filtered even the water and gave it. Then, having completed the meal duty, when the Teacher was seated, having summoned all the pupils, he sat speaking memorable talk in the Teacher's presence. The Teacher thought "Let the two chief disciples come together with the Community of monks." They, having known the Teacher's mind, the chief disciples attended by a retinue of a hundred thousand who had eliminated the mental corruptions, having come and having paid homage to the Teacher, stood to one side.

Then the ascetic Sarada addressed his pupils - "Dear ones, veneration should be made to the Teacher and the Community of monks with flower seats; therefore bring flowers." They, at that very instant, by supernormal power, having brought flowers endowed with beauty and fragrance, prepared a flower seat measuring one yojana for the Buddha, three leagues for the two chief disciples, of various sizes beginning with half a yojana for the remaining monks, and one usabha in extent for the most junior of the Community. When the seats had been thus prepared for them, the ascetic Sarada, standing before the Truth-finder with joined palms raised - said "Venerable sir, for the purpose of helping me, please ascend this flower seat." The Blessed One sat down on the flower seat. When the Teacher was seated, the two chief disciples and the remaining monks sat down on their own respective bowl-seats. The Teacher, thinking "May it be of great fruit for them," entered upon the cessation attainment. Having known the state of the Teacher having entered upon the attainment, the two chief disciples too and the remaining monks too entered upon the cessation attainment. The hermit stood holding a flower umbrella continuously for seven days. The others, however, having consumed forest roots, fruits and berries, at the remaining time stood with joined palms raised.

The Teacher, after the elapse of a week, having emerged from cessation, addressed the Elder Nisabha, the chief disciple - "Give the thanksgiving for the flower seat on behalf of the ascetics." The Elder, standing in the knowledge of the perfections of a disciple, gave the thanksgiving for the flower seat on their behalf. At the conclusion of his teaching, the Teacher addressed the Elder Anoma, the second chief disciple - "You too expound the Teaching to these ones." He too, having contemplated the three Canons of the Buddha's teaching, expounded the Teaching to them. Even through the teaching of both, there was no full realisation of the teaching for even one. Then the Teacher, standing in the domain of a Buddha, began the proclamation of the Teaching. At the conclusion of the teaching, setting aside the ascetic Sarada, all the remaining approximately seventy-four thousand matted-hair ascetics attained

arahantship. The Teacher stretched out his hand saying "Come, monks." They at that very instant, with the ascetic's appearance having vanished, bearing the excellent eight requisites, were like elder monks of sixty years' standing.

But the ascetic Sarada, because of the reflection that had arisen "Oh, may I too, like this Elder Nisabha, in the future become a chief disciple of a Buddha," being distracted by thinking about something else at the time of the Teacher's teaching, was not able to penetrate the paths and fruits. Then, having paid homage to the Truth-finder, he made that very aspiration. The Teacher too, having seen that it would succeed for him without obstacle - Having declared "From now, having passed beyond one incalculable period exceeding a hundred thousand cosmic cycles, you will be a chief disciple named Sāriputta of a Perfectly Enlightened One named Gotama," having spoken a talk on the Teaching, surrounded by the community of monks, he plunged into the sky.

The ascetic Sarada too, having gone to the presence of his friend Sirivaḍḍha, said: "My dear, by me, at the feet of the Blessed One Anomadassī, the position of chief disciple of a Perfectly Enlightened One named Gotama who will arise in the future has been aspired to. You too should aspire to the position of his second disciple."

Sirivaḍḍha, having heard that instruction, having had a place measuring eight karīṣas at the door of his own dwelling made level, having scattered flowers with parched grain as the fifth, having had a pavilion built with a roof of blue water-lilies, having prepared a seat for the Buddha, having prepared seats for the monks as well, having arranged a great honour and respect, having had the Teacher invited by the ascetic Sarada, having carried on a great giving for seven days, having covered the community of monks headed by the Buddha with very precious cloths, made an aspiration for the state of second disciple. The Teacher too, having seen that it would succeed for him without obstacle, having declared it in the manner stated, having given the thanksgiving for the meal, departed. Sirivaḍḍha, joyful and delighted, having performed wholesome action for as long as life lasted, was reborn in the sensual-sphere heavenly world at the second mind-moment. The ascetic Sarada, having developed the four divine abidings, was reborn in the Brahma world.

Thenceforth the intervening actions of both of them have not been told. But even before the arising of our Blessed One, the ascetic Sarada took conception in the womb of the brahmin woman Rūpasārī in Upatissa Village, not far from Rājagaha. On that very same day, his friend too took conception in the womb of the brahmin woman Moggalī in Kolita Village, not far from Rājagaha. It is said that both those families, up to the seventh generation, were bound and connected as friends. They gave pregnancy care to both of those two on the very same day. After the elapse of ten months, even for those who were born, they appointed sixty-six nurses for them; on the name-giving day, because the son of the brahmin woman Rūpasārī was the son of the foremost family in Upatissa Village, they gave him the name Upatissa. Because the other was the son of the foremost family in Kolita Village, they gave him the name Kolita. Both of them, growing up with a great retinue, following the course of growth, went to the far shore of all crafts.

Then one day, while watching the mountain-top festival at Rājagaha, having seen the great multitude assembled, because of the maturity of their knowledge, wisely emerging, having gained a sense of urgency thinking "All these people will fall into the mouth of death within a hundred years," having made the determination "The teaching of liberation should be sought by us, and for those seeking it, it is fitting to obtain a going forth," they went forth together with five hundred young men in the presence of the wandering ascetic Sañcaya. From the time of their going forth, Sañcaya attained the highest gain and the highest fame. They, within just a few days, having mastered the entire doctrine of Sañcaya, not seeing any substance therein, having departed from there, here and there they ask questions of those various ascetics and brahmins reputed to be wise; those others, when asked by them, are not able to answer; on the contrary, they themselves answer the questions of those others. Thus, while seeking liberation, they made an agreement - "Whichever of us first attains the Deathless, let him inform the other."

And at that time, when our Teacher, having attained the first highest enlightenment and having set in motion the excellent wheel of the Teaching, having gradually tamed the thousand matted-hair ascetics beginning with Uruvelakassapa, was dwelling at Rājagaha, one day the wandering ascetic Upatissa, while going to the wandering ascetics' park, having seen the Venerable Elder Assaji walking for almsfood in Rājagaha, thinking "Never before have I seen a one gone forth of such good deportment; one should indeed dwell here with a peaceful state," with confidence arisen, looking out for the Venerable One in order to ask a question, followed closely behind him. The Elder too, having received almsfood, went to a suitable place to consume it. The wandering ascetic, having prepared his own wandering ascetic's chair, gave it. And at the conclusion of the meal, he gave him water from his own water jug.

Thus he, having performed the duties to a teacher, having exchanged friendly welcome with the Elder who had finished his meal, asked "Who is your Teacher, or whose Teaching do you approve of?" The Elder cited the Perfectly Enlightened One. Again, when asked by him "What does the venerable one's Teacher assert?" thinking "I shall show the profundity of this Dispensation," having declared his own junior status, and speaking of the Teaching of the Dispensation to him in brief, he spoke the verse "Whatever phenomena arise from a cause." The wandering ascetic, having heard just the first pair of terms, became established in the fruition of stream-entry accomplished with a thousand methods; the other pair of terms was concluded at the time of becoming a stream-enterer. At the conclusion of the verse, however, having become a stream-enterer, when the higher distinctions did not occur, having considered "There will be a reason for this," he said to the Elder - "Venerable sir, do not extend the proclamation of the Teaching further; let it be just this much. Where does our Teacher dwell?" "At the Bamboo Grove." "Venerable sir, you go ahead; I, having fulfilled the promise made to my friend, shall take him and come" - having paid homage with the fivefold prostration, having circumambulated three times, having seen the Elder off, he went to the wandering ascetics' park.

The wandering ascetic Kolita, having seen him coming from afar, thinking "His features are not as on other days; surely the Deathless must have been attained by him," having thus esteemed his specific attainment, asked about the attainment of

the Deathless. He, having acknowledged to him "Yes, friend, the Deathless has been attained," spoke that very same verse. At the conclusion of the verse, Kolita, having become established in the fruition of stream-entry, said - "Where is our Teacher?" "At the Bamboo Grove." "If so, friend, let us go; we shall see the Teacher." Upatissa was indeed at all times one who venerated his teachers; therefore, having gone to the presence of Sañcaya, having made known the Teacher's virtues, he wished to lead him too to the Teacher's presence. He, ruined by his desire for material gain, not wishing for the status of a pupil, rejected it saying "I am not able; let it be like becoming a pot for pouring water." They, being unable to convince him by many reasons, went to the Bamboo Grove together with two hundred and fifty pupils who were following their exhortation. The Teacher, having seen them coming from afar, having said "This will be my pair of disciples, the foremost, the auspicious pair," having expounded the Teaching to their assembly according to their temperament, having established them in arahantship, gave them full ordination by the "Come, monk" form. Just as for them, so too for the chief disciples, a bowl and robes created by supernormal power came as well. But the function of the three higher paths was not finished. Why? Because of the greatness of the knowledge of the perfections of a disciple.

Among them, the Venerable Mahāmoggallāna, on the seventh day from the day of going forth, practising the ascetic duty in the village of Kallavāla in the country of Magadha, when sloth and torpor came upon him, being stirred by the Teacher, having dispelled sloth and torpor, while listening to the element meditation subject, having attained the three higher paths, reached the summit of the knowledge of the perfections of a disciple. The Venerable Sāriputta, having passed a fortnight from the day of going forth, dwelling together with the Teacher at the Boar's Cave in Rājagaha, when the Discourse on the Discernment of Feeling was being taught to his nephew, the wandering ascetic Dīghanakha, having sent forth knowledge in accordance with the teaching, like one consuming a meal prepared for another, reached the summit of the knowledge of the perfections of a disciple. Thus for both chief disciples, the knowledge of the perfections of a disciple reached its summit in the very presence of the Teacher. Therefore it was said in the Apadāna -

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

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

"Without gravel, without steep banks, sweet, without bad odour;
A small river flows there, beautifying my hermitage.

Crocodiles and sea-monsters here, and crocodiles and turtles;
They move about in the river there, beautifying my hermitage.

"Shad fish, rainy-season fish, balaja fish, munja fish, red fish;
Vaggaḷa fish leaping about, adorn my hermitage.

"On both banks of the river, flowering and fruiting trees;
Hanging down from both sides, they beautify my hermitage.

"Mango trees and sal trees and tilaka trees, trumpet-flower trees and sinduvāraka trees;
Divine odours blow forth, in bloom in my hermitage.

"Cammaka, saḷala, nīpa, nāga, punnāga, and ketaka trees;
Divine odours blow forth, in bloom in my hermitage.

"Atimutta trees and asoka trees, and bhaginīmālā trees in bloom;
Aṅkola trees and bimbijālā creepers, in bloom in my hermitage.

"Ketaka and kandali trees, godhuka and tiṇasūlika plants;
Wafting divine fragrance, adorn my hermitage.

"Kaṇikāra trees and kaṇṇikā trees, asana trees and many arjuna trees;
Wafting divine fragrance, adorn my hermitage.

"Punnāga trees and mountain punnāga trees, and koviḷāra trees in bloom;
Wafting divine fragrance, adorn my hermitage.

"Uddālaka and kuṭaja, kadamba and many vakula trees;
Wafting divine fragrance, adorn my hermitage.

Āḷaka plants and sage's beans, plantains and citrons;
Nourished by scented water, they bear fruits.

"Some lotuses are blooming, others are producing stamens;
Some lotuses have shed their petals, in bloom in the lake then.

"The lotuses take embryo, the lotus roots run forth;
Strewn with water-chestnut leaves, they shine in the lake then.

"Nayitā and mango-scented, uttalī and China-rose plants;
Divine odours blow forth, in bloom in the lake then.

"Shad fish, rainy-season fish, balaja fish, munja fish, red fish;
Saṃgulā fish and catfish too, dwell in the lake then.

Crocodiles and crocodiles too, and string-seizers and demons;
Pythons and boa constrictors too, dwell in the lake then.

"Pigeons, sun-geese, ruddy geese, river-dwellers;
Cuckoos, parrots and mynas, live depending on that lake.

"Kukutthaka birds, crabs, in the forest pokkharasātaka birds;
Lapwings and young parrots, live depending on that lake.

"Swans, herons, and peacocks, cuckoos and cocks;
Lorises and pheasants, live depending on that lake.

"Owls and poṭṭhasīsā birds, ospreys and many hawks;
And great black birds, live depending on that lake.

"Spotted deer and boars, yaks and many rhinoceroses;
Rohicca deer and young parrots, live depending on that lake.

"Lions, tigers and panthers, bears, wolves and hyenas;
Elephants in three-fold rut, live depending on that lake.

"Kinnaras and monkeys, and also forest workers;
Hunters and trappers, live depending on that lake.

Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
They constantly bear fruits, not far from my hermitage.

"Kosamba, Salala, and Neem trees, combined with sweet fruits;
They constantly bear fruits, not far from my hermitage.

Yellow myrobalans, emblic myrobalans, mangoes, rose-apples, beleric
myrobalans;
Jujubes, marking-nut trees, marmelos trees - they bear fruits.

"Yams and kaḷamba plants, and bilālī and buttermilk plants;
Jīvaka plants and sutaka plants too, are abundant in my hermitage.

"Not far from the hermitage, there were lakes well-fashioned;
With clear water, with cool water, with good fords, delightful.

"Covered with lotuses and waterlilies, combined with white lotuses;
Covered with mandālaka flowers, a divine fragrance blows towards.

"Thus in the forest accomplished in all factors, in bloom and bearing fruit;
In the charming hermitage well-made, I dwelt then.

"Virtuous, accomplished in ascetic practices, a meditator, always delighting in
meditative absorption;
Having attained the power of the five direct knowledges, an ascetic named
Suruci.

"Twenty-four thousand pupils attended upon me;
All these were brahmins, of good birth, famous.

"In the marks of a great man and in history, together with vocabularies and
rituals;
Skilled in verse and grammar, having reached perfection in their own teaching.

"Skilled in omens, in signs, and in characteristics;
On earth, on the ground, and in the sky, my pupils are well-trained.

"Of few wishes, prudent are these, eating little, not covetous;
Content with gain and loss, they surround me always.

"Meditators, delighting in meditative absorption, wise, with peaceful minds,
concentrated;

Desiring nothingness, they surround me always.

"Having attained the perfection of direct knowledge, delighted in the paternal resort;

Moving through the sky, the wise ones surround me always.

"Restrained at the six doors, without longing, with guarded faculties;
And aloof from society, those wise ones, my pupils, are difficult to approach.

"By cross-legged sitting, and by standing and walking;
They spend the night, my pupils, difficult to approach.

"They do not find pleasure in what is enticing, they do not become corrupted towards what leads to hate;
They do not become deluded towards what leads to infatuation, my pupils are difficult to approach.

"Investigating supernormal power, they go on constantly;
They cause the earth to tremble, difficult to approach through impetuosity.

"And those pupils, playing, sport in the play of meditative absorption;
They bring fruit from the rose-apple tree, my pupils are difficult to approach.

"Some go to Aparagoyāna, some to Pubbavideha;
And some to Uttarakuru, difficult to approach in their search.

"They send the basket in front, and behind they go;
By twenty-four thousand, the sky is covered.

"Some cook with fire, some without fire, and some with teeth, some with mortars;
Some pounded with stone, eating fallen fruit.

"Some devoted to purity, descending into water in the evening and morning;
Performing ablution with water, my pupils are difficult to approach.

"With overgrown armpit hair, nails, and body hair, with stained teeth, with dusty heads;
Fragrant with the fragrance of morality, my pupils are difficult to approach.

"Having assembled right early, the matted-hair ascetics of fierce austerity;
Having proclaimed their gains and losses, they then go into the sky.

"As these depart, a great sound arises;
By the sound of antelope hides, the deities are joyful.

"They depart in every direction, sages moving through the sky;
Supported by their own power, they go wherever they wish.

"These are earth-shakers, all sky-farers;
Of fierce radiance, hard to overcome, unshakeable like the ocean.

"Some standing and walking, some sages remaining seated;
Some eating fallen fruit, my pupils are difficult to approach.

"These abide in friendliness, seeking the welfare of all living beings;
All not exalting themselves, they do not scoff at anyone.

Fearless like the king of lions, powerful like the king of elephants;
Difficult to approach like tigers, they come near me.

"Sorcerers and deities, serpents, gandhabbas and demons;
Kumbhaṇḍas, titans and garuḷas, live depending on that lake.

"They, laden with matted hair and carrying baskets, wearing antelope hides as
upper garments;
All moving through the sky, live depending on that lake.

"They are always suitable, respectful towards one another;
Among the twenty-four thousand, no sound of sneezing is found.

"Placing foot after foot, with little sound, well-restrained;
Having approached, all of them would pay homage to me with their heads.

"Surrounded by those pupils, peaceful austere ascetics;
I dwell there in the hermitage, a meditator, delighting in meditative
absorption.

"With the fragrance of morality of the sages, and with the fragrance of flowers,
both;
With the fragrance of fruit of the fruit-bearing trees, the hermitage is fragrant.

"I do not know night and day, discontent is not found in me;
Exhorting my own pupils, I obtain even more joy.

"Of flowers blooming, and of fruits ripening;
Divine odours blow forth, beautifying my hermitage.

"Having risen from concentration, ardent and prudent, I;
Having taken a carrying-pole burden, I entered the forest.

"In omens and in dreams too, in characteristics well-trained;
The spell passage that was current, I remembered then.

"The Blessed One Anomadassī, the elder of the world, the lord of men;
The Perfectly Enlightened One, desiring seclusion, approached the Himalayas.

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

I saw that Enlightened by himself, radiant and delightful;
Like a blazing blue water-lily, like a burning fire.

"Like a blazing lamp post, like lightning in the sky;
Like a fully blossomed king of sal trees, I saw the leader of the world.

"This serpent, the great hero, the sage who makes an end of suffering;
Having come to see him, one is freed from all suffering.

"Having seen the god of gods, I reflected upon the characteristics;
Is he a Buddha or is he not a Buddha? Well then, let me see the one with vision.

"Wheels with a thousand spokes are seen on the soles of his feet;
Having seen his characteristics, I came to a conclusion about the Truth-finder.

"Having taken a broom, having swept, I then;
Then having brought together flowers, I venerated the foremost Buddha.

"Having venerated the Perfectly Enlightened One, a crosser of the mental floods, without mental corruptions;
Having arranged my antelope skin on one shoulder, I paid homage to the leader of the world.

"By which knowledge the Perfectly Enlightened One, without mental corruptions, dwells;
That knowledge I will explain, listen to me as I speak.

"You lift up this world, self-become one, source of boundless qualities;
Having come to see you, they cross the stream of uncertainty.

"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.

"It is possible to measure the water in the ocean with an āḷhaka measure;
But your knowledge, O Omniscient One, it is not possible to measure.

"It is possible to hold the earth, having placed it on the circle of a balance;
But your knowledge, O Omniscient One, it is not possible to hold.

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

"The water in the great ocean, and the entire earth -
Taking the Buddha's knowledge, they cannot be compared by simile.

"Of the world including the gods, those whose consciousness proceeds;
These are caught within the net of your knowledge, O One with Vision.

"By which knowledge you attained the consummate, highest enlightenment;
By that knowledge, O Omniscient One, you subjugated the adherents of other religions.

Having praised with these verses, the ascetic named Suruci;
Having spread out his antelope skin, he sat down on the ground.

"Eighty-four thousand, plunged into the great ocean;
Risen up just as much, is called the king of mountains.

"So very high is Neru, long and wide is he;
Crushed into atomic particles, into hundreds of thousands of crores.

"When placed upon the target, it would come to utter elimination;
But your knowledge, O Omniscient One, it is not possible to measure.

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

"Just so indeed, O great hero, whatever various sectarians there are;
Plunged into the thicket of views, deluded by adherence.

"By your pure knowledge, seeing without obstruction;
These are caught within the net, they do not surpass your knowledge.

"The Blessed One at that time, Anomadassī of great fame;
Having risen from concentration, the Conqueror surveyed the direction.

"Of the sage Anomadassi, Nisabha was the disciple by name;
Surrounded by a hundred thousand, with peaceful minds, such ones.

"With those who have eliminated the mental corruptions, with the pure, with
those possessing the six higher knowledges, with the meditators;
Having understood the Buddha's mind, he approached the leader of the world.

"Standing there in the sky, they circumambulated him;
Paying homage with joined palms, they descended near the Buddha.

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

"Varuṇa was the attendant of the Teacher Anomadassī;
Having arranged his robe on one shoulder, he asked the leader of the world.

"What indeed, Blessed One, is the cause for the Teacher's act of smiling?
For Buddhas do not manifest a smile without cause.

"The Blessed One Anomadassī, the elder of the world, the lord of men;
Having sat down in the midst of the monks, spoke this verse.

"He who honoured me with flowers, and also praised my knowledge;
Him I will explain, listen to me as I speak.

"Having understood the Buddha's word, all the gods assembled;

Wishing to hear the Good Teaching, they approached the Enlightened by himself.

"In the ten world systems, groups of gods of great supernormal power;
Wishing to hear the Good Teaching, they approached the Enlightened by himself.

"Elephants, horses, chariots, infantry, and a fourfold army;
They will constantly surround me, this is the fruit of honouring the Buddha.

"Sixty thousand musical instruments, drums fully adorned;
They will constantly attend on me, this is the fruit of honouring the Buddha.

"Sixteen thousand women, ladies fully adorned;
Adorned with variegated garments and ornaments, wearing jewelled earrings.

'With long eyelashes, cheerful, with good perception, slender-waisted;
They will constantly surround me, this is the fruit of honouring the Buddha.

"For a hundred thousand cosmic cycles, he will delight in the heavenly world;
A thousand times he will be a wheel-turning monarch, a king in the realm.

A thousand times as lord of the gods, he will exercise divine kingship;
Principality over a district, extensive, incalculable by counting.

When the final existence is attained, he will go to human existence;
A brahmin woman named Sārī will carry him in her womb.

By his mother's name and clan, this man will be known;
By the name Sāriputta, he will be of sharp wisdom.

Having abandoned eighty crores, he will go forth without possessions;
Seeking the state of peace, he will wander this earth.

"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;
By the name Sāriputta, he will be the chief disciple.

This Ganges, the Bhāgīrathī, flowing forth from the Himalayas;
Reaches the great ocean, satisfying the mighty sea.

Just so this Sāriputta, confident in his own three;
Having gone to the perfection of wisdom, he will satisfy living beings.

With reference to the Himalayas, and the ocean, the great sea;
Whatever sand is in between here, incalculable by counting.

That too could be entirely reckoned, as counting goes;
But for Sāriputta's wisdom, there will be no end.

When placed upon the target, the sands of the Ganges would be exhausted;
But for Sāriputta's wisdom, there will be no end.

The waves in the great ocean are incalculable by counting;
So too for Sāriputta's wisdom, there will be no end.

"Having pleased the Perfectly Enlightened One, Gotama, the bull of the Sakyans;
Having gone to the perfection of wisdom, he will be the chief disciple.

"The wheel of the Teaching set in motion by the Sakyan son, such a one;
He will rightly keep it rolling, raining down showers of the Teaching.

"Having directly known all this, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, will establish him in the highest state.

"Oh, well done is my action, for the Teacher Anomadassī;
For whom having done service, I have gone to perfection in all respects.

"The action done in immeasurable time, shows its fruit to me here;
Well released like the speed of an arrow, I burnt up the defilements.

"Seeking the unconditioned, Nibbāna, the unshakeable state;
Examining all the sectarians, thus I wandered in existence.

"Just as a diseased man would seek medicine,
Having searched the entire forest, for release from disease.

"Seeking the unconditioned, Nibbāna, the Deathless state;
Uninterruptedly for five hundred, I went forth in the seer's going forth.

"Laden with a burden of matted hair, wearing an antelope hide as an upper robe;
Having gone to the perfection of direct knowledge, I went to the Brahma world.

"There is no purity among outsiders, setting aside the Conqueror's Dispensation;
Whatever beings are wise, they become purified in the Conqueror's Dispensation.

"This is made by my own effort, this is not hearsay;
Seeking the unconditioned, I wandered among base fords.

"Just as a man desiring substance, having cut down a plantain, would split it;
He would not find substance therein, for it is void of substance.

"So too the sectarians in the world, many people of various views;
Are void of the unconditioned, as a plantain is void of substance.

"When the final existence was attained, I was a kinsman of Brahma;

Having abandoned great wealth, I went forth into homelessness.

"A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
A brahmin named Sañcaya, at his root I dwelt.

"Your disciple, O Great Hero, the brahmin named Assaji;
Difficult to approach, of risen radiance, was walking for almsfood then.

"I saw him, the wise one, the sage concentrated in wisdom;
With peaceful mind, the great elephant, like a fully blossomed lotus.

"Having seen, a thought arose in me, 'Well-tamed, with a pure mental state;
The bull, the excellent, the hero, this one will become a Worthy One.'

"Pleasing he moves, handsome, well-restrained;
Tamed in the highest restraint, he will be one who sees the Deathless.

"What if I were to ask him of the highest good, with a satisfied mind;
He, when asked by me, will speak, I shall then ask in return.

"As he was walking for almsfood, I followed behind;
Waiting for an opportunity, to ask about the Deathless state.

"Having approached him arrived in the middle of the street, I asked;
'What is your clan, O hero, whose pupil are you, dear sir?'

He, when asked by me, explained, fearless like a lion;
'A Buddha has arisen in the world, I am his pupil, friend.'

"What kind of teaching of the Buddha, O Great Hero, born after him, of great
fame;
Please tell me well, dear friend.'

"He, when asked by me, spoke all, the profound, subtle state;
The destroyer of the dart of craving, the dispelling of all suffering.

"Whatever phenomena arise from a cause, the Truth-finder has declared their
cause;
And whatever is their cessation, thus speaks the Great Ascetic.'

"When the question was answered, I attained the first fruit;
I was stainless and spotless, having heard the Conqueror's Dispensation.

"Having heard the sage's word, having seen the highest teaching;
Having penetrated the Good Teaching, I spoke this verse.

"This is indeed the teaching, if only so much, you have penetrated the
sorrowless state;
Unseen, passed by, for many myriads of aeons.'

"I, seeking the teaching, wandered among base fords;

That purpose has been attained by me, this is not the time for me to be negligent.

"Pleased by Assaji, having attained the unshakeable state;
Seeking my friend, I went to the hermitage.

"Having seen me from afar, my friend, well-trained;
Accomplished in deportment, spoke these words.

"Your face and eyes are serene, the state of a sage is seen;
Have you attained the Deathless, Nibbāna, the imperishable state?

"You came befitting beauty, like one trained to imperturbability;
Like a tamed one, a tamer of the tamed, you are at peace, brahmin.

"The Deathless has been attained by me, the removal of sorrow's dart;
You too will attain that, let us go to the presence of the Buddha.'

Having replied "Good!", my friend, well-trained;
Having taken hand with hand, having approached your presence.

"Both of us shall go forth, son of the Sakyans, in your presence;
Having come to your teaching, we dwell without mental corruptions.

"Kolita is foremost in supernormal power, I have gone beyond in wisdom;
Both of us having become as one, we adorn the Dispensation.

"With unfulfilled intention, I wandered among base fords;
Having come to see you, my intention has been fulfilled.

"Established upon the earth, the trees bloom in season;
Divine odours blow forth, pleasing all living beings.

"Just so I, O great hero, son of the Sakyans, of great fame;
Having been established in your Dispensation, I shall seek the time to bloom.

"Seeking the flower of liberation, which frees from the wandering in existence;
By obtaining the flower of liberation, I please all living beings.

"As far as the Buddha-field extends, having set aside the Great Sage,
There is none equal in wisdom to your son, O One with Vision.

"And your pupils are well-disciplined, and your assembly is well-trained;
Tamed in the highest restraint, they surround you always.

"Meditators, delighting in meditative absorption, wise, with peaceful minds,
concentrated;
Sages, accomplished in moral perfection, they surround him always.

"Of few wishes, prudent, wise, eating little, not covetous;
Content with gain and loss, they surround him always.

"Forest-dwellers, delighting in ascetic practices, meditators with coarse robes;
The wise, delighting in seclusion, surround him always.

"Those practising and those stationed in fruition, trainees and possessors of
fruition;
Seekers of the highest good, they surround him always.

"Stream-enterers and spotless ones, and those who are once-returners;
Non-returners and Worthy Ones, they surround him always.

"Skilled in the establishments of mindfulness, delighting in the development of
enlightenment factors;
Those disciples of yours, many and all, surround you always.

"Skilled in the bases for spiritual power, delighting in the development of
concentration;
Engaged in right striving, they surround you always.

"Possessing the threefold true knowledge and the six higher knowledges,
having reached perfection in supernormal power;
Having attained perfection in wisdom, they surround him always.

"Such are your pupils, O Great Hero, well-trained;
Difficult to approach, of fierce radiance, they surround you always.

"Surrounded by those pupils, restrained austere ascetics;
Terrified like the king of beasts, you shine like the king of stars.

"Established upon the earth, the earth-growers grow;
They reach full expansion, and they show forth fruit.

"You are like the earth, son of the Sakyans, of great fame;
Having been established in your Dispensation, they obtain the Deathless fruit.

"The Sindhu and the Sarassatī, the Nandiyo and the Candabhāgā;
The Ganges and the Yamunā, the Sarabhū and also the Mahī.

"The ocean receives these as they flow;
They give up their former name, and are known simply as 'ocean'.

"Just so, these people of the four castes, having gone forth in your presence;
They give up their former name, and are known as 'sons of the Buddha'.

"Just as the spotless moon, going through the space element;
Outshines all the hosts of stars in the world with its radiance.

"Just so you, O great hero, surrounded among gods and humans;
Having surpassed all these, you shine always.

"Waves arisen in the deep do not pass beyond the shore;
All touch the shore, and crushed, they scatter.

"So too the sectarians in the world, many people of various views;
Though wishing to dispute the teaching, they do not surpass that sage.

"And if they reach you, O One with Vision, with retorts;
Having approached your presence, they become as if crushed.

"Just as many white water lilies and lotuses born in water;
Are smeared by water, and by mud and mire.

"So too many beings, born in the world, grow;
Distressed by lust and hate, like a white water lily in mud.

"Just as a lotus, born in the water, grows in the midst of the water;
It is not stained by the water, for the lotus is pure.

"Just so you, O great hero, born in the world, O great sage;
You are not tainted by the world, as a lotus by water.

"Just as in the delightful month, many water-born lotuses bloom;
They do not go beyond that month, that is the time for blooming.

"Just so you, O great hero, are in bloom through your liberation;
They do not transgress the teaching, just as the water-born lotus.

"The king of sal trees, fully in bloom, wafts forth a divine fragrance;
Surrounded by other sal trees, it shines like a king of sal trees.

"Just so you, O great hero, in bloom with the Buddha's knowledge;
Surrounded by the Community of monks, you shine like a king of sal trees.

"Just as the rocky Himalaya is medicine for all living beings;
The abode of serpents and titans, and of deities.

"Just so you, O great hero, are like medicine for living beings;
Possessing the threefold true knowledge and the six higher knowledges,
having reached perfection in supernormal power.

"Instructed by you, O great hero, by you the compassionate one, they;
They delight in delight in the Dhamma, they dwell in your Dispensation.

"Just as a lion, the king of beasts, having gone forth from his dwelling place;
Having surveyed the four directions, roars three times.

"All beasts are frightened, when the king of beasts roars;
For thus this one of pure birth, always terrifies the cattle.

"When you roar, O Great Hero, the earth trembles;
Those capable of being enlightened awaken, the hosts of Māra tremble.

"All the sectarians tremble, when you roar, great sage;
Like crows scattered from an army, like deer from the king of beasts.

"Whoever in the world have followings, are called 'Teacher';
They teach the teaching handed down by tradition to the assembly.

"Not in this way, O great hero, did you expound the Teaching to living beings;
Having yourself awakened to the truths, the consummate aids to enlightenment.

"Having known the inclination and underlying tendency, The strength and weakness of the faculties;
Having discerned the capable and incapable, you thunder like a great cloud.

"If an assembly were seated extending to the world-circle's end;
Of various views, considering, for the cutting off of their doubt.

"Having understood the minds of all, the sage skilled in similes;
By speaking just one question, you cut off the doubt of living beings.

"If the earth were filled with those like Upatissa,
All of them with joined palms would praise the leader of the world.

"Even for a cosmic cycle they praising, with various praises they praised;
They could not measure, immeasurable is the Truth-finder.

"For just as with my own strength, the Conqueror was praised by me;
Even those praising for ten million cosmic cycles, would praise in just the same way.

"For if any god or human being, well-trained,
Should intend to measure, he would only obtain vexation.

"Having been established in your Dispensation, son of the Sakyans, of great fame;
Having gone to the perfection of wisdom, I dwell without mental corruptions.

"I crush the sectarians, I keep the Conqueror's Dispensation going;
The General of the Dhamma today, in the Sakyan son's Dispensation.

"The action done in immeasurable time, showed its fruit to me here;
Gladdened like the speed of an arrow, I burnt up my defilements.

"Whoever, any human being, would bear a burden on the head always;
He would be afflicted by the burden, laden with burdens likewise.

"Burning with the three fires, I wandered in existences;
Laden with the burden of existence, as if a mountain were lifted up.

"And the burden has been laid down by me, existences have been abolished by me;
All that was to be done has been done, in the Sakyan son's Dispensation.

"As far as the Buddha-field extends, having set aside the bull of the Sakyans;

I am the foremost in wisdom, no one equal to me is found.

"Well skilled in concentration, having reached perfection in supernormal power;
If I wished, today I could create a thousand.

"Having become a master of the progressive abidings, the great sage;
He spoke the teaching to me, cessation is my bed.

"The divine eye is pure in me, I am skilled in concentration;
Devoted to right striving, delighting in the development of enlightenment factors.

"Whatever is to be attained by a disciple, all that has been done by me;
Having set aside the lord of the world, no one equal to me is found.

"Skilled in attainments, a quick obtainer of meditative absorptions and deliverances;
Delighting in the development of enlightenment factors, I have reached the perfection of disciple qualities.

"By the quality of a disciple, auspicious, with higher intelligence, completely excellent, a burden-bearer;
Whose mind is held together by faith, always among fellows in the holy life.

"Like a snake with venom removed, like a bull with horns cut off;
Like one who has laid aside conceit and arrogance, I approach the community with deep respect.

"If my wisdom were to have form, it would not equal even the earth;
This is the fruit of praising the knowledge of the Blessed One Anomadassī.

"The wheel of the Teaching set in motion by the Sakyan son, such a one;
I rightly conform to it, this is the fruit of praising knowledge.

"May there never be near me one of evil desires, lazy, lacking in energy;
Of little learning, of misconduct, may he be met anywhere.

"Very learned and wise, well concentrated in morality;
Devoted to serenity of mind, let him even stand on my head.

"This I say to you, venerable ones, as many as are assembled here;
Be of few wishes, be content, meditators, always delighting in meditative absorption.

"Having seen whom first, I became stainless and spotless;
He, the wise disciple named Assaji, was my teacher.

"Owing to him, today I became the generalissimo of the Teaching;
Having attained perfection in all respects, I dwell without mental corruptions.

"He who was my teacher, the disciple named Assaji;
In whatever direction he dwells, I make that my head-side.

"Having remembered my action, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, established me in the highest
state.

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

But at a later time, the Teacher, seated in the midst of the noble company at the
great monastery of Jetavana, establishing his own disciples in the foremost position
by this and that distinction of virtue - "This is the foremost, monks, of my disciples
who are monks of great wisdom, that is to say, Sāriputta" - thus he established the
elder in the foremost position by virtue of his great wisdom. He, having thus reached
the summit of the knowledge of the perfections of a disciple, having become
established in the position of General of the Teaching, working for the welfare of
beings, one day, declaring the final liberating knowledge to his fellows in the holy life
by way of making manifest his own conduct -

981. "One who conducts himself properly, mindful as he should be, possessing
mindfulness, meditating with restrained thought, diligent;
Delighting internally, with concentrated mind, alone, content - him they call a
monk.
982. "Whether eating fresh or dry food, one should not be excessively satisfied;
With belly unfilled, with measured food, a mindful monk should wander forth.
983. "Four or five morsels, without eating, one should drink water;
Enough for comfortable abiding, for the resolute monk.
984. "If that allowable robe covers him, this being its purpose;
Enough for comfortable abiding, for the resolute monk.
985. "For one sitting cross-legged, the rain does not fall on the knees;
Enough for comfortable abiding, for the resolute monk.
986. "He who saw pleasure as suffering, saw pain as a dart;
Was not between the two, by what in the world what could he be?
987. "May there never be near me one of evil desires, lazy, lacking in energy;
Of little learning, disrespectful, by what in the world what could he be?
988. "Very learned and wise, well concentrated in morality;
Devoted to serenity of mind, let him even stand on my head.
989. "Whoever is given to obsession, delighting in obsession, like a wild animal;
He has failed to attain Nibbāna, the unsurpassed freedom from bondage.
990. "But whoever, having abandoned obsession, delights in the path without
obsession;

He has attained Nibbāna, the unsurpassed freedom from bondage.

991. "Whether in a village or in the wilderness, in a low place or on high ground;
Wherever Worthy Ones dwell, that place is pleasant.
992. "Delightful are the forests, where ordinary people do not delight;
Those without lust will delight there, they are not seekers of sensual pleasures.
993. "Like one who reveals treasures, should one see a fault-finder;
One who speaks reprovably, intelligent - such a wise person one should
associate with;
For one associating with such a person, it is better, not worse.
994. One should exhort and instruct, and restrain from what is vile;
For he is dear to the good, but disagreeable to the bad.
995. "The Blessed One, the Buddha, the one with vision, expounded the Teaching to
another;
While the Teaching was being taught, I, seeking benefit, applied my ear;
That hearing was not in vain for me, I am liberated, without mental
corruptions.
996. "Neither for the knowledge of past lives, nor for the divine eye;
For the knowledge of others' minds, for supernormal power, for death and
rebirth;
For the purification of the ear-element, no aspiration is found in me.
997. "Depending on the tree-root, shaven-headed, wrapped in the double robe;
The elder highest in wisdom, Upatissa meditates.
998. "Having attained the state without applied thought, the disciple of the
Perfectly Enlightened One;
Is endowed with noble silence at that very moment.
999. "Just as a rocky mountain, immovable, firmly established;
So a monk, through the elimination of delusion, does not tremble like a
mountain.
1000. "For a person without blemish, always seeking what is pure;
Even a hair-tip of evil appears like a cloud.
1001. "I do not delight in death, I do not delight in life;
I shall lay down this body, fully aware, mindful.
1002. "I do not delight in death, I do not delight in life;
And I await the time, like a hired servant earning his wages.
1003. "In both cases this is death indeed, not non-death, whether afterwards or
before;
Proceed, do not perish, let not the moment pass you by.

1004. "Just as a borderland city, guarded within and without;
So guard yourselves, let not the moment pass you by;
For those who have missed the moment grieve, consigned to hell.
1005. "Calmed, abstaining, speaking with wisdom, unagitated;
He shakes off evil qualities, as the wind shakes leaves from a tree.
1006. "Calmed, abstaining, speaking with wisdom, unagitated;
He shook off evil qualities, as the wind shakes leaves from a tree.
1007. "Calmed, free from trouble, very clear, undisturbed;
Of good morality, wise, one may be one who makes an end of suffering.
1008. "One should not trust some in this way, whether householders or those gone forth;
Having been good they become not good, having been not good they become good again.
1009. "Sensual desire and anger, and sloth and torpor for a monk;
Restlessness and sceptical doubt, these five are defilements of the mind.
1010. "For one being honoured, or by dishonour, or by both;
Whose concentration does not waver, of one dwelling in diligence.
1011. "That meditator, acting continuously, subtle, one who sees with insight into views;
Delighting in the elimination of clinging, they call a good person."
1012. "The great ocean, the earth, the mountain, and also the wind;
Are not fit as similes for the Teacher's supreme liberation.
1013. "The elder, a follower of the Wheel, of great wisdom, concentrated;
Like earth, water and fire, he does not find pleasure, he does not become corrupted.
1014. "Having attained the perfection of wisdom, of great intelligence, a great wise man;
Not dull, though appearing dull, he always walks about quenched.
1015. "The Teacher has been attended upon by me, etc. the craving for rebirth has been uprooted.
1016. "Strive on with diligence, this is my instruction;
Come, I shall attain final Nibbāna, I am liberated everywhere."

He spoke these verses. For some of these verses were spoken by the elder, some were spoken by the Blessed One referring to the elder; all afterwards, because of being spoken by the elder by way of announcing his own conduct, were the verses of the elder himself.

Therein, "one who conducts himself properly" means one who, restrained and guarded by body and so on, walks about and dwells; or "one whose habit is proper conduct" is "one who conducts himself properly"; the meaning is accomplished in morality. "Yathāsato" means "yathāsanto" (as one who is peaceful). For the sake of metrical ease in the verse, the description is made by eliding the nasal; like a peaceful one, not different from the noble ones - this is the meaning. "Possessing mindfulness" means endowed with the supreme mindfulness. "Meditating with restrained thought" means having completely abandoned wrong thought, having become one with restrained thought by way of thought of renunciation and so on, one who is disposed to meditating through meditation on a single object and through meditation on the three characteristics. "Diligent" means in that very state of proper conduct, having restrained thought and through meditation, free from heedlessness, with well-established mindfulness and full awareness everywhere. "Delighting internally" means delighted in the meditation development of the meditation subject within the internal resort. "With concentrated mind" means with fully focused mind through that very meditation development. "Alone" means without companion, having abandoned association with groups and association with mental defilements, developing bodily seclusion and mental seclusion. "Content" means properly pleased and satisfied through contentment with requisites and through contentment with the delight in meditation development. For through meditation development, which brings distinction progressively higher and higher, lofty joy and gladness arises; but when it has reached the summit, there is nothing at all that need be said. "Him they call a monk" means they call such a person a monk because of the fulfilment of the threefold training, because of seeing danger, and because of having broken the mental defilements.

Now, showing contentment with requisites first among the aforesaid twofold contentment, he said beginning with "whether fresh or dry." Therein, "fresh" means moistened, smooth, by being sprinkled with ghee and so on. "Dry" means rough through the absence of that. The word "or" has the meaning of non-restriction: whether fresh or dry. "Excessively" means very much. "Satisfied" means one should not be satiated - this is the meaning. But how should one be? He said "with belly unfilled, with measured food": a monk eating food whether superior or rough, not eating as much as he likes, with belly unfilled, with a light belly, and for that very reason with measured food, with limited food, taking food endowed with eight factors, therein having become mindful through moderation and through the mindfulness of reviewing, should wander forth, should dwell.

But to show how one is with belly unfilled and with measured food, "the four" and so on was stated. Therein, "without having eaten" means without having eaten four or five morsels of food, having set aside room for that much food, one should drink water. For this is the frugal practice regarding food. The meaning is that for a monk whose mind is directed towards Nibbāna, it is sufficient for comfortable abiding, for pleasant abiding through the fitness for the achievement of meditative absorptions and so on. By this, speaking of almsfood that serves for tending the belly, he shows contentment with whatsoever regarding almsfood. "Having eaten" is also a reading; that may have been stated by way of a person of exceedingly firm constitution who is able to sustain the body even with food of merely four or five morsels; it agrees with the further verses too, since only a little regarding robes and lodgings will be spoken

of.

"Allowable" means any one among linen and so on that are among those conforming to what is allowable as allowable - this is the meaning. "If that covers" means if, being an allowable robe, it covers the place that should be covered, if it is of a type permitted by the Teacher, if with the lower limit it is of the measure permitted - this is the meaning. "Needed for this purpose" means for this purpose, for the purpose stated by the Teacher, only for the purpose of warding off cold and so on and for the purpose of covering the private parts out of shame - this is the meaning. By this he speaks of the robe that serves for tending the body and contentment with whatsoever regarding it.

"For one sitting cross-legged" means a cross-legged posture is called a seat with the thighs bound all around; for one sitting in that manner, for one sitting having folded the legs crosswise in the three-jointed cross-legged posture - this is the meaning. "The rain does not fall on the knees" means in whatever hut, for one thus sitting, when the sky is raining, the pair of knees is not wetted by rain-water; even this much is a lodging of the smallest extent, for it is possible, having sat down there, for a son of good family who is well-wishing to accomplish one's own welfare. Therefore he said "Enough for comfortable abiding, for the resolute monk."

Thus the elder, having made known by these four verses the exhortation on effacement that has reached the highest degree for those monks who are greedy and discontented, now showing contentment with the delight of meditation through the door of feeling, said beginning with "he who saw pleasure." Therein, "pleasure" means pleasant feeling. "As suffering" means as suffering due to change. "Saw" means he saw; the meaning is whoever saw as it really is with path wisdom together with insight wisdom. For pleasant feeling, even though being enjoyed at the time of use, like food mixed with poison, at the time of change is nothing but suffering. By this, herein he shows the observation of suffering. "He saw pain as a dart" means whoever saw unpleasant feeling as a dart. For just as a dart, whether entering the body, having entered and remaining, or being extracted, generates nothing but oppression, so too unpleasant feeling, whether arising, having reached presence, or breaking up, only afflicts. By this, herein he speaks having elevated the observation of suffering itself, and by that, from the statement "what is suffering, that is non-self," he disentangles the grasping of self and what belongs to self regarding the pair of feelings. "Between the two" means in between the two, that which is in the middle of pleasant and unpleasant feelings, namely neither-unpleasant-nor-pleasant - this is the meaning. "Was not" means there was no adherence to self and what belongs to self in the understanding as it really is. "By what in the world what could he be" means thus, having fully understood the five aggregates of clinging through the door of feeling, having completely cut off the entire net of mental defilements bound to them, standing thus, by what mental defilement indeed is he bound in the world, or what could he be in the future among gods and so on? On the contrary, with bonds cut, he would be simply beyond designation - this is the intention.

Now, censuring the wrongly practising person and praising the rightly practising one, he spoke four verses beginning with "may there never be near me." Therein, "may there never be near me one of evil desires" means whoever has evil desires through the wish to be esteemed for virtues one does not possess, lazy through the absence

of enthusiasm in the ascetic duty, for that very reason lacking in energy, of little learning through the absence of learning connected with the truths, dependent origination, and so on, disrespectful through the absence of regard for exhortations and instructions - may such an exceedingly inferior person never be near me. Why? "By what in the world what could he be" means in the world, in the order of beings, what should be accomplished for such a person by what exhortation, or by what done what could he become? It is simply useless - this is the meaning.

"And very learned" means whatever person is very learned through the possession of much learning connected with morality and so on, of the variety of discourses, mixed prose and verse, and so on; wise by way of wisdom nourished by the Teaching, wisdom of application, and wisdom of penetration; well concentrated because of being well established in morality; devoted to serenity of mind, concentration of mind comprising both mundane and supramundane - may such a person stand even upon my head, how much more living together.

"One who is devoted to obsession" means whatever person, devoted to obsession classified as craving and so on, in the sense of proliferating through the continuation of taking pleasure in activity and so on, and through clinging to materiality and so on, and therein delighting through not seeing the danger, like a wild animal, he has failed to attain Nibbāna; he stands very far away from Nibbāna.

"But whoever, having abandoned obsession" means whatever person, having abandoned the obsession of craving, because of the absence of that, delighting in the noble path - the means of achievement, the path to Nibbāna which is without obsession - delighting in the full realisation through meditation, he has attained Nibbāna, he has accomplished it, he has achieved it - this is the meaning.

Then one day the elder, having seen the dwelling of his younger brother, the Elder Revata, in a waterless wilderness covered with acacia trees heaped with thorns, praising him, spoke two verses beginning with "Whether in a village." Therein, "whether in a village" means although Worthy Ones do not obtain bodily seclusion at the edge of a village, they do indeed obtain mental seclusion. For even objects comparable to divine ones are unable to shake their minds; therefore, whether it be a village or any one of the forest and so on, wherever Worthy Ones dwell, that is a pleasant place - the meaning is that piece of ground is delightful indeed.

"Forests" means forests adorned with thickets of trees fully in bloom, endowed with pure water reservoirs, are delightful - this is the connection. "Where" means in those forests, as if expanded and delighting, the one siding with sensual pleasure, the seeker of sensual pleasures, ordinary people do not delight. "Without lust" means those free from lust, those who have eliminated the mental corruptions, like wasps and bees in lotus groves, will delight in such forests. "They are not seekers of sensual pleasures" means because they, being without lust, are not seekers of sensual pleasures - this is the meaning.

Again, the elder, having out of compassion given the going forth to a poor brahmin named Rādha, having given him full ordination, having made him his own attendant monk, going about, one day, being pleased with his obedient nature, giving exhortation, said beginning with "Like one who reveals treasures." Therein, "like one

who reveals treasures" means of treasure-pots filled with gold and silver and so on, deposited and stored here and there. "One who reveals" means like one who, having shown compassion to poor people living in hardship, having said "Come, I shall show you a means of living happily," having led them to the place of the treasure, having stretched out his hand, points out "Take this and live happily." "A fault-finder" means there are two kinds of fault-finders: One who is a seeker of weak spots, thinking "By means of this impropriety or stumbling I shall restrain him in the midst of the Community"; and one who, wishing to make known what is unknown, supporting what is known, out of desire for the growth of his morality and so on, looking at this and that fault, is established in the nature of raising up - this is what is intended here. For just as a poor person, even when being restrained with "Take this treasure!" does not become angry at the showing of the treasure, but is delighted indeed, so too, when such persons, having seen an impropriety or a stumbling, point it out, irritation should not be made; one should be with a satisfied mind indeed; one should invite to admonish thus: "Venerable sir, please speak to me in such a way again." "One who speaks reprovably" means whoever, having seen a fault, without thinking "This is my co-resident, my pupil, my helper," trains him by threatening in accordance with the fault, by dismissing, by imposing a punishment - this one is called one who speaks reprovably, like the Perfectly Enlightened One. For this was said: "Restraining again and again, Ānanda, I will speak; removing again and again, Ānanda, I will speak. What is the core will stand." "Intelligent" means endowed with wisdom nourished by the Teaching. "Such" means such a wise person. "Should associate with" means should attend upon. For a pupil associating with such a teacher, it is better, not worse; there is only growth, not decline - this is the meaning.

Then on one occasion, when the residence at Kīṭāgiri had been corrupted by Assaji and Punabbasuka, the General of the Dhamma, commanded by the Teacher, having gone there together with his own assembly and with Mahāmoggallāna, when Assaji and Punabbasuka did not heed the exhortation, spoke this verse. Therein, "one should exhort" means one should give exhortation and admonition. "One should instruct" is a synonym for that very same thing. Or alternatively, one speaking regarding a case that has arisen is called exhorting; one speaking with reference to the future regarding a case that has not arisen, by way of "there could be disgrace for you too" and so on, is called instructing. Or one speaking face to face is called exhorting; one sending a messenger or a message in one's absence and speaking is called instructing. Or one speaking once is called exhorting; one speaking again and again is called instructing. "And from what is vile" means one should restrain from unwholesome mental states and establish in wholesome mental states - this is the meaning. "For he is dear to the good" means such a person is dear to the virtuous. But those who are unpeaceful, bad persons, who have gone beyond the world hereafter, who have eyes only for material gains, who have gone forth for the sake of livelihood - to those, that exhorter and instructor, who shoot with verbal daggers saying "You are not our preceptor, not our teacher; why do you speak to us?" - is disagreeable.

When a discussion arose among the monks that "the one about whom the Teacher expounds the Teaching, he alone is endowed with decisive support," showing "this is not so," he spoke the verse "for another." Therein, "for another" - he said this with reference to his own nephew, the wandering ascetic Dīghanakha. For while the

Discourse on the Discernment of Feeling was being taught by the Teacher to him, this great elder, having attained the path of meditative development, reached the summit of the knowledge of the perfections of a disciple. "I applied my ear, being desirous" means standing fanning the Teacher, being desirous, listening attentively, I applied my ear. "That hearing was not in vain for me" means that hearing thus heard was for me not in vain, not barren; it was the support for the achievements to be attained by a chief disciple. Therefore he said "I am liberated" and so on.

Therein, "not even for past lives" means for the purpose of the knowledge of knowing the past lives of oneself and others; the explanation is: no aspiration is found in me. The meaning is: by way of performing preliminary work, not even a mere mental aspiration for that purpose exists, indeed never existed. "Of the mental disposition" means of the knowledge of others' mental states. "Of supernormal power" means of the knowledge of various kinds of supernormal power. "Of death and rebirth" means for the purpose of the knowledge of knowing the death and rebirth of beings, for the purpose of the knowledge of the passing away and rebirth. "Of the purification of the ear-element" means of the knowledge of the divine ear. "No aspiration is found in me" means the meaning is: the aspiration of the mind, the resolution of the mind, by way of preliminary work for the purpose of these special kinds of direct knowledge, does not exist in me, did not exist. For just as the qualities of omniscience for the Buddhas come into possession through the achievement of the highest path alone, so too all the qualities of a disciple come into the possession of disciples; there is no separate function of performing preliminary work for their achievement.

The three verses beginning with "at the root of a tree" were spoken while dwelling at Pigeon Grotto, at the time of being struck by a demon, by way of illustrating his own unchanging nature through the power of attainment. Therein, "shaven-headed" means one whose hair has not been removed. "Wrapped in the double robe" means seated having put on the double robe. Some also read "well wrapped in the double robe." "The elder highest in wisdom" means having become an elder, he is the highest in wisdom; the meaning is the foremost in wisdom among the disciples. "He meditates" means he meditates through meditation on a single object and through meditation on the three characteristics; the meaning is he dwells mostly by way of abiding in attainment.

"Is endowed at that very moment" means when struck on the head by the demon, at that very moment, having attained the fruition attainment of the fourth meditative absorption, which is without applied thought, he was endowed with, possessed of, noble silence. For "hoti" here is a present tense expression used in a past sense.

"Does not tremble like a mountain" means a monk who, through the elimination of delusion, has destroyed all mental defilements. The meaning is: he, like a mountain made of rock, immovable, firmly established, does not tremble by anything whatsoever such as the desirable and so on; he is unchanging everywhere.

Then one day, when the edge of the elder's lower robe was hanging down through inattention, a certain novice said "Venerable sir, the lower robe should be worn all round." Having heard that, as if receiving it with his head, saying "Good, well spoken

by you," at that very moment having withdrawn a little, having dressed all round, showing "for ones like me, even this is indeed a fault," he spoke the verse "for one without blemish."

Again, showing his own equanimity of mind regarding death and life, having spoken two verses beginning with "I do not delight in," expounding the Teaching to others, he spoke a pair of verses beginning with "in both cases this." Therein, "in both" means in both, in both times - this is the meaning. "Mida" - the syllable "ma" serves as a word-connector. This is death indeed; death certainly exists by name; non-death by name does not exist. "In which both times" - he said "whether afterwards or before": whether after middle age, at the time of old age and decrepitude, or before, at the time of youth - it is death indeed, death is absolutely certain. Therefore proceed, fulfil the right practice; having gone astray, do not perish, do not experience great suffering in the realms of misery. "Let not the moment pass you by" means the meaning is: let not this ninth moment, free from the eight inopportune moments, pass you by.

Then one day, having seen the Venerable Mahākoṭṭhika, making known his virtues, he spoke three verses beginning with "calmed." Therein, the meaning already stated by "shakes off" in a non-specific manner, now making it connected with the elder, he said beginning with "he abandoned." Therein, "he abandoned" means he has now abandoned; this is the meaning. "Free from trouble" means without fatigue, free from the suffering of mental defilements; this is the meaning. "Clear, undisturbed" means "clear" because of having a well-gladdened mind through the absence of faithlessness and so on; "undisturbed" because of the state of undisturbed thought.

The verse "One should not trust" was spoken referring to the Vajjiputtakas who, having believed Devadatta, stood having approved his view. Therein, "one should not trust" means one should not become intimate, one should not believe; this is the meaning. "In certain ones" means in certain worldlings of unsettled nature. "Thus" means just as you placed trust thinking "Devadatta is rightly practising," thus. "In householders" means among those who lead the household life. "Having been good" means because the state of being a worldling is unsettled, like a gourd placed on a horse's back and like a small post buried in a heap of chaff, therefore some, even though standing as good from the beginning, afterwards become not good. Just as Devadatta, formerly accomplished in morality, an obtainer of direct knowledge and meditative attainments, having become notorious through material gain and honour, has now become one bound for the realm of misery, like a crow with broken wings, having declined from his distinction. Therefore such a one should not be trusted as "good" merely on the basis of what is seen. But some, through the absence of association with good friends, even though being not good from the beginning, afterwards through good association become good indeed; therefore one should not trust as "good" one who merely resembles the good, like Devadatta; this is the meaning.

Those in whom the mental impurities such as sensual desire and so on have not departed, they are not good. In order to show that those in whom they have departed are good, having spoken the verse "sensual desire," the pair of verses beginning with "for one being honoured" was spoken in order to show the characteristic of goodness that has reached excellence from the uncommon standpoint.

But in order to show that which has reached excellence from the uncommon standpoint, citing the Teacher and himself as examples, he spoke the verse beginning with "the great ocean." Therein, "the great ocean" means this great ocean, the great earth, rock, mountain, and wind from the eastern direction and so on endure the desirable and undesirable by their own non-sentient nature, not by the power of reflection; but the Teacher, who by virtue of the arising of arahantship stands in the highest state of such-likeness, is everywhere even and unchanging towards desirable things and so on; for that supreme liberation of the Teacher, the liberation of the highest fruition, those great ocean and so on are not fit as similes, by way of being a simile, they do not amount even to a fraction; this is the meaning.

"One who keeps the wheel turning" means a follower of the wheel of the Teaching set in motion by the Teacher. "Elder" means an elder through being endowed with the aggregates of morality and so on of one beyond training. "Of great knowledge" means of great wisdom. "Concentrated" means concentrated through access and absorption concentration and through unsurpassed concentration. "Like earth, water and fire" means of similar conduct to earth, water, and fire, through being unchanging when desirable and other objects come together. Therefore he said "he does not find pleasure, he does not become corrupted."

"Having attained the perfection of wisdom" means having attained the perfection, the furthest limit, of a disciple's knowledge. "Of great intelligence" means endowed with great intelligence, with wisdom, through having attained the state of being extensive, joyful, swift, sharp, and penetrative. "Of great wisdom" means endowed with great wisdom of grasping the method, reckoned as understanding through inference of the Teaching. For there are those fourfold, sixteenfold, forty-fourfold, and seventy-threefold classifications of wisdom. Because of having attained all of them completely without remainder, through great wisdom and through the connection with the distinction of the day, this great elder surpassingly deserves to be called "of great intelligence." As the Blessed One said -

"Monks, Sāriputta is wise; monks, Sāriputta is of great wisdom; monks, Sāriputta is of broad wisdom; monks, Sāriputta is of joyful wisdom; monks, Sāriputta is of swift wisdom; monks, Sāriputta is of sharp wisdom; monks, Sāriputta is of penetrative wisdom" and so on.

Therein, this is the analytical explanation of the state of being wise and so on. Wise by these four reasons: skilfulness in the elements, skilfulness in the sense bases, skilfulness in dependent origination, and skilfulness in what is possible and what is impossible. For showing the classification of great wisdom and so on, this is the passage:

"What is great wisdom? One comprehends great meanings - this is great wisdom; one comprehends great phenomena - this is great wisdom; one comprehends great languages - this is great wisdom; one comprehends great discernments - this is great wisdom; one comprehends the great aggregate of morality - this is great wisdom; one comprehends the great aggregate of concentration - this is great wisdom; one comprehends the great aggregate of wisdom - this is great wisdom; one comprehends the great aggregate of liberation - this is great wisdom; one comprehends the great aggregate of knowledge and vision of liberation - this is great

wisdom; one comprehends the great possible and impossible - this is great wisdom; one comprehends the great abiding attainments - this is great wisdom; one comprehends the great noble truths - this is great wisdom; one comprehends the great establishments of mindfulness - this is great wisdom; one comprehends the great right strivings - this is great wisdom; one comprehends the great bases for spiritual power - this is great wisdom; one comprehends the great faculties - this is great wisdom; one comprehends the great powers - this is great wisdom; one comprehends the great factors of enlightenment - this is great wisdom; one comprehends the great noble paths - this is great wisdom; one comprehends the great fruits of asceticism - this is great wisdom; one comprehends the great direct knowledges - this is great wisdom; one comprehends the great ultimate reality, Nibbāna - this is great wisdom.

"What is broad wisdom? Knowledge proceeds in the various different aggregates - this is broad wisdom; knowledge proceeds in the various different elements - this is broad wisdom; knowledge proceeds in the various different sense bases - this is broad wisdom; knowledge proceeds in the various different dependent originations - this is broad wisdom; knowledge proceeds in the various different non-apprehensions of emptiness - this is broad wisdom; knowledge proceeds in the various different meanings - this is broad wisdom; knowledge proceeds in the various different phenomena - this is broad wisdom; knowledge proceeds in the various different languages - this is broad wisdom; knowledge proceeds in the various different discernments - this is broad wisdom; knowledge proceeds in the various different aggregates of morality - this is broad wisdom; knowledge proceeds in the various different aggregates of concentration - this is broad wisdom; knowledge proceeds in the various different aggregates of wisdom - this is broad wisdom; knowledge proceeds in the various different aggregates of liberation - this is broad wisdom; knowledge proceeds in the various different aggregates of knowledge and vision of liberation - this is broad wisdom; knowledge proceeds in the various different possible and impossible - this is broad wisdom; knowledge proceeds in the various different abiding attainments - this is broad wisdom; knowledge proceeds in the various different noble truths - this is broad wisdom; knowledge proceeds in the various different establishments of mindfulness - this is broad wisdom; knowledge proceeds in the various different right strivings - this is broad wisdom; knowledge proceeds in the various different bases for spiritual power - this is broad wisdom; knowledge proceeds in the various different faculties - this is broad wisdom; knowledge proceeds in the various different powers - this is broad wisdom; knowledge proceeds in the various different factors of enlightenment - this is broad wisdom; knowledge proceeds in the various different noble paths - this is broad wisdom; knowledge proceeds in the various different fruits of asceticism - this is broad wisdom; knowledge proceeds in the various different direct knowledges - this is broad wisdom; having surpassed phenomena common to worldlings, knowledge proceeds in Nibbāna, the ultimate reality - this is broad wisdom.

"What is joyful wisdom? Here a certain one, abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, fulfils the moral practices - this is joyful wisdom; abundant in mirth, etc. abundant in gladness, fulfils restraint of the faculties - this is joyful wisdom; abundant in mirth, etc. abundant in gladness, fulfils moderation in eating - this is joyful wisdom; abundant in mirth, etc.

abundant in gladness, fulfils the pursuit of wakefulness - this is joyful wisdom; abundant in mirth, etc. abundant in gladness, the aggregate of morality, etc. the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of knowledge and vision of liberation, fulfils - etc. penetrates. Fulfils the abiding attainments; penetrates the noble truths; develops the establishments of mindfulness; develops the right strivings; develops the bases for spiritual power; develops the faculties; develops the powers; develops the factors of enlightenment; develops the noble path - etc. realises the fruits of asceticism - this is joyful wisdom; abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, penetrates the direct knowledges - this is joyful wisdom; abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, realises Nibbāna, the ultimate reality - this is joyful wisdom.

"What is swift wisdom? Whatever materiality, past, future, or present, etc. whether far or near, all materiality quickly hastens as impermanent - this is swift wisdom; quickly hastens as suffering - this is swift wisdom; quickly hastens as non-self - this is swift wisdom; whatever feeling... etc. whatever consciousness, past, future, or present... etc. all consciousness quickly hastens as impermanent - this is swift wisdom; quickly hastens as suffering - this is swift wisdom; quickly hastens as non-self - this is swift wisdom. Eye... etc. ageing and death, past, future, or present, quickly hastens as impermanent - this is swift wisdom; quickly hastens as suffering - this is swift wisdom; quickly hastens as non-self - this is swift wisdom.

Materiality, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of materiality - this is swift wisdom. Etc. feeling... etc. perception... activities... consciousness... eye, etc. Ageing and death, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom.

Materiality, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed, having determined, having made clear, having made manifest, quickly hastens to the cessation of materiality - this is swift wisdom. Feeling... etc. perception... activities... consciousness... eye, etc. ageing and death, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom.

What is sharp wisdom? One quickly cuts off mental defilements - this is sharp wisdom; one does not accept an arisen sensual thought, abandons it, dispels it, puts an end to it, brings it to obliteration - this is sharp wisdom; one does not accept an arisen thought of anger, abandons it, dispels it, puts an end to it, brings it to obliteration - this is sharp wisdom; one does not accept an arisen thought of violence... etc. whatever evil unwholesome mental states have arisen, one does not

accept them, abandons them, dispels them, puts an end to them, brings them to obliteration - this is sharp wisdom; one does not accept arisen lust, abandons it, dispels it, puts an end to it, brings it to obliteration - this is sharp wisdom; arisen hate... etc. arisen delusion... arisen wrath... arisen hostility... contempt... insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... etc. all actions leading to existence - one does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration - this is sharp wisdom. In one sitting, the four noble paths, the four fruits of asceticism, the four analytical knowledges, and the six higher knowledges are attained, realised, touched by wisdom - this is sharp wisdom.

"What is penetrative wisdom? Here a certain one is full of agitation regarding all activities, full of fright, full of dissatisfaction, full of discontent, full of non-delight, turned outward, one does not delight in all activities; one pierces and breaks through the mass of greed never before pierced, never before broken through - this is penetrative wisdom; one pierces and breaks through the mass of hate never before pierced, never before broken through - this is penetrative wisdom; one pierces and breaks through the mass of delusion never before pierced, never before broken through - this is penetrative wisdom; wrath never before pierced, never before broken through, etc. Hostility... etc. one pierces and breaks through all actions leading to existence - this is penetrative wisdom.

Thus, because of being endowed with great wisdom of the aforesaid classification, it is said "of great higher intelligence."

Moreover, the great wisdom of this elder should be known also by way of step-by-step insight into phenomena. For this was said:

"Monks, Sāriputta practises step-by-step insight into phenomena for a fortnight. Herein, monks, this is Sāriputta's step-by-step insight into phenomena.

"Here, monks, Sāriputta, quite secluded from sensual pleasures, etc. he enters and dwells in the first meditative absorption. And whatever mental states are in the first meditative absorption - applied thought and, etc. unified focus of mind and contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one, those mental states of his arise as known, continue as known, pass away as known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the subsiding of applied and sustained thought, etc. the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption. The plane of infinite space... the plane of infinite consciousness... the plane of nothingness... with the complete transcendence of the plane of nothingness, he enters and dwells in the plane of neither-perception-nor-non-perception. He emerges from that attainment mindful. Having emerged from that attainment mindful, he regards those mental states that

are past, ceased, changed: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the complete transcendence of the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling. And having seen with wisdom, his mental corruptions are utterly eliminated. He emerges from that attainment mindful. Having emerged from that attainment mindful, he regards those mental states that are past, ceased, changed: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is no further escape.' Through the cultivation of that, it indeed does not exist for him.

"Whatever, monks, one speaking rightly would say: 'One who has attained mastery, attained perfection in noble morality; one who has attained mastery, attained perfection in noble concentration; one who has attained mastery, attained perfection in noble wisdom; one who has attained mastery, attained perfection in noble liberation' - It is of Sāriputta indeed that one speaking rightly would say this."

Thus, because of being endowed with great higher intelligence that has attained the state of being extensive, joyful, swift, sharp, and penetrative, the elder is of great higher intelligence - this is the meaning. His knowledge of inference from the teaching, however, should be explained by the Sampasādanīya Sutta. For therein, the elder's grasping of the method is stated as being similar to omniscient knowledge.

"Not dull, though appearing dull" means because of having reached the highest excellence in wisdom among the disciples, though in every way not dull, through supreme fewness of wishes making himself as if not knowing, similar to a dull person in appearance, resembling a slow one, through the absence of the fever of mental defilements, quenched, become cool, he always walks about, constantly dwells - this is the meaning.

The verse "Attended upon" was spoken by the elder making known his own fulfilment of the task; that too is of the meaning already stated.

"Strive on with diligence" - this, however, was spoken by way of giving exhortation to the monks who had assembled at the time of his own final Nibbāna. That too is of the meaning already stated.

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

3. Commentary on the Verses of the Elder Ānanda

1017-1053. "With the divisive and the wrathful" and so on are the verses of the Venerable Elder Ānanda. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Padumuttara, was reborn in the city of Hamsavatī as a half-brother of the Teacher. His name was Sumanatissa. But his father was a king named Ānanda. He gave his son, Prince Sumana, who had

come of age, a revenue city at a place two thousand yojanas from Hamsavatī. He would sometimes come and see himself and his father. At that time the king himself carefully attended upon the Teacher and the community of monks numbering a hundred thousand, and did not allow others to attend.

At that time the borderland was in revolt. The prince, without informing the king of its state of revolt, himself appeased it. Having heard that, the king, with a satisfied mind, having had his son summoned, said "I grant you a boon, dear son; take a boon." The prince said "I wish to make my life not barren by attending upon the Teacher and the community of monks for three months." "That is not possible; ask for something else." "Sire, for warriors there are not two words; give me this very thing; I have no need of anything else." "If the Teacher consents, it is as good as given." He, thinking "I shall ascertain the mind of the Teacher," went to the monastery.

Now at that time the Blessed One, having finished the meal duty, had entered the perfumed chamber. He, having approached the monks, said "I, venerable sir, have come to see the Blessed One; show me the Blessed One." The monks said "The elder named Sumana is the Teacher's attendant; go to his presence." He, having gone to the elder's presence, having paid homage, said "Show me the Teacher, venerable sir." Then the elder, while he was watching, having dived into the earth, having approached the Teacher, said "Venerable sir, the prince has come to see you." "If so, monk, prepare a seat outside." The elder, again while he was watching, having taken the Buddha-seat, having dived into the interior of the perfumed chamber, having appeared in the outer precincts, prepared a seat in the precincts of the perfumed chamber. The prince, having seen that, produced the thought "How great indeed is this monk!"

The Blessed One too, having come out from the perfumed chamber, sat down on the prepared seat. The prince, having paid homage to the Teacher, having exchanged friendly welcome, said "This elder, venerable sir, methinks, is a favourite in your Dispensation." "Yes, prince, a favourite." "Having done what, venerable sir, has he become a favourite?" "Having performed meritorious deeds such as giving and so on." "Blessed One, I too wish to become a favourite in the Buddha's Dispensation in the future, like this elder." Having given the Teacher a camp-meal for seven days, he said "Venerable sir, I have obtained from my father a boon of attending upon you for three months; consent to the rains residence for me for three months." The Blessed One, having looked to see "Is there indeed a purpose in going there?" and having seen that there is, said "Truth-finders, prince, delight in empty dwellings." The prince, having said "It is understood, Blessed One, it is understood, Fortunate One," said "I, venerable sir, shall go ahead and have a monastery built; when I send word, come together with a hundred thousand monks," and having obtained the promise, having gone to his father's presence, having said "The promise has been given to me, Sire, by the Blessed One; when I send word, you should send the Blessed One," having paid homage to his father, having departed, building a monastery at every yojana along the way, he travelled a distance of two thousand yojanas. Having gone and searching for a monastery site in his own city, having seen the pleasure grove of a householder named Sobhana, having bought it for a hundred thousand, and having spent a hundred thousand, he had a monastery built. There, having had the perfumed chamber for the Blessed One and huts, caves, and pavilions for the remaining monks

for the purpose of night-quarters and day-quarters built, having completed an encircling wall and the gateway, he sent word to his father's presence: "My task is finished; send the Teacher."

The king, having fed the Blessed One, said "Blessed One, Sumana's task is finished; he awaits your going." The Blessed One, surrounded by a hundred thousand monks, dwelling in monasteries at every yojana, went forth. The prince, having heard "The Teacher is coming," having gone out to meet him for a yojana, venerating him with scents, garlands, and so on, having ushered him into the monastery bought for a hundred thousand in the pleasure grove named Sobhana, built for a hundred thousand -

"Bought by me for a hundred thousand, built for a hundred thousand;
The pleasure grove named Sobhana, accept it, O Great Sage."

He handed it over. He, having carried on a great giving on the day of entering the rains retreat, having urged his children and wife and ministers to duties to be done, saying "You should give gifts in this very manner," himself dwelling near the dwelling place of the Elder Sumana, attending upon the Teacher for three months, having entered the village when the invitation ceremony to admonish was approaching, having carried on a great giving for seven days, on the seventh day having placed the three robes at the feet of the Teacher and the hundred thousand monks, having paid homage, he made the aspiration: "Venerable sir, whatever merit has been made by me for seven days beginning from the camp-gift, that is not for the purpose of heavenly success and so on; rather, may I, like this Elder Sumana, in the future be an attendant of a Buddha." The Teacher too, having seen that there was no obstacle for him, having declared it, departed.

He too, having performed meritorious deeds for a hundred thousand years during that arising of a Buddha, and beyond that too, having accumulated lofty meritorious actions in this and that existence, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, having given his upper garment for the purpose of holding the bowl of a certain elder who was walking for almsfood, he made an offering. Having been reborn again in heaven and having passed away from there, having become the king of Bārāṇasī, having seen eight Individually Enlightened Ones, having fed them, having had eight hermitages built in his own auspicious pleasure grove, having prepared eight chairs made entirely of precious gems and jewel stands for the purpose of their sitting, he performed attendance for ten thousand years. These are the well-known instances.

But while performing meritorious deeds in this and that existence for a hundred thousand cosmic cycles, having been reborn together with our Bodhisatta in the Tusita city, having passed away from there, he was reborn in the house of the Sakyan Amitodana. Since he made all his relatives delighted when he was born, his name was just "Ānanda." He, having gradually come of age, when the renunciation had been made, when perfect enlightenment had been attained, when the excellent wheel of the Teaching had been set in motion, when the Blessed One had first gone to Kapilavatthu and then departed from there, having gone forth together with Bhaddiya and others who went forth for the purpose of his retinue, having gone forth in the

presence of the Blessed One, before long, having heard a talk on the Teaching in the presence of the Venerable Puṇṇa Mantāṇiputta, he became established in the fruition of stream-entry.

And at that time, for twenty years at the time of the Blessed One's first enlightenment, there were non-regular attendants. At one time Nāgasamāla went about having taken the bowl and robes, at one time Nāgita, at one time Upavāna, at one time Sunakkhatta, at one time Cunda the novice, at one time Sāgata, at one time Meghiya. They for the most part did not satisfy the Teacher's mind. Then one day the Blessed One, seated on the excellent Buddha-seat prepared in the precincts of the perfumed chamber, surrounded by the Community of monks, addressed the monks: "Monks, now I am old; when it is said 'Let us go by this road,' some monks go by another; some put down my bowl and robes on the ground. Find me a monk as a constant attendant." Having heard that, religious emotion arose among the monks. Then the Venerable Sāriputta, having risen, having paid homage to the Blessed One - said "I, venerable sir, shall attend upon you." The Blessed One rejected that. By this same method, beginning with Mahāmoggallāna, all the great disciples - rose up saying "I shall attend upon him, I shall attend upon him," except for the Venerable Ānanda; them too the Blessed One rejected. But he just sat silently. Then the monks said to him - "Friend, you too should request the position of attendant to the Teacher." What kind of thing is a position obtained by requesting? If it pleases him, the Teacher himself will say so. Then the Blessed One said "Monks, Ānanda should not be encouraged by others; having known by himself, he will attend upon me." Then the monks said "Rise up, friend Ānanda, request the position of attendant to the Teacher."

The Elder, having risen, said: "If, venerable sir, the Blessed One will not give me a superior robe obtained by himself, will not give me superior almsfood, will not give me to dwell in the same perfumed chamber, will not go having accepted an invitation, then I shall attend upon the Blessed One." "When one obtains such virtues, what burden is there in attending upon the Teacher?" - for the purpose of freeing from reproach, these four rejections and - "If, venerable sir, the Blessed One will go to an invitation accepted by me, if I shall be permitted to show the Blessed One to those who have come from various regions at that very moment; whenever uncertainty arises in me, I shall be permitted to approach the Blessed One at that very moment, if the Blessed One will tell me again the Teaching expounded in my absence, then I shall attend upon the Blessed One" - "He does not even obtain this much assistance in the Teacher's presence" - for the purpose of freeing from reproach and also for the purpose of fulfilling the perfection of the state of treasurer of the Teaching, these four requests - thus, having received eight boons, he became the regular attendant. He attained the fruit of the perfections fulfilled for a hundred thousand cosmic cycles for the purpose of that very position. He, from the day he obtained the position of attendant, attending upon the One of Ten Powers with two kinds of water, with three kinds of wooden toothbrush, with hand and foot massage, with back-rubbing, with sweeping the precinct of the perfumed chamber, and with such duties as these, thinking "At this time it is proper for the Teacher to receive this, it is proper to do this," being one who kept near during the daytime, in the night-time, having taken a great torch, he went around the precinct of the perfumed chamber nine times, for the purpose of dispelling sloth and torpor, so as to give a reply when the Teacher called.

Then the Teacher, seated in the midst of the noble company at Jeta's Grove, having praised him in many ways, established him in the foremost position among monks who are very learned, mindful, of perfect behaviour, resolute, and attendants. Thus, established by the Teacher in the foremost position in five respects, endowed with four wonderful and marvellous qualities, the guardian of the Teacher's treasury of the Teaching, this great elder, being still a learner, when the Teacher had attained final Nibbāna, inspired by the monks in the manner stated below and stirred by a deity, with enthusiasm arisen thinking "Tomorrow itself the recital of the Teaching must be held; but it is not proper for me that I, being a learner with work still to be done, should go to the assembly to recite together the Teaching with elder monks who are beyond training," having established insight, doing the work of insight for much of the night, not obtaining evenness of energy on the walking path, having entered the dwelling, having sat down on the bed, wishing to lie down, he inclined his body. His head had not yet reached the pillow and his feet were just released from the ground - in this interval, his mind was liberated from the mental corruptions by non-clinging, and he became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Having gone out from the monastery door, Padumuttara, the great sage;
Raining down the Deathless rain, he extinguished the great multitude.

"A hundred thousand wise ones, possessing the six higher knowledges, of
great supernormal power;
They surround the Enlightened by himself, like a shadow that does not depart.

"I was seated on an elephant's back, with a white parasol, the excellent best;
Having seen one of very beautiful form, joy arose in me.

"Having descended from the elephant's back, I approached the lord of men;
My jewel-made umbrella, I held over the Buddha, the foremost.

"Having understood my thought, Padumuttara, the great sage,
Having set aside that talk, spoke these verses.

""Whoever held the umbrella, adorned with golden ornaments;
Him I will explain, listen to me as I speak.

""Having gone from here, this man will dwell in Tusita;
He will experience success, honoured by the nymphs.

""And thirty-four times, he will exercise divine kingship;
As lord of power, eight hundred times, he will inhabit the earth.

""And fifty-eight times, he will be a wheel-turning monarch;
He will exercise extensive principality over a district upon the earth.

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

"He will be a kinsman of the banner of the Sakyans' clan;

Ānanda by name, the attendant of the great sage.

"Ardent and prudent too, skilled in great learning;
Humble in conduct, not obstinate, he will be foremost among all reciters.

"He, with self resolute in striving, at peace, without clinging;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.

"There are forest elephants, tusked sixty years old;
Mātāṅgas erupted in three ways, with tusks as long as plough-poles, fully
grown.

"Many hundreds of thousands, wise ones of great supernormal power;
May all of them not be in the aspiration of the Buddha-elephant."

"In the beginning I pay homage, in the middle and also in the last;
With a confident mind, glad at heart, I attended on the foremost Buddha.

"Ardent and prudent too, fully aware, mindful;
Having attained the fruition of stream-entry, skilled in the planes of the
learner.

"A hundred thousand cosmic cycles from now, the action which I aspired to;
That plane I have attained, established in the Good Teaching, unshakeable.

"Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled."

But having become a possessor of the six higher knowledges, having entered the
rehearsal pavilion, reciting the Teaching together, having combined the verses
spoken here and there by way of giving exhortation to monks and by way of
illustrating his own practice and so on, in due course, at the time of the rehearsal of
the Khuddaka Nikāya, including them in the rehearsal in the Theragāthā -

1017. "With the divisive and the wrathful, with the stingy and the one delighting in
destruction;
A wise one should not make friendship, evil is association with a contemptible
person.

1018. "With one of faith and well-behaved, with one who is wise and very learned;
A wise one should make friendship, good is association with a good person.

1019. "See this adorned image, a heap of sores, raised up;
Afflicted, the object of many thoughts, for which there is no stable duration.

1020. "See this adorned form, with jewels and earrings;
Bones wrapped in skin, together with clothes it looks beautiful.

1021. "Feet lacquered with lac, face smeared with powder;
Enough to delude a fool, but not one seeking the far shore.

1022. "Hair arranged in eightfold braids, eyes smeared with eye ointment;
Enough to delude a fool, but not one seeking the far shore.
1023. "Like a newly painted eye ointment container, the putrid body adorned;
Enough to delude a fool, but not one seeking the far shore.
- "The hunter laid the snare, the deer did not touch the net;
Having eaten the fodder, we go, while the deer trappers lament.
- "The hunter's snare is cut, the deer did not touch the net;
Having eaten the fodder, we go, while the deer hunters grieve.
1024. "Very learned, a brilliant speaker, an attendant of the Buddha;
With burden laid down, unbound, Gotama lies down to rest.
1025. "One who has eliminated the mental corruptions, unbound, gone beyond
attachment, well quenched;
Bears his final body, one who has gone beyond birth and death.
1026. "In whom the teachings of the Buddha, the Kinsman of the Sun, are
established;
On the path leading to Nibbāna, this Gotama stands.
1027. "Eighty-two thousand I received from the Buddha, two thousand from monks;
Eighty-four thousand teachings are occurring for me.
1028. "This person of little learning grows old like an ox;
His flesh increases, but his wisdom does not increase.
1029. "One very learned who despises one of little learning because of his learning;
He appears to me just like a blind man holding a lamp.
1030. "One should attend upon the very learned, and should not let learning be
destroyed;
That is the root of the holy life, therefore one should be a bearer of the
Dhamma.
1031. "Knowing what precedes and follows, knowing the meaning, skilled in language
and terms;
He grasps what is rightly taken, and investigates the meaning.
1032. "Through patience he becomes desirous, having striven he scrutinises that;
At the right time he strives, internally well concentrated.
1033. "One very learned, a bearer of the Dhamma, wise, a disciple of the Buddha;
Longing for knowledge of the Dhamma, one should associate with such a one.
1034. "Very learned, a bearer of the Teaching, keeper of the treasury of the great
sage;
The vision of the whole world, worthy of veneration, the very learned one.

1035. "Delighting in the Teaching, devoted to the Teaching, reflecting on the Teaching;
A monk remembering the Teaching does not fall away from the Good Teaching.
1036. "For one weighed down by stinginess towards the body, who does not exert himself when declining;
For one greedy for bodily pleasure, whence comes the ease of an ascetic?
1037. "All directions do not appear clear, the teachings do not come to my mind;
When the good friend has gone, it appears like darkness.
1038. For one whose companion has departed, whose Teacher has passed away and gone;
There is no friend such as this, like mindfulness of the body.
1039. "Those who were old have passed away, with the new ones my mind does not agree;
Today I meditate alone, like a bird in the rainy season.
1040. "When many from various countries have come for an audience,
Do not obstruct the listeners, let them see me at the right time.
1041. "When many from various countries have come for an audience,
The Teacher gives permission, the one with vision does not prevent them.
1042. "For twenty-five years, while I was a learner, being mindful;
No perception of sensuality arose, see the excellence of the Teaching as Teaching.
1043. "For twenty-five years, while I was a learner, being mindful;
No perception of hate arose, see the excellence of the Teaching as Teaching.
1044. "For twenty-five years, I attended on the Blessed One;
With bodily action through friendliness, like a shadow that does not depart.
1045. "For twenty-five years, I attended on the Blessed One;
With verbal action through friendliness, like a shadow that does not depart.
1046. "For twenty-five years, I attended on the Blessed One;
With mental action through friendliness, like a shadow that does not depart.
1047. "While the Buddha was walking up and down, I followed behind;
While the Teaching was being taught, knowledge arose in me.
1048. "I still have something to do, a trainee who has not attained his goal;
And the final nibbāna of the Teacher, who was compassionate towards us.
1049. "Then there was what was terrifying, then there was what was hair-raising;

When the Perfectly Enlightened One, endowed with all excellent qualities, attained final Nibbāna.

1050. "Very learned, a bearer of the Teaching, keeper of the treasury of the great sage;

The vision of the whole world, Ānanda attained final Nibbāna.

1051. "Very learned, a bearer of the Teaching, keeper of the treasury of the great sage;

The vision of the whole world, dispeller of darkness in the dark.

1052. "The sage who is of perfect behaviour, mindful, and energetic;

The elder who upholds the Good Teaching, Ānanda, the jewel-mine.

1053. "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;

The heavy burden has been laid down, there is now no more rebirth."

He spoke these verses.

Therein, "with the divisive" and so on - from the beginning, two verses were spoken having seen the group of six monks associating with monks siding with Devadatta, by way of giving them exhortation. Therein, "with the divisive" (pisuṇeṇa) means with divisive speech. For a person endowed with that is called "divisive" (pisuṇa), just as a cloth endowed with the quality of blue is called "blue." "With the wrathful" (kodhanena) means with one of a nature prone to wrath. "With the stingy" (maccharinā) means because of the arising of stinginess, which has the characteristic of concealing one's own success. "With the one delighting in destruction" (vibhūtanandinā) means by one who wishes the destruction, ruin, and annihilation of beings; or "vibhūta" means separate existence, division; by one who delights in that. All this was said with reference to those siding with Devadatta only. For they, by way of proclaiming the five points, splitting apart many people who were rightly practising, because of being external to the Teacher, being dominated by obstinate stinginess and other forms of stinginess, proceeded to the great harm of the great multitude. "Friendship" (sakhitaṃ) means the state of companionship, association - one should not make. For what reason? "Evil is association with a contemptible person" means the meeting with a contemptible person, an evil individual, is low and inferior. For those who follow the example of what they have seen in him. It brings upon them only the characteristic of a fool, classified as wrong thinking and so on, how much more so for one who follows his words. Therefore the Blessed One said - "Whatever fears arise, monks, all of them arise from the fool, not from the wise person" and so on.

But in order to show with whom association should be made, "with one of faith" and so on was stated. Therein, "with one of faith" (saddhena) means endowed with faith in action and the fruit of action, and with faith in the Triple Gem. "With one who is well-behaved" (pesalena) means with one of amiable disposition, accomplished in morality. "With one who is wise" (paññavatā) means accomplished in wisdom by the power of wisdom that discerns rise and fall, penetrative wisdom. "With one who is very learned" (bahussutena) means very learned through the fulfilment of learning in

the scriptures and in penetration. "Good" (bhaddo) means association with such a good person is good, beautiful, and excellent - the intention is that it brings benefit classified as pertaining to the present life and so on.

The seven verses beginning with "See this adorned" and so on were spoken for the purpose of generating disenchantment with the body to the female lay follower named Uttarā, who, having seen her own beauty, was arousing the perception of sensuality. Some also say "for the purpose of giving exhortation to those of distracted mind having seen the courtesan Ambapālī." Those have the meaning already stated above.

The two verses beginning with "Very learned, a brilliant speaker" and so on were spoken by the elder as an inspired utterance after attaining arahantship. Therein, "attendant" (paricāraka) means one who waits upon. "Prepares his sleeping place" is said because he lay down immediately after the attainment of arahantship. For the elder, having spent much of the night by walking meditation, having entered an inner chamber to let the body become refreshed, seated on a small bed to lie down, his feet were released from the ground, and his head had not yet reached the pillow - in this interval, having attained arahantship, he lay down.

"One who has eliminated the mental corruptions" means one whose four mental corruptions have been utterly eliminated; for that very reason unbound from the four mental bonds as well; gone beyond attachment because of having surpassed the attachment of lust and so on; well quenched, become cool because of the complete allaying of the fever of mental defilements in every respect. This is the meaning.

The verse "In whom the teachings are established" is a verse spoken by a Great Brahmā who had eliminated the mental corruptions, with reference to the elder. For when the recital of the Teaching was at hand, it was said by certain monks with reference to the elder: "One monk emits a smell of raw flesh." Then the elder, having attained arahantship, came to the entrance of the Sattapaṇṇi Cave for the purpose of giving concord to the monastic community; for the making known of his state of having eliminated the mental corruptions, a Great Brahmā of the Pure Abodes - Putting those monks to shame, spoke the verse "In whom the teachings are established." Its meaning is - The teachings of the Buddha, the Blessed One - the teachings of penetration and of the scriptures - were attained and made known by him alone. In whatever distinguished person they are established, this one, Gotama by clan, the treasurer of the Teaching, because of having attained Nibbāna with residue of clinging, has now become established on the path leading to Nibbāna without residue of clinging; he is certainly a partaker of that.

Then one day a brahmin named Gopaka Moggallāna asked the elder - "You are well-known in the Buddha's Dispensation as very learned; how many teachings were spoken to you by the Teacher, retained by you?" The elder, giving him a reply, spoke the verse beginning with "eighty-two." Therein, the explanation is "eighty-two thousand"; "I received from the Buddha" means I learnt from the Perfectly Enlightened One eighty thousand aggregates of the Teaching plus two thousand, from the Teacher's presence. This is the meaning. "Two thousand from monks" means I received two thousand aggregates of the Teaching from monks; I obtained them from the presence of monks such as the General of the Teaching and others. "Eighty-

four thousand" means combining both of those together, eighty thousand plus four thousand. "Which are the teachings occurring for me" means which aggregates of the Teaching of the aforesaid measure are well-practised by me, learnt by heart, revolving on the tip of the tongue.

Then on one occasion the elder, having seen a certain person who, having gone forth in the Dispensation, was not devoted to either the obligation of insight or the obligation of study, making known the danger in the absence of great learning, spoke the verse beginning with "of little learning." Therein, "of little learning" means due to the absence of having learnt even one or two sets of fifty, or alternatively even of chapters, or at the very least even one or two discourses, this one is of little learning; but one who, having taken up a meditation subject, engages in it, is indeed very learned. "Grows old like an ox" means just as an ox, growing old and growing up, does not grow for the benefit of its mother, nor of its father, nor of the remaining relatives, but rather grows old uselessly; Just so, this one too does not perform the duties to the preceptor, nor the duties to the teacher, nor the duties of visitors and so on, nor does he engage in meditation; he grows old uselessly. "His flesh increases" means just as the flesh of an ox that has been released into the forest, thinking "This one is unable for ploughing, carrying burdens, and so on," wandering about here and there, eating and drinking, increases; Just so, the flesh of this one too, who has been released by the preceptor and others, in dependence on the monastic community, having obtained the four requisites, having performed purging upwards and so on, nourishing the body, increases; having become of stout body, he goes about. "Wisdom" means his mundane and supramundane wisdom does not increase even by a finger-breadth; but like shrubs and creepers and so on in the forest, in dependence on his six doors, both craving and the ninefold conceit increase. This is the intention.

The verse beginning with "very learned" was spoken with reference to a certain monk who, in dependence on his own great learning, despised another. Therein, "by learning" means on account of learning, by reason of one's own great learning. "Despises" means having surpassed, he imagines; exalting himself, he treats another with contempt. "Likewise" means just as a blind man holding an oil lamp in the darkness is beneficial to others alone by giving light, not to himself; just so, a learned person endowed with great learning in the scriptures, not possessed of learning, not fulfilling his own welfare, blind, is beneficial to others alone by giving the light of knowledge, not to himself; "he appears to me like a blind man holding a lamp."

Now, showing the benefit of great learning, he spoke the verse "very learned." Therein, "should attend upon" means should attend on. "And should not let learning be destroyed" means one should not destroy the learning obtained by having attended upon the very learned; it should not wither, but should be increased through retention, practice, questioning, and attention. "That is the root of the holy life" means because that learning obtained by having attended upon the very learned, that great learning of the Scriptures, is the root, the chief cause, of the holy life of the path. Therefore one should be a bearer of the Teaching - standing at the head of the bases of liberation, in the retention of the Teaching as heard, one should first become a bearer of the Teaching of the Scriptures.

Now, in order to show the purpose to be accomplished through great learning of the Scriptures, "knowing what precedes and follows" and so on was stated. Therein, one

who knows what precedes and what follows is "one knowing what precedes and follows." For even when the earlier part of a single verse is not apparent, or when the earlier part is apparent but the later part is not apparent, one who knows "this later part should have this earlier part, or this earlier part should have this later part" is called "one knowing what precedes and follows." One who knows the meaning of each and every statement, classified as one's own welfare and so on, is "one who knows the meaning." "Skilled in language and terms" means skilled in all four analytical knowledges, namely in language and in the remaining terms as well. "And grasps what is rightly taken" means by that very state of being skilled, he grasps the Teaching having made it rightly taken in both meaning and phrasing. "And investigates the meaning" means he investigates the meaning of the Teaching as heard, as mastered, considering carefully with the mind: "such is morality, such is concentration, such is wisdom, these are material and immaterial phenomena."

"Through patience he becomes desirous" means in those teachings carefully considered with the mind, having allowed pondering through the acquiescence of pondering a view, he becomes desirous, desire-arisen, in the commitment to insight through the approach of discernment of materiality and so on. And being of such a nature, doing the work of insight, "having striven he scrutinises" means having made endeavour by way of seeing the respective conditions and mentality-materiality, then beyond that, having applied the three characteristics, he scrutinises - he decides, he sees with insight that mentality-materiality as "impermanent," as "suffering," as "non-self." "At the right time he strives, internally well concentrated" means he, thus seeing, strives at the time when the mind should be uplifted and so on, by uplifting the mind and so on; and striving, he should become well concentrated internally, within the resort of his own domain, through insight concentration and path concentration, and should abandon the mental defilements that are the cause of non-concentration. Since all this virtue arises for one who attends upon one who is very learned, a bearer of the Teaching, wise, a disciple of the Buddha, therefore, desiring the knowledge of the Teaching reckoned as knowledge of phenomena, with reference to the unconditioned state, distinguished by the function of full understanding and so on regarding suffering and so on, one should associate with such a good friend of the aforesaid kind; the meaning is one should resort to, should attend upon him.

Thus, showing his worthiness of veneration by reason of his being beneficial in many ways, he spoke the verse "very learned." Its meaning is - One by whom much has been heard - discourses, mixed prose and verse, and so on - is "very learned." He retains that very Teaching of the Teaching without it perishing, like lion's fat placed in a golden vessel - thus he is "a bearer of the Teaching." For that very reason, he guards the treasury of the Teaching, the jewel of the Teaching, of the Blessed One, the great sage - thus he is "the keeper of the treasury." Because he has become vision for the world including its gods through equal seeing, therefore "the vision of the whole world, worthy of veneration, worthy of honour" - and in order to show by way of conclusion his worthiness of veneration by many people through his state of being very learned, "very learned" is stated again.

Showing that even having obtained such a good friend, there is non-decline only for one who practises, not for one who does not practise, he spoke the verse "delighting in the Teaching." Therein, the mental states of serenity and insight meditation are his

park in the sense of dwelling; devoted to and delighting in that very Teaching - thus "devoted to the Teaching"; by way of thinking about that very Teaching again and again, "reflecting on the Teaching" means turning his mind to the Teaching, attending to it - this is the meaning. "Remembering" means remembering that very Teaching. "From the Good Teaching" means such a monk does not fall away from the qualities conducive to enlightenment of thirty-seven divisions and the nine kinds of supramundane mental states; the meaning is there is never any decline from that for him.

Then one day, stirring a sense of urgency in a monk named Kosallāya who was not free from lust towards the body, lazy, of inferior energy, he spoke the verse "for one weighed down by stinginess towards the body." Therein, "weighed down by stinginess towards the body" means for one who is much devoted to bodily comfort, with selfish attachment to the body, going about without doing anything that should be done with the body even for teachers and preceptors. "When declining" means when one's own body and life are declining moment by moment. "Does not exert himself" means one should not make the energy of rising by way of the fulfilment of morality and so on. "For one greedy for bodily pleasure" means for one who has fallen into greed solely through the pursuit of pleasure for one's own body. "Whence comes the comfort of an ascetic" means whence is there a pleasant abiding, a comfortable abiding, for such a person by way of asceticism; the meaning is it is not found for him.

The verses beginning with "All directions do not appear clear" were spoken by the elder having heard of the attainment of final Nibbāna of the Venerable Sāriputta, the Generalissimo of the Teaching. Therein, "all directions do not appear clear" means all directions of the various kinds beginning with the eastern do not appear clear; the meaning is "one who has lost his bearings." "The teachings do not come to my mind" means the teachings of the Scriptures, though previously well learnt by heart, even now when carefully collected together, are not present to me. "When the good friend has gone" means when the Generalissimo of the Teaching, who was the good friend of the world with its gods, has gone to Nibbāna without residue of clinging. "It appears like darkness" means the world in every way appears like darkness.

"For one whose companion has passed beyond" means for one whose companion has departed, devoid of a good friend - this is the meaning. "Whose Teacher has passed away and gone" means for the venerable one whose Teacher has passed away and gone to Nibbāna; the meaning is "when the Teacher has attained final Nibbāna." "Like mindfulness of the body" means just as the development of mindfulness of the body is exclusively beneficial for one who practises it, so for such a helpless person there is no other friend that is exclusively beneficial; for one who has a protector, other meditative developments too are beneficial - this is the intention.

"The former ones" means the ancient ones; he speaks with reference to good friends such as Sāriputta and others. "With the new ones" means with the junior ones. "Does not agree with me" means my mind does not come together, they do not please my mind - this is the meaning. "Today I meditate alone" means I, today, bereft of the more senior ones, having become alone, meditate, am devoted to meditative absorption. "Gone to the rains" means like a bird gone to its nest in the rainy season. "Vāsupeto" is also a reading; the meaning is "gone to a dwelling."

The verse "When they have come for an audience" was spoken by the Teacher. Its meaning is - When many people from various foreign countries have come for an audience with me, Ānanda, do not obstruct their approaching me. Why? They are listeners of the Teaching; let them see me; this itself is the right time for an audience.

Having heard that, the elder spoke the next verse "When they have come for an audience." For the former verse has been placed here for the purpose of connection with this verse. By that very fact, it shows the accomplishment of the meaning of the term "if those who have come from another region may be shown to me at that very moment."

The five verses beginning with "For twenty-five years" were spoken to illustrate his state of being the chief attendant. For because of the state of having undertaken the meditation subject and because of the state of being devoted to attending on the Teacher, perceptions of sensuality and so on, though not cut off by the path, did not arise in the elder; and bodily, verbal, and mental actions were at all times preceded by friendliness and followed by friendliness towards the Teacher. Therein, "for twenty-five years" means twenty-five years. "While I was a learner, being mindful" means while I was established on the plane of a learner, in the fruition of stream-entry, being mindful. "Perception of sensuality" means perception accompanied by sensuality did not arise; and here, by the statement of the non-arising of perception of sensuality and so on, he shows the purity of his disposition; by "with bodily action of friendliness" and so on, the purity of practice. Therein, bodily action of friendliness should be understood as the plastering and furnishing of the perfumed chamber and so on, and the performing of all kinds of duties for the Teacher; verbal action of friendliness as the announcing of the time for expounding the Teaching and so on; mental action of friendliness as the attention directed towards bringing about welfare with reference to the Teacher when gone to a private place. "Knowledge arose in me" - he speaks of his own attainment of the plane of a learner.

"I am one with work still to be done" is a verse spoken by one overcome with sorrow, having entered the circular pavilion and taken hold of the lintel of the door, when the Teacher's final Nibbāna was at hand. Therein, "I am one with work still to be done" means I am one with work still to be done, by the task of fully understanding suffering and so on. "One who has not attained his goal" means one who has not attained arahantship. "And the final Nibbāna of the Teacher" means the final Nibbāna of my Teacher was at hand. "He who has compassion for us" means the Teacher who was my helper.

"Then there was what was terrifying" - this verse was spoken with spiritual urgency arisen upon seeing the earthquake, the thunder of the celestial drums, and the resounding of fruits and so on, at the time of the Teacher's final Nibbāna.

The three verses beginning with "Very learned" and so on were placed by the compilers of the recitation who were praising the elder. Therein, "of perfect behaviour" means endowed with an incomparable course of knowledge. "Mindful" means endowed with the highest mindfulness and discretion. "Energetic" means endowed with an extraordinary achievement of energy capable of retaining the phrasing and meaning. For this elder, standing on just one term, takes in sixty thousand terms in the very manner spoken by the Teacher, and what is taken in does

not perish at any time, like lion's fat placed in a golden vessel; he was endowed with wisdom preceded by mindfulness capable of retaining the phrasing without distortion, and with mindfulness preceded by wisdom capable of retaining the meaning. Therefore the Blessed One said - "This is the foremost, monks, of my disciples who are monks, of those very learned" and so on. And likewise the General of the Dhamma said - "The Venerable Ānanda is skilled in meaning" and so on. "A mine of jewels" means one who is the source of the jewel of the Good Teaching.

The verse "Attended upon" was spoken by the elder at the time of final Nibbāna; that is of the meaning already stated.

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

The commentary on the Chapter of Thirties is concluded.

18. The Book of the Forties

1. Commentary on the Verses of the Elder Mahākassapa

1054-1093. In the Group of Forty, "One should not walk about honoured by a group" and so on are the verses of the Venerable Elder Mahākassapa. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, was a householder named Vedeha in the city of Hamsavatī, possessing wealth of eighty million. He, having become a lay follower devoted to the Buddha, devoted to the Teaching, devoted to the Community, while dwelling, on a certain Observance day, having eaten excellent food right early, having determined the Observance factors, having taken scents, flowers and so on, having gone to the monastery, having venerated and paid homage to the Teacher, sat down to one side.

And at that moment, the Teacher established the Elder Mahānisabha, the third disciple, in the foremost position, saying "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, that is to say, Nisabha." The lay follower, having heard that, pleased, at the conclusion of the talk on the Teaching, when the great assembly had risen and gone, having paid homage to the Teacher, invited him saying "Please accept almsfood from me tomorrow." "The community of monks is large, lay follower." "How many, venerable sir?" "Six hundred and eighty thousand monks." "Venerable sir, without leaving behind even a single novice in the monastery, please accept almsfood from me." The Teacher accepted. The lay follower, having learned of the Teacher's acceptance, having gone home, having prepared a great gift, on the following day announced the time to the Teacher. The Teacher, having taken his bowl and robe, surrounded by the community of monks, having gone to the lay follower's house, seated on the prepared seat, at the conclusion of the water of dedication, receiving rice gruel and so on, made the participation in the meal. The lay follower too sat down near the Teacher.

In the meantime, the Elder Mahānisabha, walking for almsfood, entered that very street. The lay follower, having seen him, having risen and gone, having paid homage to the elder, said "Give me your bowl, venerable sir." The elder gave the bowl. "Venerable sir, enter right here; the Teacher too is seated in the house." "It will not be proper, lay follower." He, having taken the elder's bowl, having filled it with almsfood,

gave it to him. Then, having followed after the elder and having returned, having sat down near the Teacher, he said thus - "Venerable sir, the Elder Mahānisabha, even when told 'The Teacher too is seated in the house,' did not wish to enter. Is there indeed a virtue in him exceeding your virtues?" And for Buddhas there is no such thing as stinginess regarding praise; therefore the Teacher spoke thus - "Lay follower, we sit in the house waiting for almsfood; that monk, however, does not sit thus looking out for almsfood. We dwell in a lodging near a village; he dwells only in the forest. We dwell under shelter; he dwells only in the open air." Thus the Blessed One spoke of his virtues as if filling the great ocean, saying "This and this is his virtue."

The lay follower, like a lamp already burning that has been sprinkled with oil, having become even more devoted, thought - "What need have I of any other achievement? In the future, in the presence of a Buddha, I shall make an aspiration for the state of being foremost among those who advocate ascetic practices." He again invited the Teacher and, by that very same procedure, having given a great gift for seven days, on the seventh day having given the three robes to the great community of monks headed by the Buddha, having lain down at the feet of the Teacher, said thus - "Whatever friendly bodily action, friendly verbal action, friendly mental action has been present in me while giving gifts for seven days, venerable sir - by this I do not aspire for any other heavenly achievement or the achievement of Sakka, Māra, or Brahmā; but may this action of mine be an aspiration for the state of being foremost among the bearers of the thirteen ascetic practices, for the purpose of attaining the position next to that attained by the Elder Mahānisabha, in the presence of a Buddha in the future." The Teacher, looking to see "A great position has been aspired to by this one; will it succeed indeed, or not?" having seen that it would succeed, said - "An agreeable position has been aspired to by you. In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; you will be his third disciple, the Elder Mahākassapa by name." Thus he declared. Having heard that, the lay follower, thinking "For Buddhas there is no such thing as two words," regarded that achievement as if it were to be attained the very next day. He, having given gifts for as long as life lasted, having undertaken and kept morality, having done various kinds of good deeds, having died, was reborn in heaven.

From then on, experiencing achievement among gods and humans, ninety-one cosmic cycles from now, when the Perfectly Enlightened One Vipassī was dwelling in dependence on the city of Bandhumatī in the deer-park called Khema, having fallen away from the heavenly world, he was reborn in a certain impoverished brahmin family. And at that time the Blessed One Vipassī expounded the Teaching every seventh year, and there was a great commotion. Throughout the whole of Jambudīpa, deities announced "The Teacher will expound the Teaching." The brahmin heard that message. And he had only one cloth for an inner robe, likewise the brahmin woman. But the outer robe for both of them was just one. He was known throughout the whole city as "the one-cloth brahmin." When there was an assembly of brahmins for some business, having left the brahmin woman at home, he himself, having put on that cloth, went. When there was an assembly of brahmin women, he himself stayed at home, and the brahmin woman, having put on that cloth, went. But on that day the brahmin said to the brahmin woman - "Dear madam, will you listen to the Teaching at night or by day?" "We who are born as womankind are not able to listen at night; we shall listen by day" - having left the brahmin at home, having put on that cloth,

having gone by day together with the female lay followers, having paid homage to the Teacher, having sat down to one side, having heard the Teaching, she came back together with the female lay followers. Then the brahmin, having left the brahmin woman at home, having put on that cloth, went to the monastery.

At that time the Teacher, seated on the decorated pulpit in the midst of the assembly, having taken a decorated fan, as if bringing down the celestial river, as if making Sineru the churning-stick and churning the ocean, gave a talk on the Teaching. For the brahmin, seated at the edge of the assembly, listening to the Teaching, already in the first watch of the night, fivefold rapture arose, filling his entire body. He, having folded up the cloth he was wearing, thought "I shall give it to the One of Ten Powers." Then stinginess arose in him, showing a thousand dangers. He thought "Both the brahmin woman and I have only one cloth between us, there is no other outer garment whatsoever, and without wearing one it is not possible to go about outside" - thus in every way he was unwilling to give; then, when the first watch had passed, in the middle watch too rapture arose in the same way. Having thought in the same way, he was unwilling to give in the same way. Then, when the middle watch had passed, in the last watch too rapture arose in the same way. Then he, thinking "Let whatever happen, I shall find out later," having folded up the cloth, placed it at the feet of the Teacher. Then, having bent his left hand, having clapped three times with his right hand, he roared three times "I have won! I have won!"

And at that time King Bandhuma, seated behind the pulpit within the curtain, was listening to the Teaching. For a king, the sound "I have won" is disagreeable. He sent a man - "Go, ask him what he is saying." He, having gone, when asked by him, said "Others, having mounted elephant vehicles and so on, having taken swords and shields and so on, conquer the enemy army - that is not wonderful. But I, like one splitting the head of an untamed bull coming from behind with a mallet and putting it to flight, having crushed the mind of stinginess, gave the cloth I was wearing to the One of Ten Powers. That stinginess of mine has been conquered." That man, having come, reported that incident to the king. The king said - "We, my good man, did not know what was suitable for the One of Ten Powers, but the brahmin knew" - and sent a pair of garments. Having seen that, the brahmin thought - "This one, while I was sitting silently, at first without giving anything, gave when I was speaking of the Teacher's virtues. What use is there for me of what has arisen dependent on the Teacher's virtues?" - and he gave that pair of garments too to the One of Ten Powers alone. The king too, having asked "What has the brahmin done?" and having heard "That pair of garments too was given by him to the Truth-finder alone," sent another two pairs of garments, and he gave those too. The king sent another four, and thus up to thirty-two pairs of garments. Then the brahmin, thinking "This is becoming like an increasing acquisition," having taken two pairs of garments - one for his own use and one for the brahmin woman's - gave thirty pairs to the Truth-finder alone. And from then on he became an intimate of the Teacher.

Then one day, in the cold season, the king, having seen him listening to the Teaching in the presence of the Teacher, having given him his own red woollen blanket worth a hundred thousand that he was wearing, said - "From now on, having put this on, listen to the Teaching." He, having thought "What use is this woollen blanket to me, brought upon this foul body?" made it into a canopy over the Truth-finder's bed inside

the perfumed chamber and went away. Then one day the king, having gone to the monastery right early, sat down in the presence of the Teacher inside the perfumed chamber. And at that time the six-coloured rays of the Buddha were striking against the woollen blanket, and the woollen blanket shone exceedingly. The king, looking up and having recognised it, said - "Venerable sir, this is our woollen blanket, given by us to the one-cloth brahmin." "By you, great king, the brahmin was venerated; by the brahmin, we were venerated." The king, having become confident thinking "The brahmin knew what was fitting, not we," having made everything that was of benefit to people into groups of eight each, having given a gift called "the complete eightfold," established him in the position of royal chaplain. He too, thinking "Eight times eight is sixty-four," having had sixty-four ticket meals arranged, having given gifts for as long as he lived, having guarded morality, having passed away from there, was reborn in heaven.

Again, having passed away from there, in this cosmic cycle he was reborn in a householder's home in Bārāṇasī in the interval between two Buddhas, namely the Blessed One Koṇāgamana and Kassapa, the One of Ten Powers. He, following growth, living the household life, one day was walking about in the forest on a walk. And at that time an Individually Enlightened One, doing robe-making work on the riverbank, when the favourable wind was insufficient, began to fold it up and put it aside. He, having seen this, said "Why, venerable sir, are you folding it up and putting it aside?" "The favourable wind is insufficient." Having given an upper garment saying "Do it with this, venerable sir," he made the aspiration "In whatever place I am reborn, may there be no decline for me through anything."

And at his house, while his wife was quarrelling with his sister, an Individually Enlightened One entered for almsfood. Then his sister, having given almsfood to the Individually Enlightened One, with reference to his wife, made the aspiration "May one avoid such a fool by a hundred yojanas." She, standing in the courtyard of the house, having heard that, saying "Let him not eat the food given by this one," having taken the bowl, having thrown away the almsfood, having filled it with mud, gave it. The other one, having seen this, said "Foolish one, abuse me or strike me. But it is not proper to throw away the food from the bowl of such a one who has fulfilled his perfections over two incalculable aeons and to give mud." Then reflection arose in his wife. She, saying "Wait, venerable sir," having thrown away the mud, having washed the bowl, with scented powder, having rubbed it, having filled it with superior food and the four sweets, having placed it shining with ghee of the colour of the interior of a lotus poured over the top in the hands of the Individually Enlightened One, made the aspiration "Just as this almsfood has become radiant, so may my body become radiant." The Individually Enlightened One, having given thanks, plunged into the sky.

That husband and wife too, having done wholesome deeds as long as life lasted, having been reborn in heaven, again having passed away from there, the lay follower was reborn as the son of a millionaire of eighty crores' wealth in Bārāṇasī in the time of the Perfectly Enlightened One Kassapa, and the other was reborn as the daughter of just such a millionaire. When he had come of age, they brought that very millionaire's daughter for him. Through the power of that evil action whose result was undesirable, done formerly, as soon as she had entered her husband's family, at the threshold, her entire body became foul-smelling like an opened toilet. The

millionaire's son, having asked "Whose is this odour?" and having heard "The millionaire's daughter's," saying "Take her away, take her away," sent her to her family home in the very same manner she had been brought. She was sent back in this very manner at seven places.

And at that time Kassapa, the One of Ten Powers, attained final Nibbāna. They began building a shrine a yojana in height for him with solid bricks of red gold worth a hundred thousand each. While that shrine was being built, that millionaire's daughter thought - "I have been sent back at seven places; what is the use of my life?" Having had her own ornamental goods broken up, she had a golden brick made, a ratana in length, a span in width, and four finger-breadths in height. Then, having taken a lump of yellow orpiment and red arsenic, and taking eight bundles of waterlilies, she went to the place where the shrine was being built. And at that moment, one who was completing a row of bricks, having encircled it, was short by one joining brick. The millionaire's daughter said to the carpenter - "Place this brick here." "Mother, you have come at a fortunate time; place it yourself." She, having ascended, having mixed the lump of yellow orpiment and red arsenic with oil, having fixed the brick with that binding, having made an offering above with eight bundles of waterlilies, having paid homage, having made the aspiration "In whatever place I am reborn, may the fragrance of sandalwood waft from my body, and the fragrance of waterlilies from my mouth," having paid homage to the shrine, having circumambulated it, she departed.

Then at that very moment, mindfulness arose in the millionaire's son to whose house she had first been taken, concerning her. In the city too a festival had been proclaimed. He said to his attendants - "Is there a millionaire's daughter who was brought here at that time? Where is she?" "At her family home, master." "Bring her; we shall celebrate the festival." They, having gone, having paid homage to her, stood, and when asked by her "Why, dear ones, have you come?" they told her the news. "Dear ones, I have venerated the shrine with my ornamental goods; I have no ornaments." They, having gone, reported to the millionaire's son. "Bring her; she will obtain adornments." They brought her. Together with her entering the house, the fragrance of sandalwood and the fragrance of blue waterlilies wafted throughout the entire house. The merchant's son asked her - "At first a bad smell wafted from your body, but now the fragrance of sandalwood wafts from your body, and the fragrance of waterlilies wafts from your mouth. What is this?" She reported her deed done from the beginning. The merchant's son, having become confident thinking "The Buddha's teaching is indeed leading to liberation," encircled the golden shrine of one yojana with a woollen mantle and decorated it here and there with golden lotuses the size of chariot wheels. Their pendants were twelve cubits long.

He, having remained there as long as life lasted, having been reborn in heaven, having passed away from there, was reborn in a certain minister's family in a place one yojana distant from Bārāṇasī; the merchant's daughter too, having passed away from the heavenly world, was reborn as the eldest daughter in a royal family. When they had come of age, a festival was proclaimed in the village where the young man lived. He said to his mother - "Give me a cloth, mother; I shall celebrate the festival." She took out a washed garment and gave it to him. "Mother, this is coarse," he said. She took out another and gave it to him, but he rejected that too. Then his mother

said to him - "Dear son, in such a household as we were born into, we do not have the merit for obtaining anything finer than this." "Then I shall go to a place where it can be obtained, mother." "Son, I wish for you even the attainment of kingship in the city of Bārāṇasī this very day." He, having paid homage to his mother, said - "I am going, mother." "Go, dear son." Thus, it is said, this thought occurred to her - "Where will he go? He will sit down in this or that house here." But he, having gone out by the fixed course of merit, having gone to Bārāṇasī, covered himself up to the head and lay down on the auspicious stone slab in the park. And that was the seventh day since the king of Bārāṇasī had died.

The ministers, having performed the funeral rites for the king, sat down in the royal courtyard and consulted - "The king has only one daughter, there is no son, a kingdom without a king perishes; who shall be king?" They said "You be king, you be king." The chaplain said - "It is not proper to search extensively; let us send forth the state chariot." They yoked four Sindh horses of the colour of white water lilies, placed the fivefold royal regalia and the white umbrella on the chariot itself, sent forth the chariot, and had musical instruments played behind it. The chariot, having gone out through the eastern gate, headed towards the park. Some said "It goes towards the park out of familiarity; let us turn it back." The chaplain said "Do not turn it back." The chariot circumambulated the young man, and having become ready for mounting, stood still. The chaplain, having removed the corner of the covering cloth and examining the soles of his feet, having said "Let this island stand; this one is fit to exercise sovereign power over the four great continents with their surrounding two thousand islands," had the musical instruments played three times, saying "Play the instruments again, play them again."

Then the young man, having opened his face and looked, said "For what purpose have you come?" "Sire, the kingdom comes to you." "Where is the king?" "He has gone to divinity, my lord." "How many days have passed?" "Today is the seventh day." "Is there no son or daughter?" "There is a daughter, Sire, there is no son." "I shall exercise the kingship." They at that very instant, having made a consecration pavilion, having adorned the princess with all ornaments, having brought her to the park, performed the consecration of the young man. Then, to him whose consecration had been performed, they presented a cloth worth a hundred thousand. He said "What is this, dear ones?" "A lower garment, Sire." "Is it not, dear ones, coarse?" "Among cloths for human use, there is nothing finer than this, Sire." "Did your king wear such a thing?" "Yes, Sire." "Methinks your king was not meritorious. Bring a golden water-vessel; we shall obtain cloth." They brought a golden water-vessel. He, having risen, having washed his hands, having rinsed his face, having taken water with his hand, sprinkled it towards the eastern direction. At that very instant, having broken through the solid earth, eight wish-fulfilling trees arose. Again, having taken water, he sprinkled it in the four directions thus - south, west, and north. Making eight in each direction, thirty-two wish-fulfilling trees arose in all directions. He, having put on one celestial cloth as a lower garment and having wrapped one as an upper garment, having said "Have the drum circulated thus: 'In the realm of King Nanda, let the women who spin thread not spin thread,'" having raised the parasol, decorated and prepared, mounted upon the excellent back of an elephant, having entered the city, having ascended the mansion, he enjoyed great prosperity.

Thus, as time went on, one day the queen, having seen the king's great prosperity, showed an expression of compassion, saying "Alas, what an austere ascetic!" And when asked "What is this, queen?" she said: "Exceedingly great, Sire, is your prosperity. In the past, having believed in the Buddhas, you performed good deeds; now do you not perform wholesome deeds as a condition for the future?" "To whom shall we give? There are no virtuous ones." "The Indian subcontinent is not empty of Worthy Ones, Sire. You just prepare the giving; I shall find the Worthy Ones," she said. The king on the following day had a gift prepared at the eastern gate. The queen, right early, having determined the Observance factors, on the upper storey of the mansion, facing east, having lain down on her chest, said "If there are Worthy Ones in this direction, let them come tomorrow and accept our almsfood." In that direction there were no Worthy Ones; they gave that offering to the poor and the beggars. On the following day, having prepared a gift at the southern gate, she did likewise; on the following day, at the western gate. But on the day when it was prepared at the northern gate, when the queen was likewise inviting, the eldest of the five hundred Individually Enlightened Ones, the sons of Padumavatī, dwelling in the Himalayas, the Individually Enlightened One Mahāpaduma, addressed his brothers: "Sirs, King Nanda invites you; consent to her invitation." They, having consented, on the following day, having washed their faces at Lake Anotatta, having come through space, descended at the northern gate. People, having seen them, having gone, reported to the king: "Five hundred Individually Enlightened Ones have come, Sire." The king, having gone together with the queen, having paid homage, having taken their bowls, having led the Individually Enlightened Ones up to the mansion, having given them a gift there, at the conclusion of the meal, the king at the feet of the elder of the Community, the queen at the feet of the most junior of the Community, having prostrated, said "The noble ones will not be troubled by requisites, we shall not decline in merit. Give us a promise to dwell here for as long as life lasts." Having made them give a promise, having provided dwelling places in every way in the park - five hundred hermitages and five hundred walking paths - they made them dwell there.

Thus, as time went on, the king's borderland was in revolt. He, having exhorted the queen "I am going to appease the borderland; do not be negligent towards the Individually Enlightened Ones," departed. While he had not yet returned, the vital principles of the Individually Enlightened Ones were eliminated. The Individually Enlightened One Mahāpaduma, having played the sport of meditative absorption throughout the three watches of the night, at the break of dawn, having taken hold of the railing board, while standing right there, attained final Nibbāna through the Nibbāna element without residue of clinging. By this method the rest too - thus all attained final Nibbāna. On the following day, the queen, having had the sitting place of the Individually Enlightened Ones smeared with green, having scattered flowers, having offered incense, seated looking out for their coming, not seeing them come, sent a man - "Go, dear fellow, find out whether there is any illness among the noble ones." He, having gone, having opened the door of Mahāpaduma's hermitage, not seeing him there, having gone to the walking path, having seen him standing leaning against the railing board, having paid homage, said "It is time, venerable sir." What will a body that has attained final Nibbāna say? He, thinking "He is sleeping, methinks," having gone, having touched the back of his feet with his hand, having

known the state of having attained final Nibbāna from the coolness and the stiffness of the feet, he went to the presence of the second. Thus to the third - having known the state of having attained final Nibbāna of all, he went to the royal palace. When asked "Where, dear fellow, are the Individually Enlightened Ones?" he said "They have attained final Nibbāna, Queen." The queen, crying and weeping, having gone out, having gone there together with the citizens, having performed a worthy celebration, having performed the funeral rites for the Individually Enlightened Ones, having taken the relics, she established a shrine.

The king, having appeased the borderland, returned, and asked the queen who had come out to meet him - "Well, dear one, you were not negligent towards the Individually Enlightened Ones? Are the noble ones in good health?" "They have attained final Nibbāna, Sire." The king thought: "Even for such wise ones death arises; from where is there release for us?" He, without going to the city, having entered the park itself, having summoned his eldest son, having handed over the kingship to him, himself went forth in the ascetic going forth. The queen too, thinking "When this one has gone forth, what shall I do?" went forth right there in the park, and both, having developed meditative absorption, having passed away from there, were reborn in the Brahma world.

While they were dwelling right there, our Teacher, having arisen in the world, having set in motion the excellent wheel of the Teaching, gradually entered Rājagaha. While the Teacher was dwelling there, this young man Pippali was born in the womb of the chief queen of the brahmin Kapila in the brahmin village of Mahātittha in the country of Magadha. This Bhaddā Kāpilānī was born in the womb of the chief queen of a brahmin of the Kosiya clan in the city of Sāgala in the country of Madda. As they were gradually growing up, when the young man Pippali's twentieth year and Bhaddā's sixteenth year had arrived, his mother and father, having looked at their son, pressed him exceedingly: "Dear son, you have come of age; the family lineage must be established." The young man said "Do not speak such talk within my hearing. As long as you live, I shall look after you; after your passing, having gone out, I shall go forth." They, having let a few days pass, spoke again. He too rejected it in the same way. From then on, they spoke continuously without ceasing.

The young man, thinking "I shall convince my mother," having given a thousand gold coins of red gold, having satisfied them with all desirable things, having had goldsmiths make one figure of a woman, at the conclusion of the work of polishing and rubbing and so on, having had it dressed in that red cloth, having had it adorned with flowers endowed with beauty and with various ornaments, having summoned his mother, said "Mother, if I obtain such an object I shall live at home; if I do not obtain one, I shall not live at home." The wise brahmin woman thought - "My son is meritorious, one who has given gifts, one who has formed a resolution; when making merit he did not do so alone. Surely there will be a woman who has made merit together with him, a counterpart of the golden figure" - having summoned eight brahmins, having satisfied them with all desirable things, having placed the golden figure on a chariot, she dismissed them saying "Go, dear ones, wherever you see such a girl in a family equal to ours in birth, clan, and wealth, make this very golden figure a present and come back."

They, having set out thinking "This is indeed our task," having reflected "Where shall

we go?" "The Madda country is indeed a place where beautiful women are produced; we shall go to the Madda country" - they went to the city of Sāgala in the Madda country. There, having placed that golden figure at the bathing ford, they sat down to one side. Then Bhaddā's nurse, having bathed Bhaddā, having adorned her, having caused her to sit in the royal bedchamber, having gone herself to the water landing place to bathe, having seen that golden figure there, having struck it on the back saying "Why has this ill-mannered one come and stood here?" having realised "It is a golden figure," she generated the perception "my master's daughter," and said "But this one is not even comparable to one who receives my master's daughter's inner robe." Then those people, having surrounded her, asked "Is your master's daughter of such a form?" "What is this one? A hundredfold, a thousandfold more beautiful than this golden image is my master's daughter; when she is seated in a room twelve cubits wide, there is no need for a lamp; by the radiance of her body alone she dispels the darkness." "If so, come then" - having taken that hunchback, having placed the golden figure on the chariot, having stood at the door of the house of the brahmin of the Kosiya clan, they announced their arrival.

The brahmin, having extended a friendly welcome, asked "Where have you come from?" "From the house of the brahmin Kapila in the great ford village in the Magadha country." "For what reason have you come?" "For such and such a reason." "Excellent, dear ones, the brahmin is of equal birth, clan, and wealth to ours; I shall give the girl" - he accepted the present. They sent a message to the brahmin Kapila: "A girl has been obtained; do what is to be done." Having heard that message, they informed the young man Pippali: "A girl has been obtained, it is said." The young man, thinking "I thought 'they will not obtain one,' yet these say 'obtained'; having become unconcerned, I shall send a letter" - having gone to a private place, he wrote a letter: "Bhaddā, let her obtain a household life suitable to her own birth, clan, and wealth. I, having gone forth, shall go forth into the homeless life. Do not be remorseful afterwards." Bhaddā too, having heard "They wish to give me to so-and-so, it is said," thinking "I shall send a letter" - having gone to a private place, she wrote a letter: "Let the master's son obtain a household life suitable to his own birth, clan, and wealth. I shall go forth into the homeless life. Do not be remorseful afterwards." Both letters met on the road. "Whose letter is this?" "Sent by the young man Pippali to Bhaddā." "Whose is this one?" When it was said "Sent by Bhaddā to the young man Pippali," having read both, saying "See the deed of these youngsters," having torn them up, having thrown them away in the forest, having written another similar letter, they sent them from here and from there. Thus, since the similar letter of the young man and the young woman was devoid of regard for the world, even though they were unwilling, the meeting of the two came about.

On that very day the young man Pippali had a garland of flowers strung, and Bhaddā too. They placed them in the middle of the bed. Having eaten their supper, both thinking "We shall ascend the bed," the young man ascended the bed on the right side. Bhaddā, having ascended on the left side, said - "On whose side the flowers wither, we shall know that a mind of lust has arisen in that one; this garland of flowers should not be clung to." But they, out of fear of bodily contact with each other, spent the three watches of the night without falling into sleep, and during the day there was not even so much as a smile. They, unassociated with worldly pleasures, as long as their mother and father lived, did not administer the household,

but when they had died, they administered it. Great was the young man's wealth - the gold powder to be rubbed on the body and discarded on a single day was enough to obtain twelve measures by the Magadha measure. There were sixty great lakes fitted with machines, the farmland was twelve yojanas in extent, fourteen villages the size of Anurādhapura, fourteen elephant units, fourteen cavalry units, fourteen chariot units.

One day, having mounted a decorated horse, surrounded by a great crowd of people, having gone to the farmland, standing at the edge of the field, having seen crows and other birds pulling up earthworms and other creatures from the places broken by ploughs and eating them, he asked "Dear ones, what are these eating?" "Earthworms, lord." "To whom does the evil done by these belong?" "To you, lord." He thought - "If the evil done by these belongs to me, what will eighty-seven crores of wealth do for me, what use is the farmland of twelve yojanas, what use are the lakes fitted with machines, what use are the fourteen villages? Having handed over all this to Bhaddā Kāpilānī, having gone forth, I shall go forth into homelessness."

Bhaddā Kāpilānī too, at that very moment, in the inner compound, having had three pots of sesame spread out, surrounded by nurses, seated, having seen crows eating the sesame insects, asked "Mothers, what are these eating?" "Insects, lady." "To whom does the unwholesome action belong?" "To you, lady." She thought - "It is proper for me to obtain a cloth of four cubits and a measure of cooked rice; but if the unwholesome action done by this many people belongs to me, even in a thousand existences it is not possible to raise one's head from the round of rebirths. As soon as the young master arrives, having handed over everything to him, having gone forth, I shall go forth into homelessness."

The young man, having come, having bathed, having ascended the mansion, sat down on a costly divan. Then they prepared food befitting a universal monarch for him. Both having eaten, when the attendants had departed, they went to a private place and sat down in a comfortable spot. Then the young man said to Bhaddā - "Dear Bhaddā, when you came to this house, how much wealth did you bring?" "Fifty-five thousand cartloads, lord." "All that, and whatever eighty-seven crores there are in this house, and the wealth consisting of the sixty lakes fitted with machines and so on, all that I hand over to you alone." "But where are you going, lord?" "I shall go forth." "Lord, I too have been sitting looking out for just your arrival. I too shall go forth." For them the three existences appeared like a leaf-hut on fire. They, having had ochre-dyed robes and clay bowls brought from the market place, having shaved each other's hair, having gone forth saying "Whatever Worthy Ones there are in the world, with reference to them is our going forth," having put the bowls into bags and having hung them on their shoulders, they descended from the mansion. Among the slaves or labourers in the house, no one recognised them.

Then, having gone out from the brahmin village, as they were going through the entrance of the slave village, the inhabitants of the slave village recognised them by their deportment and behaviour. They, weeping, having fallen at their feet, said "Why do you make us destitute, noble sirs?" "We, my good people, have gone forth thinking 'the three existences are like a blazing hermitage.' If we were to make each one of you a free person, even a hundred years would not suffice. You yourselves, having washed your own heads, becoming free persons, live on" - having said this, while they

were still weeping, they departed.

The elder, going ahead, having turned back and looking, thought - "This Bhaddā Kāpilānī, a woman worth the whole of Jambudīpa, comes behind me; there is indeed the possibility that someone might think thus 'even having gone forth, these are not able to be apart; they are acting unsuitably,' someone, having corrupted his mind with evil, might become one who fills the realms of misery; it is fitting for me to leave her and go" - he produced this thought. He, going ahead, having seen a crossroads, stood at its junction. Bhaddā too, having come and having paid homage, stood there. Then he said to him - "Dear Bhaddā, having seen such a woman coming behind me, having thought 'even having gone forth, these are not able to be apart,' the great multitude with a corrupted mind towards us might become ones who fill the realms of misery. At this crossroads, you take one path, I shall go by the other." "Yes, noble sir, for those gone forth, a woman is an impediment; they will show our fault, thinking 'even having gone forth, they are not apart'; you take one path, we shall be apart" - having circumambulated three times, having paid homage with the fivefold prostration at four places, having raised joined palms resplendent with the joining of ten fingernails, having said "The bond of friendship made over a course of a hundred thousand cosmic cycles is broken today," having said "You are of the right-hand nature, the right-hand path is fitting for you; we women are of the left-hand nature, the left-hand path is fitting for us" - having paid homage, she set out on the path. At the time of their parting, this great earth, as if saying "Though I am able to bear the world-encircling mountains and Mount Sineru, I am not able to bear your virtues," crying aloud, trembled; in the sky there occurred a sound like thunder; the world-encircling Mount Sineru resounded.

The Perfectly Enlightened One, seated in the perfumed chamber at the great monastery in the Bamboo Grove, having heard the sound of the earthquake, reflecting "For what reason indeed does the earth tremble?" - "The young man Pippali and Bhaddā Kāpilānī, with reference to me, having abandoned immeasurable success, have gone forth. At the place of their separation, by the power of the virtues of both, this earthquake has arisen. It is fitting for me too to give them support" - having come out from the perfumed chamber, having taken the bowl and robes by himself, without addressing anyone among the eighty great elders, having gone out to meet them a distance of three leagues, he sat down between Rājagaha and Nālandā at the foot of the Bahuputtaka banyan tree, folding his legs crosswise. But in sitting down, he did not sit like some ordinary wearer of rag-robes, but having assumed the appearance of a Buddha, emitting dense Buddha rays of eighty cubits, he sat down. Thus at that moment, the Buddha rays, of the size of leaf-sunshades, cart-wheels, pinnacled buildings and so on, spreading here and there, running about, as if producing the time of the rising of a thousand moons and a thousand suns, made that forest interior one radiance. With the splendour of the thirty-two marks of a great man, like the sky with a host of resplendent stars, like water with fully blossoming lotuses and water-lilies, the forest interior shone. The trunk of a banyan tree is white, its leaves are blue, and its ripe fruits are red. But on that day, the hundred-branched banyan tree was golden in colour.

The Elder Mahākassapa, thinking "This will be our Teacher; with reference to him I have gone forth," from the place where he saw him onwards, going ever more bowed down, having paid homage at three places, said "The Blessed One is my Teacher, venerable sir; I am his disciple. The Blessed One is my Teacher, venerable sir; I am his disciple." Then the Blessed One said to him "Kassapa, if you were to make this act of humble reverence to the great earth, even it would not be able to bear it. The act of humble reverence made by you who knows thus the greatness of the Truth-finder's virtues is not able to stir even a hair of mine. Sit down, Kassapa, I shall give you the inheritance." Then the Blessed One gave him full ordination with three exhortations. Having given it, having departed from the foot of the Bahuputtaka banyan tree, having made the elder his attendant monk, he set out upon the road. The Teacher's body was variegated with the thirty-two marks of a great man; Mahākassapa's body was adorned with seven marks of a great man; he, like a vessel bound behind a great golden ship, followed step by step after the Teacher. The Teacher, having gone a short distance along the road, having turned aside from the road, showed the indication of sitting down at the foot of a certain tree. The elder, having known "The Teacher wishes to sit down," having folded his own worn rag-robe double robe in four, prepared it.

The Teacher, having sat down there, stroking the robe with his hand, said "This double robe made of rags is soft, Kassapa." The Elder, having known "The Teacher is speaking of the softness of my double robe; he must wish to wear it," said "Let the Blessed One wear the double robe, venerable sir." "What will you wear, Kassapa?" "If I obtain your inner robe, I shall wear it, venerable sir." "But will you, Kassapa, be able to wear this rag robe worn out through use? For on the day this rag robe was taken by me, the great earth trembled, having made the water its boundary. This robe worn out through use by the Buddhas cannot be worn by one of insignificant virtue; it is fitting to be worn only by one who is competent, who is capable of fulfilling the practice, a rag-robe wearer by birth" - having said this, he exchanged robes with the Elder.

And having thus made the exchange of robes, the Blessed One put on the robe that had been worn by the Elder, and the Elder put on the Teacher's robe. At that time, even this non-sentient great earth, as if saying "You have done what is difficult, venerable sir; never before has a robe worn by oneself been given to a disciple; I am not able to bear your virtues," trembled, having made the water its boundary. The Elder too, without becoming elated thinking "Now I have obtained a robe used by the Buddhas; what further is there to be done by me now?" undertook the thirteen virtues of ascetic practice in the very presence of the Buddhas, was a worldling for only seven days, and on the eighth day attained arahantship together with the analytical knowledges. Therefore it was said in the Apadāna -

"When the Blessed One Padumuttara, the foremost of the world, such a one,
The Lord of the World was quenched, they make offerings to the Teacher.

"The populace with elated minds, rejoiced and delighted;
When religious emotion arose in them, rapture arose in me.

"Having brought together relatives and friends, I spoke these words;

The great hero has attained final Nibbāna, well then, let us make an offering.

Having replied "Good!", they produced even more joy in me;
In the Buddha, the Lord of the World, we shall make an accumulation of merit.

"Having made a well-crafted oblation post, a hundred cubits risen up;
One and a half hundred cubits spread wide, a mansion rising up to the sky.

"Having made a long building there, adorned with rows of palm trees;
Having gladdened one's own mind, worshipping the highest shrine.

"Like a great mass of fire blazing, like a kiṃsuka tree in full bloom;
Like a rainbow in space, it illuminates the four directions.

"Having gladdened my mind there, having done much wholesome;
Having remembered my former action, I was reborn among the deities.

"Having mounted a divine vehicle drawn by horses, yoked with a thousand;
My dwelling was lofty, risen up with seven stories.

"There were a thousand pinnacle chambers, entirely made of gold;
Shining with their own radiance, illuminating all directions.

"There are also other turrets, made of ruby then;
They too shine with radiance, all around the four directions.

"Produced by meritorious deeds, pinnacle chambers well-fashioned;
Made of gems too they shine, in the ten directions all around.

"As they were shining, the light was vast;
I outshine all the gods, this is the fruit of meritorious action.

"Sixty thousand cosmic cycles ago, a warrior named Ubbiddha;
Ruler of the four quarters, victorious, I dwelt on the earth.

"Likewise in a fortunate cosmic cycle, thirty times I was;
Devoted to my own deeds, a wheel-turning monarch of great power.

"Endowed with the seven treasures, lord of the four continents;
Even there my dwelling rose up like a rainbow.

"Twenty-four in length, and twelve in breadth;
A city named Rammaṇa, with strong walls and gateways.

"Five hundred in length, and half that in breadth;
Crowded with multitudes of people, like the city of the Thirty-three.

"Just as in a needle case, twenty-five needles thrown in;
They knock against one another, it becomes crowded and entangled.

"Thus was my city, crowded with elephants, horses and chariots;

Always filled with people, a delightful, excellent city.

"Having eaten and drunk there, I went again to divinity;
In my last existence, there was accomplishment of family.

"Born in a brahmin family, with a great accumulation of treasures;
Having abandoned eighty crores of gold, I went forth.

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

Then the Teacher, having praised him with such words as "Kassapa, monks, like the moon, approaches families - having drawn back the body, having drawn back the mind, always as a newcomer among families, not impudent," at a later time, seated in the midst of the noble company, established him in the foremost position of those who uphold the ascetic practices, saying "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, that is to say, Mahākassapa." He, giving exhortation to the monks by way of praising delight in seclusion, making known his own practice -

1054. "One should not walk about honoured by a group, one becomes displeased and concentration is hard to obtain;
The care of various people is painful, having seen thus, one should not approve of a group.

1055. "A sage should not frequent families, one becomes displeased and concentration is hard to obtain;
He who is zealous, greedy for flavours, neglects the benefit that brings happiness.

1056. "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.

1057. "Having descended from my lodging, I entered the city for almsfood;
A man who was a leper eating, I attended on him attentively.

1058. "He, with his decaying hand, offered me a morsel;
As he was putting in the morsel, his finger fell off therein.

1059. "Depending on the wall's base, I ate that morsel;
Whether eating or having eaten, no loathing is found in me.

1060. "Almsfood obtained by standing up is nutriment, and cattle-urine is medicine;
Lodging is at the tree-root, and the robe is a rag robe;
For whom these are attained, he is indeed a man belonging to the four directions.

1061. "Where some are vexed, ascending the rocky mountain;
There the heir of the Buddha, fully aware, mindful;
Supported by the power of supernormal power, Kassapa ascends.

1062. "Having returned from his alms round, having ascended the rock, Kassapa;
Meditates without clinging, fear and dread abandoned.
1063. "Having returned from his alms round, having ascended the rock, Kassapa;
Meditates without clinging, quenched while others are burning.
1064. "Having returned from his alms round, having ascended the rock, Kassapa;
Meditates without clinging, with obligations fulfilled, without mental
corruptions.
1065. "Spread with rows of musk-rose trees, the tracts of land are delightful;
Resounding with elephants, charming, those rocks delight me.
1066. "Cloud-coloured blue, beautiful, with cool waters, bearing purity;
Covered with red insects, those rocks delight me.
1067. Like blue cloud-peaks, resembling excellent pinnacle buildings;
Resounding with elephants, charming, those rocks delight me.
1068. "Rained upon, with delightful surfaces, mountains frequented by sages;
Resounding with peacocks, those rocks delight me.
1069. "Sufficient for one wishing to meditate, for me who is resolute and mindful;
Sufficient for me who wishes for welfare, for the resolute monk.
1070. "Sufficient for me who wishes for comfort, for the resolute monk;
Sufficient for me who wishes for exertion, for the resolute such one.
1071. Similar to flax flowers, covered by clouds in the sky;
Crowded with various flocks of birds, those rocks delight me.
1072. "Uncrowded by householders, frequented by herds of deer;
Crowded with various flocks of birds, those rocks delight me.
1073. "With clear waters and broad stones, frequented by yak-tailed deer;
Covered with water moss, those rocks delight me.
1074. "With the five-part music, there is no such delight for me;
As for one with a fully focused mind, rightly seeing the Teaching with insight.
1075. "One should not undertake much work, one should avoid people, one should
not exert oneself;
He who is zealous, greedy for flavours, neglects the benefit that brings
happiness.
1076. "One should not undertake much work, one should avoid this which does not
lead to one's benefit;
The body becomes troubled, becomes weary, afflicted he does not find
serenity.
1077. "By mere lip-recitation, he does not see even himself;

He walks about with stiffened neck, thinking 'I am better'.

1078. "The inferior one imagines himself as equal to the superior, the fool imagines himself;
The wise do not praise that man, whose mind is stiff with conceit.
1079. "But whoever does not waver in discriminations thinking 'I am superior,' or else
'I am not superior,'
Or 'I am inferior' or 'I am equal to him.'
1080. "One who is wise, such a one, well grounded in morality;
Devoted to serenity of mind - the wise would praise such a one.
1081. "For one in whom respect towards fellow monks in the holy life is not found;
He is far from the Good Teaching, as the earth from the sky.
1082. "And those in whom shame and moral fear are always rightly established;
They have grown in the holy life, for them rebirth is eliminated.
1083. "The agitated, fickle monk, wrapped in a rag robe;
Like a monkey in a lion's hide, he does not look beautiful in it.
1084. "Unagitated, steadfast, prudent, with controlled faculties;
He shines in a rag robe, like a lion in a mountain cave.
1085. "These many gods, possessing supernormal power, famous;
Ten thousand gods, all of them belonging to the company of Brahmās.
1086. "The hero, the General of the Dhamma, the great meditator, concentrated;
Paying homage to Sāriputta, they stand with joined palms.
1087. "Homage to you, thoroughbred among men, homage to you, highest of men;
We do not directly know that in dependence on which he meditates.
1088. "Marvellous indeed is the Buddhas' own resort, profound;
We who have come as hair-splitting archers do not directly know it.
1089. "Him thus by the hosts of gods, venerated, worthy of veneration;
Having seen Sāriputta then, Kappina had a smile.
1090. "As far as the Buddha-field extends, having set aside the Great Sage,
In the virtues of ascetic practice I am distinguished; no one equal to me is found.
1091. "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, there is now no more rebirth."
1092. "He is not tainted by robes, nor by bedding, nor by food;
Gotama is immeasurable, like a spotless lotus flower;
By water, inclined to renunciation, escaped from the three existences.

1093. "He whose neck is the establishment of mindfulness, whose trunk is faith, the great sage;
Whose head is wisdom, of great knowledge, always walks about quenched."

He spoke these verses. Therein, the first three verses were spoken having seen monks in company with groups and families, by way of giving them exhortation.

Therein, "one should not walk about honoured by a group" means having been honoured and surrounded by groups of monks, one should not walk about, should not dwell. Why? "One becomes displeased and concentration is hard to obtain" - for one looking after a group, through the confused state of mind due to the arising of suffering, and while assisting by recitation, exhortation, and instruction, one becomes displeased, of altered mind, due to non-practice in accordance with the advice; then, for one not obtaining unified focus through that association, concentration is hard to obtain. For one of such nature, even mere access concentration does not succeed, how much less the other. "The care of various people" means the care of people of various dispositions and various preferences by means of drinks, food, and so on. "Painful" means difficult and troublesome. "Having seen thus" means having thus seen the manifold danger in the care of a group, having looked with the eye of knowledge. "A group" means group-dwelling; "one should not approve of" means one should not approve of, should not desire.

"A sage should not frequent families" means one gone forth in this Dispensation, having become dependent on warrior and other families, should not approach them. Why? One becomes displeased and concentration is hard to obtain. He, being zealous, having fallen into zeal in approaching families, greedy for sweet and other flavours obtainable among families, having fallen into greed, himself committing to exertion in duties to be done that have arisen there. "Neglects the benefit that brings happiness" means whoever brings the happiness of the path, fruition, and Nibbāna for oneself, that benefit reckoned as purification of morality and so on, he neglects, abandons, does not pursue. This is the meaning.

The third verse has been stated above.

The four verses beginning with "having descended from the lodging" were spoken by way of giving exhortation to monks, through showing one's own contentment with requisites, saying "a monk should proceed thus." Therein, "having descended from the lodging" was said because it was a mountain lodging. "I attended on him thoroughly" means that man with leprosy - out of desire to bring him to lofty success, being in need of almsfood, just as a greedy person would approach with regard a family that gives superior almsfood, I approached and stood.

"With the decayed" means with the decayed and festering hand due to the leprosy disease having gone to the bones. "And his finger fell off therein" means therein, in the bowl, his finger, having broken off, fell together with the food. This is the meaning.

"Depending on the wall's base" means for the purpose of generating confidence in that man, having sat down near such a house wall, I ate, I consumed that morsel. But this practice of the elder should be seen as being before the training rule was laid down. Because of the excellence of the noble supernormal power of perceiving the

repulsive as non-repulsive, no disgust arose in the elder while swallowing that; but for a worldling eating such a thing, his intestines would come out. Therefore he said "whether eating or having eaten, no loathing is found in me."

"Almsfood obtained by standing up" means almsfood to be obtained by rising up and standing at the house doors of others; the meaning is mixed almsfood to be obtained by going from house to house in dependence on the strength of one's legs. "Cattle-urine" means myrobalan and so on treated with cow's urine. "For whom these are attained" means whatever monk, having found contentment with these four requisites beginning with almsfood obtained by standing up, at the very least, consumes them. "He is indeed a man belonging to the four directions" means that person is definitely one belonging to the four directions, fit for the four directions beginning with the east, unobstructed anywhere, able to dwell in whatever direction. This is the meaning.

Then the elder, in his old age, when people said "How is it, venerable sir, that you, with such ageing taking place, ascend the mountain day after day?" spoke four verses beginning with "Where some." Therein, "where" means in the last stage of life. "Some" means certain ones. "Are vexed" means they fall into vexation in mind through bodily fatigue. "Rocky mountain" means a mountain. "There" means even in that time of being decrepit with age. "Fully aware and mindful" - by this he shows the absence of mental distress; "supported by the power of supernormal power" - by this, the absence of bodily distress.

Because of the utter eradication of the mental defilements which are the causes of fear, fear and dread have been abandoned.

"While burning" means while beings are burning with the eleven fires beginning with the fire of lust and so on. Through the absence of the fever of defilement, quenched, become cool.

Again, when people said "Why, venerable sir, do you dwell in the forest mountains even in old age? Are not these monasteries such as Veḷuvana and so on delightful?" showing that "The forest mountains alone are delightful to me," he spoke twelve verses beginning with "Spread with rows of musk-rose trees." Therein, "spread with rows of musk-rose trees" means furnished with rows of varuṇa trees. Some say "covered with dark-coloured flowers." "Resounding with elephants" means thundered upon by the trumpeting of elephants roaming for food, which has become manifold with echoes and so on.

"Rained upon" means rained upon by a great cloud. "With delightful surfaces" means with delightful surfaces due to the very removal of dust, mud, fallen leaves, and so on by that. "Mountains" - because of not going to another region they are called "nagā," and because of being made of rock they are called "selā" - mountains that have thus obtained their names. "Resounding with peacocks" means resounded upon with sweet voices.

"Sufficient" means fitting or capable. In "for one wishing to meditate," "for one wishing for the good," and so on too, it should be connected by this method. "Monk" means of a monk who has destroyed the mental defilements; "me" is the connection.

"Similar to flax flowers" means resembling flax blossoms because of their dark

appearance. "Covered by clouds in the sky" means for that very reason covered by dark clouds like the autumn sky-clouds, the meaning is of dark blue colour.

"Uncrowded" means unmixed, unconfined. "With the five-part" means for one being entertained with music possessed of five factors beginning with ātata and so on, such delight does not exist, as the delight that exists for one with a fully focused mind, with a concentrated mind, rightly seeing with insight material and immaterial phenomena by way of impermanence and so on. Therefore the Blessed One said -

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who
understand."

By the beginning "Much work" and so on, two verses were spoken by way of giving exhortation to monks who delight in work and are greedy for requisites. Therein, "one should not undertake much work" means having become one who delights in work, one should not undertake, should not determine upon much work; but the restoration of broken and dilapidated portions is indeed permitted by the Teacher. "One should avoid people" means one should avoid people who have become bad friends. "One should not exert oneself" means one should not make effort by way of producing requisites, binding groups, and so on.

"Not conducive to oneself" means this undertaking of new construction work and so on is not beneficial to oneself - this is the meaning. Therein, he states the reason by "the body becomes troubled, becomes weary." For indeed, for one engaged in new construction work and so on, going about here and there, through the non-obtaining of bodily comfort and so on, he becomes troubled, becomes weary, falls into distress; and by that bodily exhaustion he is afflicted. Due to the absence of clarity of the basis, actions conducive to oneself, and so on, that person does not find serenity, does not obtain concentration of mind.

By the phrase beginning with "by mere lip-recitation," two verses are spoken by way of censure of one who regards learning as the highest and imagines himself wise; the two beyond that are spoken by way of praise of the wise one. Therein, "by mere lip-recitation" means by way of recitation, by the mere turning of the lips; the meaning is by the mere act of reciting the Buddha's teaching. "He does not see even himself" means through not knowing what is beneficial, he does not know even the benefit that is evident to himself; the meaning is he does not determine his own measure as it really is. "He walks about with stiffened neck" means thinking "I am very learned, mindful, wise, there is no other equal to me," having become stubborn in conceit, not showing esteem even to those worthy of respect, he walks about with a stiffened neck, as if having swallowed an iron bar and standing rigid. "He thinks 'I am better'" means he thinks "I alone am better, the highest."

"The inferior one imagines himself as equal to the superior, the fool imagines himself" means this one, being inferior, being low, making himself equal to, similar to, another who is superior, the highest, the fool, the dull-witted one, imagines himself through sheer foolishness. "The wise do not praise him" means the wise, the learned, do not

praise that such fool, that man whose mind is stiff with conceit through the state of having an elated mind, whose state is one of obstinacy; on the contrary, they only censure him.

"I am superior" means but whatever wise person, not uttering any conceit whatsoever, whether "I am superior" or, by way of inferior, equal, and superior, "I am not superior," does not waver in the discriminations, in the nine portions of conceit, by the power of any whatsoever.

"Wise" means one who is wise by way of the wisdom of the highest fruition; such a one by the attainment of the state of such-likeness towards desirable things and so on; well grounded in morality because of being well established in the morality of the fruition of one beyond training; devoted to serenity of mind by the entering upon the fruition attainment of arahantship - such a one, in whom conceit is entirely abandoned, one who has eliminated the mental corruptions, the wise ones, the learned ones such as the Buddha and others, would praise, describe, and extol - this is the meaning.

Again, having seen a certain monk who was difficult to admonish, making known the danger of being difficult to admonish and the benefit of being easy to admonish, he spoke two verses beginning with "In whom towards fellow practitioners in the holy life." Those have the meaning already stated.

Again, having seen a certain monk who was agitated and arrogant, making clear the fault in the state of being agitated and so on, and the virtue in the state of being unagitated and so on, he spoke two verses beginning with "The agitated, fickle monk." Therein, "like a monkey in a lion's hide" means like a monkey wrapped in a lion's hide. That monk, connected with faults such as agitation and so on, does not look beautiful in that rag robe, the banner of the noble ones, because of the absence of noble qualities.

But to show who does look beautiful, "unagitated" and so on was stated.

The five verses beginning with "These many" were spoken on the occasion of the smile of the Venerable Kappina, having seen the gods belonging to the company of Brahmās paying homage to the Venerable Sāriputta. Therein, "these" is said because of their being directly evident. "Many" is because of their being numerous; and he specified that numerousness by saying "ten thousand gods." "Gods" means gods by rebirth. Distinguishing their state of being gods from others and showing it, he said "all of them belonging to the company of Brahmās." Because they were endowed with their own rebirth power, with great divine power, and accomplished in retinue, therefore he said "possessing supernormal power, famous."

By way of answering the question "Who then is the general of the Blessed One?" the status of General of the Dhamma of the Venerable Elder Sāriputta was acknowledged by the Blessed One saying "Sāriputta continues to turn the unsurpassed wheel of the Teaching set in motion by me" - therefore he said: "The hero, the General of the Dhamma, the great meditator, concentrated, Sāriputta." Therein, "hero" means one possessing energy, of great valour, through the crushing of the Māra of mental defilements and so on. "Great meditator" means a great meditator through reaching

the excellence of the divine abidings and so on. Precisely from that, concentrated by way of the destruction of distraction in every respect. "Paying homage" means having raised joined palms on their heads, paying homage, they stand.

"Which relying on" means "what object relying on, referring to, does he meditate" - "we do not directly know" - thus the Brahmās spoke in their state as worldlings.

"Marvellous indeed" means wonderful indeed. "Of the Buddhas" means of the Buddhas who have awakened to the four truths. "Profound is their own resort" means supremely profound, extremely difficult to see, difficult to understand, not shared with worldlings, beyond their domain. Now, to show the reason for that profundity, "we who" and so on was said. Therein, "arrived as hair-splitters" means we who are like hair-splitting archers, capable of penetrating even the most subtle domain, having come, examining, do not directly know - profound indeed is the domain of the Buddhas - this is the meaning. "Him thus by the hosts of gods" means having seen that Sāriputta of such a kind, worthy of veneration by the world with its gods, thus venerated by those Brahmā gods on that occasion, a smile arose in the Venerable Mahākappina. It is beyond the domain even of these Brahmās esteemed by the world, where it is the domain of disciples.

The verse "throughout the Buddha-field" was spoken by the elder roaring a lion's roar with reference to himself. Therein, "in the Buddha-field" means he speaks with reference to the authority-field. "Having set aside the great sage" means having set aside the Perfectly Enlightened One. For the Buddhas, the Blessed Ones, have reached the supreme excellence even in the virtues of ascetic practice above all beings; however, with minds stirred by great compassion, having seen such great benefit for beings, they conform to dwelling in lodgings near villages and so on - thus it conflicts with this or that ascetic practice. "In the virtues of ascetic practice" means in the virtues looked for through the quality of shaking off mental defilements, through the state of being a forest dweller and so on. Or this is a locative expression used in the instrumental sense. The intention is: no one equal to me is found, how much less one superior. Thus indeed that elder was established there in the foremost position.

The verse "not in robes" makes more obvious the very meaning stated as "having set aside the great sage"; non-adherence through craving to robes and so on is the fruit of the ascetic practices. Therein, the explanation is: not with the smearing of craving when robes are obtained. "Bed" means lodging. "Gotama" means he praises the Blessed One by his clan name. "Immeasurable" means immeasurable because of the absence of mental defilements that create measure, and because of the immeasurability of his virtues. "Like a spotless lotus flower by water" means just as a stainless, dustless lotus is not stained by water, so Gotama the Blessed One is not stained by the smearing of craving and so on - this is the meaning. "Inclined to renunciation" means inclined to going forth; for that very reason escaped from the three existences, departed from the triple existence, unbound.

Showing those constituent factors - the establishments of mindfulness as the neck and so on - through the fulfilment of whose development he was inclined to renunciation alone, untainted anywhere, he spoke the concluding verse "one whose neck is the establishment of mindfulness." Therein, because of being the foundation

for wisdom, which is the head of the mass of virtues, the establishments of mindfulness are the neck of this one - thus "one whose neck is the establishment of mindfulness"; faith is the trunk of this one in the taking up of blameless qualities - thus "one with faith as his trunk." Because of being the head of the body of virtues, wisdom is the head of this one - thus "one whose head is wisdom." Because of great arising, great domain, great might, and great power, the great knowledge reckoned as omniscience exists in this one - thus "one of great knowledge." Always, at all times, he walks about quenched, become cool. "Well concentrated" etc. The discourse passage "nāga" should be cited here as well. But whatever here has not been analysed as to meaning, that is by the very method stated above.

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

The commentary on the Chapter of Forties is concluded.

19. The Book of the Fifties

1. Commentary on the Verses of the Elder Tālapuṭa

1094-1148. In the Group of Fifty, the verses of the Venerable Elder Tālapuṭa beginning with "When indeed shall I." What is the origin? This one too, having formed aspirations under former Buddhas, having accumulated wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in this arising of a Buddha, was born in a certain family of actors in Rājagaha, and having attained discretion, having achieved accomplishment in dancing places befitting his family, he became a well-known actor-headman throughout the whole Indian subcontinent. He, with a retinue of five hundred women, having shown theatrical displays in villages, market towns, and royal cities with great acting wealth, having received great veneration and honour, wandering about, having come to Rājagaha, having shown a theatrical display to the city-dwellers, having received respect and honour, because his knowledge had reached maturity, having gone to the Teacher's presence, having paid homage, seated to one side, he said this to the Blessed One - "I have heard this, venerable sir, from actors of former times, teachers and teachers' teachers, when they speak: 'Whatever actor in the midst of the stage, in the midst of a festive gathering, makes people laugh and delights them with truth and falsehood, he, upon the body's collapse at death, is reborn in the company of the laughing gods.' What does the Blessed One say about this?" Then the Blessed One rejected him three times: "Do not ask me this." When asked for the fourth time, he said - "Headman, these beings are by nature already bound by the bondage of lust, bound by the bondage of hate, bound by the bondage of delusion. Presenting to them even more things that are enticing, that lead to hate, that lead to infatuation, having made them heedless, upon the body's collapse at death, he is reborn in hell. But if he has such a view: 'Whatever actor in the midst of the stage, in the midst of a festive gathering, makes people laugh and delights them with truth and falsehood, he, upon the body's collapse at death, is reborn in the company of the laughing gods' - that is his wrong view. And for one of wrong view, one of two destinations is to be expected - hell or the animal realm." Having heard that, Tālapuṭa the headman wailed. "Was I not, headman, already earlier rejected by me saying 'Do not ask me this'?" "I am not, venerable sir, weeping because the Blessed One spoke thus to me about the future

life of actors. But I, venerable sir, have been deceived by former teachers and teachers' teachers who were actors, saying 'An actor, having shown a theatrical display to the great multitude, is reborn in a fortunate world.'" He, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having obtained full ordination, doing the work of insight, before long attained arahantship. But having attained arahantship, in order to show by dividing in many ways the wise attention that had arisen before the attainment of arahantship by way of restraining his own mind -

1094. "When indeed shall I dwell in mountain caves, alone, without a companion;
Seeing with insight all existence as impermanent, when indeed will this be for me?"
1095. "When indeed shall I, a sage wearing torn robes, clad in ochre robes, unselfish, desireless;
Having killed lust and hate and likewise delusion, dwell happily, gone to the wilds.
1096. "When shall I, seeing with insight this body, impermanent, a nest of murder and disease, afflicted by death and ageing,
Free from fear, dwell alone in the forest - when indeed will that be?"
1097. "When indeed shall I, having taken the sharp sword made of wisdom,
Having cut the creeper of craving, the producer of fear, the bringer of suffering, the follower of manifold things, when will that be when I shall dwell?"
1098. "When indeed, having forcibly taken up the weapon of the sages, made of wisdom, with rising power,
Shall I forcibly crush Māra together with his army - when indeed will that be on the lion's seat?"
1099. "When indeed shall I meet with the virtuous, seen in existence by those who respect the Teaching, by those such ones;
By those who see things as they really are, by those with conquered faculties, when indeed will that be for one who strives?"
1100. "When indeed will weariness, hunger, thirst, wind and heat, insects and serpents,
Not afflict me in that mountain cave, when indeed will that be for one seeking one's own welfare?"
1101. "When indeed that which was known by the great sage, the four truths so very difficult to see;
With concentrated mind, mindful, I shall approach, when indeed will that be for me through wisdom?"
1102. "When indeed will I see with wisdom material forms and immeasurable sounds, odours, flavours, and tangible phenomena,
As burning, endowed with serenity - when indeed will this be for me?"

1103. "When indeed shall I, when spoken to with harsh words, on that account not be displeased;
And also when praised, on that account not be satisfied - when indeed will this be for me?"
1104. "When indeed will I weigh equally wood and grass and creepers, these aggregates of mine and immeasurable phenomena,
Both internal and external - when indeed will this be for me?"
1105. "When indeed will the cloud of the rainy season, with fresh water, rain upon me in the forest with my robe;
Going on the path trodden by sages, when indeed will that be?"
1106. "When in the forest, having heard the cry of the crested peacock, the twice-born bird, in the mountain cave;
Having risen for the attainment of the Deathless, I shall reflect - when indeed will this be?"
1107. "When indeed the Ganges, the Yamunā, the Sarassatī, the abyss-pit and the mare's mouth,
Not clinging, I would cross over by supernormal power, when indeed will that terrifying thing be?"
1108. "When indeed, like an elephant wandering without attachment, shall I crush desire for the types of sensual pleasure;
Abandoning every sign of the beautiful, engaged in meditative absorption - when indeed will that be?"
1109. "When, like a poor debtor who has obtained a treasure, oppressed by creditors;
Will I be satisfied, having attained the teaching of the great sage, when indeed will that be?"
1110. "For many years I was entreated by you, 'Is this not enough for you with household life?';
Now that I have gone forth, why, O mind, do you not apply yourself?
1111. "Was I not entreated by you, O mind, 'In Giribbaja, the birds with variegated plumage';
Roaring with the thunder of the great Indra's sound, they will delight you, the meditator in the forest.
1112. "In the family, friends and dear ones and relatives, enjoyment and delight, and types of sensual pleasure in the world;
Having abandoned all, I have come to this, yet even so you, mind, are not satisfied with me.
1113. "This is mine alone, for you do not belong to others; what use is lamenting at the time of armouring?
Seeing all this as unstable, I went forth, desiring the state of the Deathless.

1114. "The speaker of well-suited words, the highest among two-footed beings, the great physician, the charioteer of men to be tamed;
'The mind is unsteady, resembling a monkey,' thus it is very difficult to restrain by one not free from lust.
1115. "Sensual pleasures, variegated, sweet, delightful, where the foolish worldlings remain attached;
They desire suffering, seekers of rebirth, led by the mind, cast into hell, rejected.
1116. "In the forest resounding with peacocks and herons, dwelling surrounded by leopards and tigers;
Give up longing for the body, do not fail,' thus you, O mind, formerly urged me.
1117. "'Develop the meditative absorptions and the faculties, the powers, the factors of enlightenment, and the development of concentration;
And experience the three true knowledges in the Buddha's teaching,' thus you, O mind, formerly urged me.
1118. "'Develop the path for the attainment of the Deathless, leading to liberation, grounded upon the destruction of all suffering;
The eightfold, the cleanser of all mental defilements,' thus you, O mind, formerly urged me.
1119. "'Suffering' - wisely see the aggregates, and from where suffering arises, give that up;
Right here make an end of suffering," thus you, O mind, formerly urged me.
1120. "'Impermanent, suffering' - see with insight wisely, 'empty, non-self, misery, and murder';
Keep in check the mental examinations of the mind," thus you, O mind, formerly urged me.
1121. "'Shaven-headed, deformed, having come under a curse, with bowl in hand, begging for alms among families;
Engage in the word of the Teacher, the great sage,' thus you, O mind, formerly urged me.
1122. "'Well-restrained in self, walking in the streets, with unattached mind towards families and sensual pleasures;
Like the moon on a moonlit full-moon night,' thus you, O mind, formerly urged me.
1123. "'Be a forest-dweller and an almsfood eater, be a cemetery dweller and a wearer of rag-robles;
Be one who remains sitting, always delighting in the austere practices,' thus you, O mind, formerly urged me.
1124. "Just as having planted trees you desire fruit, yet you wish to cut that very

tree at the root;

You make this mind like that, in that you engage me in the impermanent, in the unstable.

1125. "Formless one, far-wandering ascetic, lone-goer, I shall not do your bidding now;
For sensual pleasures are painful, bitter, of great peril, I shall live intent only upon Nibbāna.
1126. "Not because of misfortune or because of shamelessness,
Not because of a whim of mind nor because of distant incision;
And not because of livelihood did I go forth,
And a promise was made by me to you, O mind.
1127. "'Fewness of wishes is praised by good persons, the abandoning of contempt, the appeasement of suffering';
Thus you, O mind, formerly urged me, now you go to former habits.
1128. "Craving and ignorance, the dear and the not dear, beautiful forms and pleasant feeling;
Agreeable types of sensual pleasure have been vomited out, what has been vomited out I do not endeavour to swallow back.
1129. "Everywhere your word was done by me, O mind, in many births you were not angered by me;
Arisen within, due to your ingratitude, in suffering long I have wandered, caused by you.
1130. "You yourself, O mind, make us a brahmin, you make us a warrior, a king's slave;
And we become merchants and workers at one time, or even divinity is owing to you alone.
1131. "Because of you alone we become titans, rooted in you we become doomed to Niraya Hell;
And also we become animals at one time, or even ghosthood is owing to you alone.
1132. "Will you not betray me again and again, showing a pantomime moment by moment;
You entice me as if with a madman, yet what, O mind, has been failed by me?"
1133. "This mind formerly wandered on a journey, wherever it wished, wherever it desired, as it pleased;
That today I shall restrain wisely, like a goad-holder a furious elephant.
1134. "The Teacher has determined this world for me, as impermanent, as unstable, as without substance;
Plunge me, O mind, into the Conqueror's Dispensation, help me cross the great mental floods so very difficult to escape from.

1135. "This is not for you, O mind, as it was in the past, I am not fit to turn back under your control;
I have gone forth in the Dispensation of the great sage, those like me are not bearers of destruction.
1136. "Mountains, oceans, rivers, the earth, the four directions, the intermediate directions, below and heaven;
All impermanent, the three existences troubled - where gone, O mind, will you delight in happiness?
1137. "What will you do to me, O mind, who am steadfast in resolution? You are not able, O mind, to make me follow your control;
I will never touch the bellows with openings at both ends, shame on that which is full, flowing with nine streams.
1138. "In the cliff caves frequented by boars and antelopes plunging in, naturally beautiful;
In the forest sprinkled with fresh water by the rains, there, having gone to a cave-dwelling, you will delight.
1139. "The birds with beautiful blue necks, with beautiful crests, with beautiful tail-feathers, with beautiful variegated wing-coverings;
Roaring with the thunder of sweet, charming sounds, they will delight you, the meditator in the forest.
1140. "When the sky has rained, when the grass is four inches high, in the forest in full bloom, resembling a cloud;
In the space between mountains I shall lie down like a tree, that will be soft for me, resembling cotton.
1141. "Thus I shall do as one who is a master, whatever is obtained, with that let it be enough for me;
I shall not drag it as one who is not lazy, like a bellows well-kneaded.
1142. "Thus I shall do as one who is a master, whatever is obtained, with that let it be enough for me;
By energy I shall bring that under my control, like an intoxicated elephant by a skilled goad-holder.
1143. "With you well-tamed and steadfast indeed, like a chariot driver with a straight horse;
I am able to proceed along the safe path, always frequented by those who guard the mind.
1144. "I shall bind you by force to the object, like an elephant to a post with a strong rope;
You, well guarded by me, well developed through mindfulness, will become independent in all existences.
1145. "Having cut off by wisdom that which follows the wrong path, having

restrained by exertion and established on the path;
Having seen the origin and the non-existence and the coming into being, you
will become an heir of the foremost teacher.

1146. "Determined by the power of the four illusions, you have led me around like a
village lout, O mind;
Should you not associate with the compassionate great sage, the cutter of the
bonds of fetters?

1147. Just as a deer, free in a well-variegated forest, on a charming mountain
garlanded with rainy-season clouds;
There on that unconfused mountain I shall delight, without doubt, O mind, you
will be overcome.

1148. "Those men and women who live by your desire and control, who experience
whatever happiness;
Men and women experience whatever happiness;
The foolish, following Māra's control,
Delighting in existence, O mind, are your disciples."

Therein, "when indeed shall I" means when indeed shall I. "In mountain caves" means
in mountains and in grottoes, or in the grottoes of a mountain. "Alone" means
solitary. "Without a companion" means free from craving. For craving is called a
person's companion. "Shall dwell" means I shall dwell. "Seeing with insight all
existence as impermanent" means seeing with insight all existence, classified as
sensual existence and so on, as "impermanent in the sense of non-existence after
having been" - when indeed shall I dwell; this is the explanation. And this is merely an
illustration; it should be seen that by the statement "what is impermanent, that is
suffering; what is suffering, that is non-self," the other pair of characteristics is also
stated. "When indeed will this be for me" means when indeed will this reflection of
mine come to be, when indeed will it reach its culmination - this is the meaning. In
"taṃ nu" here, "taṃ" is merely a particle. Here this is the meaning in brief - When
indeed shall I, like a great elephant having cut its chain bondage, having cut the
bondage of the household life, having gone forth, developing bodily seclusion, alone
in mountain caves, without a companion, indifferent everywhere, seeing with insight
all that pertains to activities beginning with impermanence, dwell.

"Wearer of torn cloth" means one who wears torn garments; it is stated by inserting
the letter "n" for the sake of metrical ease in the verse. The meaning is: one who
wears a cloth robe that is torn by cutting with a knife, broken in value, touch, and
colour. "Sage" means one gone forth. "Unselfish" means unselfish through the
absence of selfish attachment to family or group. "Desireless" through the absence of
longing for any object whatsoever. "Having killed, happy, gone to the wilds, shall
dwell" means having completely destroyed the mental defilements such as lust and
so on by the noble path, happy with the happiness of the path and the happiness of
fruition, gone to the great forest, when indeed shall I dwell.

"Nest of death and disease" means being the nest of death and disease. "This body" means this body reckoned as the fivefold group of aggregates. For the fivefold group of aggregates too is called "body" in such passages as "For a person gone to ignorance, monks, followed by craving, this very body and externally mentality-materiality" and so on. "Afflicted by death, ageing, and life" means oppressed by death and ageing; I, seeing with insight, free from fear through the abandoning of the cause of fear - when indeed will that be; this is the meaning.

"Producer of fear" means being the cause of the arising of the twenty-five great fears; bringing suffering because it brings the entire suffering of the round of rebirths, both bodily and mental. "The creeper of craving, the follower of manifold things" means that which follows, that which extends to manifold objects or to existence itself - the follower of manifold things; the creeper reckoned as craving. "Made of wisdom" means the well-sharpened sword-tip made of path wisdom, having taken it with the hand of faith upheld by energy, having completely destroyed it - "when indeed shall I dwell" - whatever was reflected upon, that too when will it come to be; this is the explanation.

"Of rising power" means of sharp power due to being whetted by way of serenity and insight. "The weapon of the sages" means that which has become the weapon of the sages - the Buddhas, Individually Enlightened Ones, and noble disciple sages. "I shall forcibly crush Māra together with his army" means I shall swiftly, quickly indeed crush Māra beginning with volitional activities, together with his army of mental defilements. "On the lion's seat" means on the firm seat; the meaning is the unconquered cross-legged posture.

"Seen by the virtuous in assemblies" means: by those who respect the Teaching because of being endowed with reverence for the Teaching; by those such ones because of the attainment of the characteristic of such-likeness; by those who see things as they really are because of undistorted vision; by those with conquered faculties because of having conquered evil faculties through the noble path itself; the explanation is: "when indeed will this reflection of mine be - 'when shall I be seen as one who strives by the virtuous ones beginning with the Buddha in assemblies' - when indeed will that be?" By this method the connection of terms should be understood everywhere; we shall explain only the meaning of the terms.

"Weariness" means laziness. "Hunger" means hunger. "Insects and reptiles" means insects and reptiles. "Will not afflict" means will not disturb me; the intention is: because happiness, suffering, pleasure, and displeasure have been warded off by the meditative absorptions. "In Giribbaja" means in the mountain cave. "Desirous of the goal" means desirous of the goal reckoned as one's own welfare.

"That which was known by the great sage" means that fourfold truth which was known and penetrated by the great sage, the Perfectly Enlightened One, through self-born knowledge; those four truths, very difficult to see for those who have not accumulated the requisites of merit; with mind concentrated through path concentration, mindful through right mindfulness, I shall approach, shall penetrate, shall attain through the wisdom of the noble path - this is the meaning.

"Forms" means forms cognisable by the eye. "Immeasurable" means immeasurable by knowledge, unlimited, not fully understood - this is the meaning. "To be touched"

means tangible objects. "Phenomena" means phenomena cognisable by the mind. Or "immeasurable" means limitless - forms divided into many classifications by way of blue and so on; by way of drum sounds and so on; by way of root flavours and so on; by way of hardness, softness, and so on; by way of happiness, suffering, and so on; and sounds and so on divided into many classifications - this is the meaning. "As burning" means because of the state of being ablaze with the eleven fires. "Endowed with serenity" means possessed of the concentrations of meditative absorption, insight, and the path. "I shall see with wisdom" means I shall see with path wisdom together with insight wisdom.

"Spoken to with harsh words" means struck by ill-spoken words. "On that account" means because of harsh speech. "I shall not be displeased" means I would not become distressed. "And also" means then. "Praised" means praised by someone.

"In wood" means in logs of wood. "In grass" means in the masses of grasses. "These" means these five aggregates included in my own continuity. "And immeasurable phenomena" means material phenomena immeasurable by another faculty aggregate apart from that. Therefore he said - "Both internal and external." "I would weigh equally" means I would determine all equally, having made everything the same by way of impermanence and so on and by way of similes such as being without substance and so on.

"Going on the path trodden by sages" means going along, proceeding on the path of serenity and insight meditation properly trodden by the great sages such as the Buddha and others. During the rainy season, when will the dark cloud rain down upon me with fresh water, with rain-water, together with my robe, in the forest wilds, drenching me - thus he shows his own reflection on his state of dwelling in the open air.

"Of the crested peacock in the forest, the twice-born bird" means the twice-born bird, by way of being born twice - from the mother's womb and from the egg-shell; and the peacock, crested because of the arising of its crest, in the forest - when indeed, having heard the cry, the peacock's call, in the mountain cave, having observed the time, having risen from sleeping, for the attainment of the Deathless, for the achievement of Nibbāna. "Would reflect" means the meaning is: I would attend to, would see with insight, the spoken-of existence beginning with impermanence.

"The Ganges, the Yamunā, the Sarassatī" - the explanation is: when indeed would I cross over these great rivers, not clinging, by supernormal power accomplished by meditation? "The abyss-pit and the mare's mouth" - "pātāla" means "sufficient for falling" (pātāya alaṃ pariyattanti), that is the abyss; that very thing is "thrown" (khittam); at the time of the earth's formation it remained thus - this is the "abyss-pit." These are the shore-places within the earth beneath the ocean, of various kinds beginning with those measuring a hundred yojanas, among which some are dwelling places of serpents and others, and some remain simply empty. "Mare's mouth" means a great whirlpool opening in the great ocean. For when the door of the great hell opens, a great mass of fire issuing forth from there burns the ocean region below, facing towards it, extending many hundreds of yojanas in length and breadth; when that is burnt, the water above, whirling in a vortex, falls down below with a great sound. There is the designation "mare's mouth." Thus, that abyss-pit and the

mare's mouth, terrifying, frightful - when indeed would I cross over, not clinging, by supernormal power - whatever was reflected upon, when indeed will that be? The meaning is: having produced supernormal power accomplished by meditation, when indeed shall I thus exercise that supernormal power?

"Like an elephant wandering without attachment, would crush" means just as an intoxicated elephant, having broken a strong post and having destroyed an iron chain, wandering without attachment, having entered the forest, being alone, without a companion, roams according to his own preference - so when indeed would I, abandoning every sign of the beautiful, avoiding without remainder, not being under the power of sensual desire, engaged and harnessed in meditative absorption, properly crush, cut, and abandon desire for the types of sensual pleasure - whatever was reflected upon, when indeed will that be?

"Like a poor debtor who has obtained a treasure" means just as some poor person, driven by livelihood, having taken a debt, being unable to clear it, a debtor, distressed by debt, oppressed by creditors, having obtained and found a treasure, having cleared the debt and living happily, would be satisfied - so when indeed would I too, having abandoned sensual desire which is similar to a debt, having attained the Buddha's teaching which is similar to a treasure filled with jewels, gold and other precious things, through the fullness of noble wealth of the great sage, be satisfied - whatever was reflected upon, when indeed will that be?

Having thus shown the occurrence of his own applied thoughts, which occurred before the going forth by way of the thought of renunciation, now showing the ways in which, having gone forth, he exhorted himself and attained, he spoke the verses beginning with "For many years." Therein, "For many years I was entreated by you, 'Is this not enough for you with household life?'" means for many years, enough, it is sufficient for you with dwelling in the midst of a house accompanied by various sufferings - hey, O mind, was I not entreated by you for many years thus? "Now that I have gone forth" means that me, gone forth by your very urging in that way, for what reason, O mind, do you not apply yourself? Having abandoned serenity and insight meditation, you urge me towards low and lazy states - this is the meaning.

"Was I not entreated by you, O mind?" means hey, O mind, was I not entreated, was I not requested by you, I think? If entreated, why do you not now proceed in conformity with that? - this is the intention. By "In Giribbaja" and so on, he shows the manner of the entreaty. "Birds with variegated plumage" means birds with variegated tail-feathers and wings; the meaning is peacocks. "Roaring with the thunder of the great Indra's sound" means habitually roaring well by reason of the thunder of the sound of water. "They will delight you, the meditator in the forest" means those peacocks will delight you who are devoted to meditative absorption in the forest - thus it shows: were you not entreated by you?

"In the family" means in the family circle. "Having come to this" means having come to this forest place, or to the going forth. "Yet even so you, O mind, are not satisfied with me" means you will not please even me who has stood conforming to you - this is the meaning.

"This is mine alone, for you do not belong to others" means this, O mind, is mine alone; therefore you do not belong to others. But acting as if belonging to others, at

the time of armouring, at the time of armouring for meditation to fight the Māra of mental defilements, having bowed down, what is the use of lamenting? Now I shall not allow you to proceed otherwise - this is the intention. "Seeing all this as unstable" means because, looking with the eye of wisdom, "this mind and all other activities of the three planes of existence are unstable, unsettled," I went forth from the house and from sensual pleasures, desiring the state of the Deathless, Nibbāna, seeking it; therefore, O mind, not conforming to you, I do only the seeking of Nibbāna - this is the intention.

The explanation is: the mind, unsteady, resembling a monkey, similar to a forest monkey, very difficult to restrain by one not free from lust - thus said the speaker of well-suited words, the speaker of well-spoken words, the highest among two-footed beings, the great physician, the charioteer of men to be tamed.

"The foolish worldlings who remain attached there" means those blind worldlings who are attached, bound to whatever object sensual pleasures and defilement sensual pleasures, by that sensual lust, seekers of rebirth, absolutely desire only suffering. "Desiring, led by the mind, cast into hell, rejected" means those under the power of the mind, performing actions conducive to hell, having been rejected from welfare and happiness, led to hell by their own mind alone, not otherwise - thus he shows that the mind itself is to be restrained.

Again, deliberating to restrain the mind itself, he said beginning with "In the forest resounding with peacocks and herons." Therein, "in the forest resounding with peacocks and herons" means resounding with the songs of peacocks and cranes. "Dwelling surrounded by leopards and tigers" means through dwelling in friendliness, having been honoured and surrounded by such animals, dwelling in the forest; by this he speaks of the cultivation of the state of solitude. "Give up longing for the body" means give up being altogether without concern for the body; by this he speaks of the state of being resolute. "Do not fail" means do not miss this very difficult to obtain ninth opportune moment. "Thus you, O mind, formerly urged me" means for thus indeed you, O mind, urged me towards right practice before going forth; this is the meaning.

"Develop" means produce and increase. "Meditative absorptions" means the four meditative absorptions beginning with the first. "Faculties" means the five faculties beginning with faith. "Powers" means those very same five powers. "Factors of enlightenment and developments of concentration" means the seven factors of enlightenment and the four developments of concentration. "And the three true knowledges" means the three true knowledges beginning with the knowledge of recollection of past lives. "Experience" means attain, standing established in the Buddha's teaching, in the exhortation of the Perfectly Enlightened One.

"Leading to liberation" means carrying one out from the suffering of the round of rebirths. "Grounded upon the destruction of all suffering" means grounded upon the Deathless, having Nibbāna as its support, having Nibbāna as its object. "Purifying all mental defilements" means the complete purification of the stain of mental defilements without remainder.

"The aggregates" means the aggregates of clinging. "See wisely" means see by way of insight knowledge, rightly, by means of the method, in various ways such as as a

disease, as a boil, as a dart, as misery, as an affliction, and so on. "Give that up" means give up, eradicate that craving which is the origin of suffering. "Right here" means in this very individual existence.

Beginning with "impermanent": see as impermanent because of being finite, because of not being everlasting, because of being temporary, and because of rejecting permanence. "Suffering" means see as suffering because of the oppression of rise and fall, because of being fearful, because of being full of suffering, and because of rejecting happiness. "Empty" means empty because of not being subject to control, because of being without an owner, because of being without substance, and because of rejecting self; for that very reason it is non-self. Because of being blameworthy and because of afflicting with decline, see with insight wisely as misery and as murder; this is the explanation. "Keep in check the mental examinations of the mind" means keep in check, by way of prevention and cessation, the eighteen mental examinations designated as mental examinations, such as the explorations of pleasure based on the household life, and so on.

"Shaven-headed" means one who has reached the state of being shaven-headed, with hair and beard removed. "Deformed" means by that state of being shaven-headed, by the overgrown body hair, and by the state of wearing cut and torn ochre robes, deformed, having reached disfiguration. "Having come under a curse" means having reached the curse to be made by the noble ones: "You wander about as an almsman with bowl in hand." For this was said: "This is a curse in the world, monks: 'You wander about as an almsman with bowl in hand.'" Therefore he said "with bowl in hand, begging for alms among families." "Engage in the Teacher's word" means make exertion in the exhortation of the Perfectly Enlightened One, devote yourself.

"Well-restrained in himself" means well restrained by body, speech, and mind completely. "Walking in the streets" means walking for alms in the various streets. "Like the moon on a moonlit full-moon night" - the explanation is: he conducts himself like the moon, which on the full-moon night is free from blemish, full, ever new among families, and gracious.

"Always delighting in the austere practices" means delighting in the virtues of ascetic practice at all times. "You make this mind like that" means just as some person, wishing for fruits, having planted fruit trees, then, as if not having obtained fruit from them, wishes to cut them down at the root - O mind, you make this, which is comparable to that, a counterpart of that. "In that you engage me in the impermanent, in the unstable" means having urged me to the going forth, after I have gone forth and traversed the path, you engage me, the fruit of the going forth, in the impermanent, in the unstable, at the entrance to the round of rebirths; you set me in motion by way of urging.

"Formless" because of the absence of matter. For consciousness has no such shape or distinction of colour such as blue and so on; therefore it is said "formless." "Far-wandering ascetic" because of operating in distant places. Even though for consciousness there is no going even to the extent of a spider's thread in the direction of the east and so on, yet because it receives an object that is far away, it is called "far-wandering ascetic." "Lone-goer" because of proceeding by way of travelling as one alone; at the very least, even two or three consciousnesses are not

able to arise together; but only one consciousness arises in one continuity. When that has ceased, again only one arises; therefore "lone-goer." "I shall not do your bidding now" means even though formerly I conformed to your control, now however, from the time of receiving the Teacher's exhortation, I shall not be subject to the control of the mind. If one asks why? "For sensual pleasures are painful, bitter, of great peril" - these things called sensual pleasures are painful even in the past, of bitter fruit in the future too, and of great peril because they are pursued by great fear through the classification of self-censure and so on. "I shall live intent only upon Nibbāna" - therefore I shall dwell with mind directed towards Nibbāna alone, with reference to Nibbāna only.

Showing that very state of being directed towards Nibbāna, he said beginning with "Not because of misfortune." Therein, "not because of misfortune" - the explanation is: not because of being unfortunate, because of being without prosperity, did I go forth from the house.

"Because of shamelessness" means through shamelessness, as if engaging in blameworthy sport. "Because of a whim of mind" means having become subject to the control of the mind, like a person of unsettled mind who is at one time a Jain, at another time a wandering ascetic and so on. "Because of distant incision" means by making friendship with kings and others, then being treacherous towards them, through the state of treachery. "Because of livelihood" means having become one driven by livelihood, for the sake of livelihood, because of fear for livelihood, I did not go forth, I did not go forth into homelessness. "And a promise was made by me to you, O mind" - it shows that "From the time of going forth I do not function under your control, but rather I function under my own control" - O mind, was not this acknowledgment made by me?

"Fewness of wishes is praised by good persons" means "fewness of wishes regarding requisites in every respect is indeed good" - thus praised by the Buddha and others; likewise the abandoning of contempt, the abandoning of contempt for the virtues of others, the appeasement, the appeasement of all suffering, the quenching - is praised by good persons. "Thus you, O mind, formerly urged me" - "My dear, you should become established in those virtues" - O mind, you thus urged me at that time. "Now you go to former habits" - now, having abandoned me, you proceed to your former habitual practice of great desire and so on - what is the meaning of this? This is the intention.

With reference to which meaning "you go to former habits" was said. To show that, "craving and ignorance" and so on was said. Therein, "craving" means craving regarding requisites; "ignorance" means ignorance that conceals the danger right therein. "The dear and the not dear" means the state of being dear, reckoned as affection towards sons, wife, and so on, and the state of being not dear, reckoned as discontent regarding secluded resting places and highly wholesome mental states - compliance and opposition in both cases. "Beautiful forms" means beautiful forms both internally and externally. "Pleasant feeling" means pleasant feeling arising dependent on a desirable object. "Agreeable types of sensual pleasure" means the remaining delightful portions of sensual pleasure not already mentioned. "Vomited out" means vomited out because of having been discarded and relinquished through the abandoning by suppression of the desire and lust dependent upon them, in their

true nature. "What has been vomited out I do not endeavour to swallow back" means thus, those having been discarded, I am not able to swallow them back again; he says they are indeed relinquished.

"Everywhere" means in all existences, in all modes of generation, in all destinations, and in the stations of consciousness. "Your word was done by me" means hey, O mind, your word was done by me. "And in doing so, in many births you were not angered by me" means in many births, however, you were not angered by me. You were never treated with contempt by me. "Yet, arisen within, having arisen in oneself, due to your ingratitude, in suffering long I have wandered, caused by you" means in the suffering of the round of rebirths produced by you, which is beginningless, for a very long time I have wandered and roamed about.

Now, showing in detail by way of the distinction of rebirth and the distinction of destination the meaning stated in brief as "in suffering long I have wandered, caused by you," he said beginning with "you yourself." Therein, "rājadasī" means "you are a king" (rājā asi); the letter "da" serves as a word-connector. The explanation is: "and we become merchants and workers at one time, owing to you alone." "Or even divinity" means the state of being a god, or even that, you yourself, O mind, make for us - this is the explanation. "Owing to" (vāhasā) means by way of being the cause.

"Because of you alone" (taveva hetū) means by way of being the cause of you alone. "Having you as root" (tvaṃmūlaka) means having you as the origin.

"Will you not betray me again and again" means surely you will betray me again and again; just as formerly you, O mind, in countless births, having been a false friend, a foe, betrayed me again and again, now you will betray me likewise, I think - the intention is: I shall not allow you to lead me about as before. "Showing a pantomime moment by moment" means as if frequently showing one worthy of conduct, having deceived a man worthy of conduct, as if producing a spy, showing this and that existence again and again. "You entice me as if with a madman" means playing with me as if with a mad man, having shown this and that enticement, you entice me. "Yet what, O mind, has been failed by me" means hey, O mind, what indeed has been failed by me? Tell that - this is the intention.

"This mind formerly" means this thing called mind, before this, among objects such as matter and so on, by way of finding pleasure and so on, in whatever manner it wishes, wherever desire arises for it, by the influence of that, wherever it desired, in whatever way there is happiness for one wandering about, in just that way, wandering as it pleased, it wandered on a journey for a long time. Today I - a skilled goad-holder reckoned as an elephant trainer - shall restrain it with wise attention, as with a goad, a furious, intoxicated elephant; I shall not allow it to transgress.

"The Teacher has determined this world for me" means my Teacher, the Perfectly Enlightened One, has determined this world of aggregates without remainder with knowledge. How? As impermanent in the sense of non-existence after having been; as unstable because of the absence of anything stable or lasting for anyone whatsoever; as without substance because of the absence of the substance of happiness and so on. "Plunge me, O mind, into the Conqueror's Dispensation" means therefore, in order to proceed as it really is, O mind, plunge me, cause me to enter into the Dispensation of the Conqueror, the Blessed One. "Pakkhandima" is also a

reading; plunge into this world with knowledge in the Conqueror's Dispensation, help me cross as it really is; and plunging, sustaining me by the path of insight knowledge, help me cross the great flood of the round of rebirths, so very difficult to escape from, so great.

"This is not for you, O mind, as it was in the past" means hey, O mind, this house of individual existence is not yours as it was in former times - this is the meaning. Why? "I am not fit to turn back under your control" means now I am not fit to turn back under your control. Because I have gone forth in the Dispensation of the Blessed One, the great sage. And from the time of going forth, those called ascetics, those like me, are not bearers of destruction; they are assuredly ascetics indeed - this is the meaning.

"Mountains" (nagā) means all mountains such as Sineru, Himavanta, and so on. "Oceans" (samuddā) means the eastern ocean and so on, the cold ocean and so on, not all oceans. "Rivers" (saritā) means all rivers such as the Ganges and so on. "The earth-bearer" (vasundharā) means the earth. "The four directions" means the four directions of the various kinds beginning with the eastern. "The intermediate directions" means the four intermediate directions such as the north-east and so on. "Below" means underneath, as far as the mass of wind that supports the water. "The sky" (divā) means the worlds of the gods. And by the inclusion of "the sky" (divā), here he speaks of the beings who have gone to those various places. "All impermanent, the three existences troubled" means all three existences such as sensual existence and so on are impermanent and troubled and oppressed by birth and so on, by mental defilements such as lust and so on; there is no secure place whatsoever here; because of the absence of that, where gone, O mind, will you delight in happiness? Therefore seek the escape from that here - this is the intention.

"Steadfast in resolution" (dhitipparam) means one whose ultimate goal is energy, supremely established in firmness - O mind, what will you do to me? The meaning is: you will not be able to shake me even slightly from that. Therefore he said "You are not able, O mind, to make me follow your control." Now, making that very meaning more obvious and showing it, he said "I will never touch the bellows with openings at both ends, shame on that which is full, flowing with nine streams." Therein, "bellows" (bhasam) means a leather bag. "With openings at both ends" (ubhatomukham) means with openings at both ends like a sack. "Never touch" (na jātu chupe) means one would definitively not touch it even with one's foot. Likewise, "shame on that which is full, flowing with nine streams" means full of various kinds of impurity, flowing with impurity, streaming through nine streams, through wound openings. Shame on that toilet! May there be reproach for it!

Thus, having exhorted the mind by way of restraint with twenty-eight verses, now gladdening it by pointing out the place of seclusion and so on, he said beginning with "frequented by boars and antelopes plunging in." Therein, "frequented by boars and antelopes plunging in" (varāhaṇeyyavigāḥasevite) means frequented by boars and antelopes having plunged into. "Cliff caves" (pabbhāraḥaṇṇe) means at sloping places and at mountain peaks. "Naturally beautiful" (pakateva sundare) means beautiful by their very nature, enchanting beyond satiation. Or the reading is "pakativasundhare"; the meaning is in well-known tracts of land. "In the forest sprinkled with fresh water by the rains" (navambunā pāvusasittakānane) means in the well-soaked forest,

sprinkled with cloud-water that has rained down during the rainy season. "There, having gone to a cave-dwelling, you will delight" (tahiṃ guhāgehagato ramissasī) means having gone to a dwelling reckoned as a cave in that mountain forest, you will delight with the joy of meditation.

"They will delight you" (te taṃ ramessantī) means those peacocks and so on, producing the perception of the forest, will delight you - this is the meaning.

"When the sky has rained" (vuṭṭhamhi deve) means when the cloud has poured down rain. "When the grass is four inches high" (caturaṅgule tiṇe) means when, by that very fall of rain water, the grass here and there, resembling a well-dyed woollen blanket in colour, has grown to four inches. "In the forest in full bloom, resembling a cloud" (saṃpupphite meghanibhamhi kānane) means in the forest resembling a rainy-season cloud, fully in bloom. "In the mountain interior" (nagantare) means in the interior of the mountains. "I shall lie down like a tree" (viṭapisamo sayissaṃ) means like a tree, having become without possessions, I shall lie down. "That will be soft for me, resembling cotton" (taṃ me mudū hehiti tūlasannibhaṃ) means that grass-covering, soft, pleasant to touch, resembling cotton, like a cotton-mattress, will be my bed.

"Thus I shall do as one who is a master" (tathā tu kassāmi yathāpi issaro) means just as some master, a person of authority, keeps his obedient slaves and so on under his control, so too I, O mind, shall do likewise to you; I shall keep you under my own control. How? "Whatever is obtained, with that let it be enough for me" (yaṃ labbhati tenapi hotu me alaṃ) means among the four requisites, whatever of this kind or that kind is obtained, with that let it be enough, sufficient for me. By this he shows this - Because here some beings conform to the control of the mind on account of the arising of craving, I however, avoiding the arising of craving from afar, making the mind like a slave, keep it under my own control. "I shall not drag it as one who is not lazy, like a bellows well-kneaded" (na tāhaṃ kassāmi yathā atandito, biḷārabhastava yathā sumadditaṃ) - for the purpose of avoiding the arising of craving; again with "taṃ" he addresses the mind. Just as another person too, not lazy through the exertion of right striving in meditation, makes his own mind fit for work, suitable for work, so too I, O mind, shall make you fit for work, suitable for work, functioning under my control. Like what? "Like a bellows well-kneaded" (biḷārabhastava yathā sumadditaṃ) - "na" is merely a particle. Just as a well-kneaded bellows is fit for work, suitable for work, and easy to handle, so I shall make it.

"By energy I shall bring that under my control" means hey, mind, having produced the power of meditative development by one's own energy, by that I shall bring it under my control. "Like an intoxicated elephant by a skilled goad-holder" means just as a skilled, adept goad-holder, an elephant trainer, brings an intoxicated elephant under his own control by the power of his training, likewise - this is the meaning.

"With you well-tamed and steadfast indeed" - "indeed" is merely a particle; O mind, well tamed through the meditative development of serenity and insight, and precisely because of that, because of having properly entered upon the path of insight, steadfast - by you. "Like a chariot driver with a straight horse" means just as a chariot driver, a trainer of horses to be tamed, is able to proceed from an insecure place to a

place of security with a well-tamed thoroughbred horse that is straight, of unbent gait, precisely because of being well-tamed; so I am able to proceed along the path that is safe - safe because of the absence of mental defilements that produce an unsafe state. "By those who guard the mind" means I am able, I am capable, to proceed along and attain the noble path frequented at all times by the Buddha and others whose nature is to guard their own minds.

"I shall bind you by force to the object, like an elephant to a post with a strong rope" means just as an elephant trainer binds a great elephant to a hitching post with a strong, firm rope, so I, O mind, shall bind you to the meditation subject as object by the power of meditative development. "You, well guarded by me through mindfulness, well developed" means you, O mind, having become well guarded by my mindfulness and well developed. "You will become independent in all existences" means by the power of the development of the noble path and so on, you will become independent, not dependent on the supports of craving and so on, in all existences including sensual existence and so on.

"Having cut off by wisdom that which follows the wrong path" means having seen as it really is the arising of the sense bases that goes along the wrong path, and having cut off by the wisdom of reflection, which serves as the decisive support for sense-restraint, the overflow of mental defilements, the writhing of mental defilements, by which arising it goes along the wrong path, and having made an obstruction by way of cutting off the stream. "Having restrained by exertion" means having restrained by the exertion termed the development of insight meditation, by the dispelling of its power. "And established on the path" means having established and set up on the path of insight. But when insight, having been urged on, strikes against the path, then by path wisdom, having seen without confusion the non-existence and the coming into being of the arising of the sense bases in every respect, by the illustration "Whatever has the nature of arising, all that has the nature of cessation," you will become, you will be, an heir, a legitimate son of the Perfectly Enlightened One, the foremost teacher in the world with its gods - this is the meaning.

"Determined by the power of the four illusions" means determined by and conforming to the control of these four illusions: regarding the impermanent as permanent, regarding the unattractive as beautiful, regarding suffering as happiness, regarding non-self as self. "You have led me around like a village lout, O mind" means hey, mind, you drag me about like a village boy, you drag me here and there. "Should you not associate with the cutter of the bonds of fetters" means should you not associate with the compassionate great sage, the Perfectly Enlightened One, the cutter of the ten bonds reckoned as mental fetters? By a slight touch of distrust he praises the Teacher, saying "You avoid such a one of great power from afar, but you lead around an ascetic such as me according to your preference."

"Just as a deer" means just as a deer delights, free and self-controlled, in a forest well variegated with trees, shrubs, creepers and so on, unconfused. "On a charming mountain garlanded with rainy-season clouds" means thus, in the rainy season, because of being endowed on all sides with beautiful garlands of land-born and water-born flowers, garlanded with clouds, having obtained a charming mountain that is secluded from people and delightful, there on that mountain I shall delight. Without doubt, definitively, you, O mind, will be overcome; you will be freed from the

disasters of the round of rebirths - this is the meaning.

"Those who live by your desire and control" - he speaks taking all worldlings by the common term of mind. Its meaning is - Whatever men and women, hey mind, established by your desire, control, and preference, experience and will experience whatever happiness dependent on the household life, they are fools, blind and ignorant, followers of Māra's control, habitually conforming to the control of the Māra of mental defilements and so on, delighting in existence because of delighting in sensual existence and so on, your disciples, followers of your instruction. We, however, are disciples of the Perfectly Enlightened One; we do not conform to your control.

Thus the elder, having analysed in various ways the wise attention that had arisen in himself formerly, which had occurred by way of restraining the mind, expounded the Teaching by way of giving exhortation to the monks standing nearby. But whatever here has not been analysed as to meaning in between, that is of manifest meaning since the method has been stated below.

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

The commentary on the Chapter of Fifties is concluded.

20. The Book of the Sixties

1. The Commentary on the Verses of the Elder Mahāmoggallāna

1149-1217. In the Group of Sixty, the verses of the Venerable Elder Mahāmoggallāna beginning with "Forest-dwellers" and so on. What is the origin? His story has been stated in the story of the General of the Teaching itself. For the elder monk, on the seventh day from the day of going forth, practising the ascetic duty in dependence on the village of Kallavāla in the country of Magadha, when sloth and torpor came upon him, by the Teacher - Being stirred by "Moggallāna, Moggallāna, do not be negligent, brahmin, regarding noble silence" and so on, having dispelled sloth and torpor, even while listening to the element meditation subject being spoken by the Blessed One, having developed insight, having attained the three higher paths in succession, at the moment of the highest fruition he reached the summit of the knowledge of the perfections of a disciple. Therefore it was said in the Apadāna -

"The Blessed One Anomadassī, the elder of the world, the lord of men;
Dwelt in the Himalayas, honoured by a host of gods.

"Varuṇa by name, I was then a king of serpents;
Assuming forms at will, I perform transformations, I dwelling in the great ocean.

"Having left the group to be associated with, I started the musical instruments;
Having surrounded the Enlightened by himself, the nymphs played music then.

"While the instruments were being played, the gods played their instruments;
Having heard the sound of both, the Buddha too awoke.

"Having invited the Enlightened by himself, I went to my own dwelling;
Having prepared a seat, I announced the time.

"Surrounded by a thousand who eliminated the mental corruptions, the leader
of the world;
Illuminating all directions, approached my dwelling.

"The great hero who had sat down, the god of gods, the lord of men;
Together with the community of monks, I satisfied with food and drink then.

"The great hero, the self-become one, the foremost person, gave thanks;
Having sat down in the community of monks, he spoke these verses.

"Whoever venerated the Community, and the Buddha, the leader of the world;
By that confidence of mind, he will go to the heavenly world.

"Seventy-seven times, he will exercise divine kingship;
Eight hundred times kingship on earth, he will inhabit the earth.

"And fifty-five times he will be a wheel-turning monarch;
Innumerable wealth will arise for him at that very moment.

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

"Having fallen away from hell, he will go to human existence;
Kolita by name, he will be a kinsman of Brahma.

"He, having gone forth afterwards, urged on by wholesome root;
Will be the second disciple of the Blessed One Gotama.

"Putting forth strenuous energy, resolute, having reached perfection in
supernormal power;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.

"Having relied on an evil friend, gone under the control of sensual lust;
I had mother and father killed, with a corrupted mind.

"Whatever realm of rebirth I am reborn in, whether hell or human;
Endowed with evil deeds, I die with a broken head.

"This is my last, the final existence goes on;
Here too such will be for me at the time of death.

"Engaged in solitude, delighting in the development of concentration;
Having fully understood all mental corruptions, I dwell without mental
corruptions.

"Even the earth, so deep, thick and hard to assail;
I could shake with my left toe, having reached perfection in supernormal

power.

"I do not see the conceit 'I am', conceit does not exist in me;
With reference to novices, I cultivate a respectful mind.

"Immeasurable cosmic cycles from now, the action which I aspired to;
That plane I have attained, I have attained the elimination of mental
corruptions.

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

Then the Teacher, at a later time, seated in the midst of the noble company at the great monastery of Jetavana, establishing his own disciples in the foremost position by this and that virtue, established him in the foremost position by virtue of possessing supernormal power: "This is the foremost, monks, of my disciples who are monks possessing supernormal power, that is to say, Mahāmaggaḷāna." By that great elder, thus established by the Teacher in the foremost position, who had reached the summit of the perfections of a disciple, on this and that occasion, here and there verses were spoken; those, at the time of the communal recitation, by the compilers of the scriptures -

1149. "Forest-dwellers, almsfood eaters, delighting in what comes into the bowl
through gleaning;
We split the army of Death, internally well concentrated.

1150. "Forest-dwellers, almsfood eaters, delighting in what comes into the bowl
through gleaning;
We shake off the army of Death, as an elephant a hut made of reeds.

1151. "Tree-root dwellers, acting continuously, delighting in what comes into the
bowl through gleaning;
We split the army of Death, internally well concentrated.

1152. "Tree-root dwellers, acting continuously, delighting in what comes into the
bowl through gleaning;
We shake off the army of Death, as an elephant a hut made of reeds.

1153. "In a hut made of a skeleton, stitched together with flesh and sinews;
Shame on you, full of foul odour, you cherish another's body.

1154. "Your body with nine streams, producing bad smell, an obstruction;
A monk avoids it, just as one desiring purity avoids excrement.

1156. "If people knew it thus, as I know it;
They would avoid it from afar, like a place of dung in the rainy season.

1157. "So it is, O great hero, as you speak, ascetic;
Here some sink down, like an old bull in the mud.

1158. "Whoever would think to dye the sky with turmeric,
Or even with another dye, that would only result in vexation.

1159. "That mind, like space, internally well concentrated;
Do not assail one of evil mind, like a moth to a mass of fire.
1160. "See this adorned image, a heap of sores, raised up;
Afflicted, the object of many thoughts, for which there is no stable duration.
1161. "See this adorned form, with jewels and earrings;
Bones wrapped in skin, together with clothes it looks beautiful.
1162. "Feet lacquered with lac, face smeared with powder;
Enough to delude a fool, but not one seeking the far shore.
1163. "Hair arranged in eightfold braids, eyes smeared with eye ointment;
Enough to delude a fool, but not one seeking the far shore.
1164. "Like a newly painted eye ointment container, the putrid body adorned;
Enough to delude a fool, but not one seeking the far shore.
1165. "The hunter laid the snare, the deer did not touch the net;
Having eaten the fodder, we go, while the deer trappers lament.
1166. "The hunter's snare is cut, the deer did not touch the net;
Having eaten the fodder, we go, while the deer hunters grieve.
1167. "Then there was what was terrifying, then there was what was hair-raising;
When Sāriputta, accomplished in many ways, was quenched.
1168. "Impermanent indeed are activities, having the nature of arising and falling;
Having arisen, they cease; their appeasement is happiness.
1169. "They penetrate the subtle, as the tip of a hair with an arrow;
Those who see the five aggregates as alien and not as self.
1170. "And those who see activities as alien and not as self;
They penetrated the subtle, as the tip of a hair with an arrow.
1171. "As if struck by a spear, as if burning on the head;
For the abandoning of sensual lust, a mindful monk should wander forth.
1172. "As if struck by a spear, as if burning on the head;
For the abandoning of lust for existence, a mindful monk should wander forth.
1173. "Urged by the one of developed self, the bearer of his final body;
I shook the Migāramātu mansion with my big toe.
1174. "Not by undertaking this slackly, not by this with little strength;
Is Nibbāna to be attained, the release from all mental knots.
1175. "And this young monk, this excellent person;
Bears her final body, having conquered Māra with his army.

1176. "Lightnings illuminate the cleft, of Vebhāra and of Paṇḍava;
Gone to the mountain cave he meditates, the son of the incomparable such
one.
1177. "Calmed, abstaining, dwelling in a secluded resting place, a sage;
An heir of the Buddha, the foremost, honoured by Brahmā.
1178. "The calmed one, the one who has ceased, the sage dwelling in a secluded
resting place;
The heir of the Buddha, the foremost, pay respect, brahmin, to Kassapa.
1179. "And whoever would go through a hundred births, all brahmin births;
A learned one, accomplished in the Vedas, among human beings again and
again.
1180. "Even if one were a teacher, one who has gone beyond the three Vedas;
This is not worth a sixteenth fraction of the homage to him.
1181. "He who touched the eight deliverances before the meal,
In forward and reverse order, then goes for almsfood.
1182. "Do not assail such a monk, do not dig your own grave, brahmin;
Inspire your mind with faith, in the Worthy One, the Such;
Quickly pay respect with joined palms, lest your head be split asunder.
1183. "He does not see the Good Teaching, led on by wandering in the round of
rebirths;
He runs after the wrong path, the crooked path going downward.
1184. "Like a worm smeared with dung, infatuated with activities;
Sunk in material gain and honour, hollow goes Poṭṭhila.
1185. "And see this one coming, Sāriputta of good appearance;
Liberated on both sides, internally well concentrated.
1186. "Free from the dart, with bondage eliminated, possessor of the threefold true
knowledge, who has abandoned death;
Worthy of offerings from human beings, the unsurpassed field of merit.
1187. "These many gods, possessing supernormal power, famous;
Ten thousand gods, all Brahma's chaplains;
Paying homage to Moggallāna, they stand with joined palms.
1188. "Homage to you, thoroughbred among men, homage to you, highest of men;
Whose mental corruptions are eliminated, you are worthy of offerings, dear sir.
1189. "Venerated by the king, arisen as the conqueror of death;
Like a white lotus by water, he is not tainted by activities.
1190. "Whose world with its Brahma realm is known in a thousand ways in a

moment;

A master in the power of supernormal abilities and in passing away and rebirth, that monk sees the deities at the proper time.

1191. "Like Sāriputta in wisdom, in morality and in peace;
Even a monk who has gone beyond, this would be his highest.
1192. "Of a hundred thousand crores, I could create individual existences in a moment;
I am skilled in transformations, I have become a master of supernormal power.
1193. "Having reached the perfection of mastery in concentration and true knowledge, one of the Moggallāna clan, in the Dispensation of the Unattached;
The wise one, with concentrated faculties, cut off bondage, just as an elephant a rotten creeper.
1194. "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.
1195. "For whatever purpose I went forth, from home into homelessness;
That purpose has been attained by me, the destruction of all mental fetters.
1196. "What kind of hell was it, where Dussī was tormented;
Having assaulted the disciple Vidhura, and the brahmin Kakusandha.
1197. "There were a hundred iron spikes, all causing individual suffering;
Such was the hell, where Dussī was tormented;
Having assaulted the disciple Vidhura, and the brahmin Kakusandha.
1198. "Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.
1199. "In the middle of the lake stand mansions lasting a cosmic cycle;
Lapis lazuli-coloured, beautiful, flaming, luminous;
Nymphs dance there, many of diverse colours.
1200. "Whoever directly knows this - etc. Dark One, you undergo suffering.
1201. "He who indeed, urged by the Buddha, while the community of monks looked on;
Shook the Migāramātu mansion with his big toe.
1202. "Whoever directly knows this - etc. Dark One, you undergo suffering.
1203. "He who shook the Vejayanta mansion with his big toe,
Supported by the power of supernormal power, he stirred the deities.
1204. "Whoever directly knows this - etc. Dark One, you undergo suffering.

1205. "He who in the Vejayaṇṭa mansion questioned Sakka;
'Friend, do you know the liberation through the elimination of craving?'
To him Sakka answered, when asked the question, according to truth.
1206. "Whoever directly knows this - etc. Dark One, you undergo suffering.
1207. "He who questions Brahmā, standing in the Sudhammā assembly hall;
'Do you still today, friend, have that view which you had before;
Do you see the radiance transcending in the Brahma world?'
1208. "To him Brahmā answered, when asked the question, according to truth;
'I do not have, sir, that view which I had before.
1209. "'I see the radiance transcending in the Brahma world;
How could I today say, "I am permanent, I am eternal"?"
1210. "Whoever directly knows this - etc. Dark One, you undergo suffering.
1211. "He who touched the peak of great Neru through deliverance;
The forest of the Eastern Videhas, and the men who sleep on the ground.
1212. "Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.
1213. "Fire indeed does not think, 'I am burning a fool';
But a fool, having approached a blazing fire, is burnt by it.
1214. "Just so you, Māra, having approached the Truth-finder;
You will burn yourself, like a fool touching fire.
1215. "Māra generated demerit, having approached the Truth-finder;
What do you think, Evil One, does not my evil ripen?
1216. "For one who acts, evil is accumulated for you, for a long time, O Death;
Māra, be wearied of the Buddha, do not have hope regarding the monks.
1217. "Thus the monk threatened Māra, in the Bhesakaḷā Grove;
Then that unhappy demon disappeared right there."

Thus the Venerable Elder Mahāmoggallāna spoke these verses.

In this order, having brought some into the compilation, they were established.

Therein, the four verses beginning with "forest-dwellers" were spoken by way of giving exhortation to the monks. "Forest-dwellers" means those who are forest-dwellers by the undertaking of the forest-dweller's ascetic practice, having rejected a village-border lodging. Having rejected a meal for the Community, they are almsfood eaters by the undertaking of the almsfood eater's practice, sustaining themselves with almsfood obtained from house to house. "Delighting in what comes into the bowl through gleaning" means delighted in what has come into the bowl through the practice of gleaning, that is, included in the bowl; thereby delighted and content. "We

split the army of Death" means we completely cut off the army of mental defilements, which has become the army of the King of Death because of taking on the role of allies in generating harm to oneself. "Internally well concentrated" means having become well concentrated in the internal domains of resort; by this he states the means of splitting.

"We shake off" means we shake off, we destroy.

"Acting continuously" means those acting with perseverance, with energy constantly occurring in meditation.

The four verses beginning with "In a hut of bones" were spoken by way of exhortation to a courtesan who had approached to entice him. Therein, "a hut of bones" means a hut made of a chain of bones. "Stitched with sinews" means stitched all around with nine hundred sinews. In the forest, huts are made by raising up wooden poles and binding them with creepers and so on; but you are made by binding together with supremely loathsome bones and supremely loathsome sinews - thus it shows that you are exceedingly loathsome and repulsive. "Shame on you, full of foul odour" means full of, filled with various kinds of impurity such as hair of the head, hair of the body and so on; foul-smelling for that very reason - shame on you, may there be reproach upon you. "You cherish another's body" means and moreover, above this foul-smelling one, arising from contact, a danger, thus impure, foul-smelling, loathsome, a taking up of what is repulsive - in just such another region, in a corpse that has become the body of dogs, jackals, worms, and so on, you make selfish attachment.

"A bag of dung" means resembling a bag filled with dung. "Wrapped in skin" means wrapped over with skin, whose wickedness is concealed by a mere covering of hide. "A she-goblin with lumps on the chest" means one having a pair of lumps situated on the chest, resembling a goblin because of being frightful and because of bringing harm. "Which flow always" means the nine streams, the nine wound openings, always, night and day, flow, stream, and ooze impurity.

"An obstruction" means that which has become an obstruction to right practice. "A monk" means one who sees danger in the round of rebirths, or one whose mental defilements are broken, avoids from afar - that is, does not make selfish attachment. "And as one desiring purity, excrement" - "and" (ca) is merely a particle. Just as one of a clean nature, desiring only what is clean, having bathed up to the head, having seen excrement, avoided it from afar - just so a monk. This is the meaning.

"If people knew it thus, as I know it" means just as I know as it really is this heap of impurity designated as a body, if the great public were to know it in the same way, they would avoid it from afar, from a distance. "Like a place of dung in the rainy season" means like one of a clean nature would avoid a place of dung, soiled with impurity, continuously, in the rainy season. But since one does not know it as it really is, therefore one is submerged therein and does not raise one's head - this is the intention.

When the elder had thus made clear the faults in the body, that courtesan, with face bowed down in shame, having established respect towards the elder, having spoken the verse "So it is, O great hero," having paid homage to the elder, stood there.

Therein, "here some indeed" means even though this body is of an obviously repulsive nature, some beings, because of the strength of attachment, sink down, fall into dejection. Like an old bull fallen into a great pit of mud - like a weak draught ox that has fallen in - they reach only disaster. This is the meaning.

Again, the elder, showing her that such a practice towards one like me is useless and brings only vexation, spoke a pair of verses beginning with "In space." Its meaning is - Whatever person should think to dye space with turmeric or with another kind of dye, that action of his would only give rise to vexation, would only bring mental vexation, just as exertion in what is not one's domain.

"That mind, like space" means this mind of mine is like space, through the state of not being attached anywhere, internally well concentrated; therefore "do not assail one of evil mind" means do not assail one like me, of inferior mind, of low mind, who is sunk in sensual pleasures. "Like a moth to a mass of fire" means a moth, a grasshopper, assailing a mass of fire, reaches only harm - thus it shows that this is the same for you.

The seven verses beginning with "See this adorned" were spoken by way of giving exhortation to monks whose minds were perverted, having seen that very courtesan. Having heard that, that courtesan, being downcast, fled by the very road by which she had come.

The four verses beginning with "At that time it was" were spoken referring to the final Nibbāna of the Venerable Elder Sāriputta. Therein, "accomplished in many aspects" means fulfilled in many ways such as morality, restraint and so on.

"They penetrate the subtle" means those practitioners penetrate the exceedingly subtle indeed. Like what? "As the tip of a hair with an arrow" means as if piercing, by the light of a lightning flash in the darkness of a pitch-black night, the tip of a single fibre of a hair split a hundredfold - this is the meaning. "But who are they?" - he said "Those who see the five aggregates as alien and not as self." Therein, "as alien" means as non-self. For this is a showing of the rejection of the grasping of self. Therefore he said "and not as self." By this he states the full realisation of full understanding regarding the truth of suffering by means of the noble path that has arisen from non-self; but because of the inseparability of that, it should be seen that the easy penetrability of the other full realisations too has been stated as well. Some, however, say "Because the five aggregates of clinging are called 'alien' since they are doers of harm, by this 'seeing as alien,' everything has been properly and completely stated in a distinctive way." "Paccabyādhimsu" means they penetrated.

"As if struck by a spear" - the first verse was spoken referring to the Elder Tissa, the second referring to the Elder Vaḍḍhamāna. Those have the meaning already stated above.

The verse "Urged by the one of developed self" was spoken referring to the Pāsādakampana Suttanta. Therein, "by the one of developed self, the bearer of the final body" - he speaks with reference to the Blessed One.

The two verses beginning with "Not by undertaking this slackly" were spoken referring to a young monk of inferior energy named Vedana. Therein, "by undertaking slackly" means having done so loosely, without making energy. "With little strength"

means this Nibbāna is not to be attained with little power of energy; but it is to be attained only with great energy of the fourfold right striving - this is the meaning.

The two verses beginning with "The openings shine forth" were spoken referring to his own state of seclusion. Therein, "honoured by Brahmā" means praised and venerated by the Great Brahmā and by the world with its gods, having come face to face.

The five verses beginning with "The calmed one, the one who has ceased" were spoken by one who, having seen the Elder Mahākassapa entering Rājagaha for almsfood, and having seen a brahmin of wrong view who was the nephew of the Elder Sāriputta, who stood looking and said "A wretch has been seen by me," out of compassion for him, thinking "May this brahmin not perish," for the purpose of counteracting the insult to a noble one, urged him saying "Pay homage to the elder." Therein, "goes through a hundred births" means he would undergo a hundred births. "A learned one" means one born of a learned family. "Accomplished in the Vedas" means accomplished in knowledge. "Of this one" means of the elder. Here this is the meaning in brief - Whatever person would undergo a hundred unbroken, successively arisen brahmin births by way of arising in succession, and therein would have attained accomplishment in the sciences of the brahmins, would be one who has gone beyond the three Vedas while fulfilling the brahmin duty - this practice of the sciences and so on of his is not worth a sixteenth fraction of the merit consisting of homage through paying homage to this Elder Mahākassapa; the merit consisting of homage alone is greater than that.

"The eight deliverances" means the eight deliverances such as the fine-material meditative absorptions and so on. For the fine-material meditative absorptions obtained through meditative development are called "deliverances" because of being well liberated from opposing states and because of their occurrence in the object without attachment by way of delight. The attainment of cessation, however, is so simply because of being liberated from opposing states. But here meditative absorption alone should be understood. "In forward and reverse order" means in forward order from the first meditative absorption up to the plane of neither-perception-nor-non-perception, and in reverse order from the plane of neither-perception-nor-non-perception up to the first meditative absorption. "Before the meal" means before the meal duty itself. "He touched" means he entered upon attainments of many kinds and modes. "Then he goes for almsfood" means having emerged from the attainment, or after having entered upon the attainment, he now goes for almsfood - he speaks with reference to the elder's practice that occurred on that day. The elder, however, proceeds in the same way day after day.

"Do not assail such a monk" means one whose virtues have been stated in part, do not assail such a monk of that kind, one who has understood what the Buddha understood, a great one who has eliminated the mental corruptions. "Do not dig your own grave, brahmin" means by assailing, brahmin, do not dig your own grave, or uproot your own wholesome mental states by insulting a noble one. "Inspire your mind with faith" means gladden your own mind thinking "This ascetic is indeed of good disposition." "Lest your head be split asunder" means let not your head, by the offence committed therein, be split into seven pieces. Therefore, for the purpose of making amends for that, quickly pay homage with joined palms. The brahmin, having

heard that, frightened, agitated, with hair standing on end, at that very moment asked forgiveness of the elder.

The two verses beginning with "He does not see" were spoken by way of admonition, having seen a monk named Poṭṭhila not practising rightly, engaged in wrong livelihood. Therein, "he does not see the Good Teaching" means this monk Poṭṭhila does not see the Teaching of the good ones, the Buddha and so on, namely the path, fruition, and Nibbāna. Why? Led on by wandering in the round of rebirths, led on by the bondage of the round of rebirths, ignorance and so on, because of being reborn in the realms of misery, going downward, leading below, because of being accompanied by deceit and fraudulence, the crooked path, because of being a wrong path, he runs after and revolves around wrong livelihood which has become a wrong path.

"Like a worm smeared with dung" means like a dung worm smeared all around with dung, infatuated with and transgressing regarding activities mixed with the impurity of mental defilements. "Sunk in material gain and honour" means deeply sunk, plunged into material gain and honour openly through the influence of craving. "Hollow goes Poṭṭhila" means because of the absence of the training in higher morality, having become hollow, without substance, the monk Poṭṭhila goes, proceeds.

The two verses beginning with "And see this" were spoken while praising the Venerable Sāriputta. Therein, "and see this" means having seen the Venerable Elder Sāriputta, with a gladdened mind, he addresses his own mind. "Of good appearance" means of beautiful appearance through the fulfilment of the aggregates of morality of one beyond training and through the fulfilment of the knowledge of the perfections of a disciple. "Liberated in both ways" means liberated in both ways because of being liberated from both sides - liberated-in-both-ways. "In both ways" means from the material body by the immaterial attainment, from the mental body by the path; the meaning is liberated by those very portions of suppression and eradication respectively, as is fitting. The construction is: see him as free from the dart through the absence of the darts of lust and so on in every respect, as one whose bondage is eliminated through the complete elimination of the mental bonds of sensuality and so on, as a possessor of the threefold true knowledge through having attained the well-purified triad of true knowledge, as victorious over death through having defeated the King of Death.

The verses beginning with "These many" were spoken by the Venerable Elder Sāriputta while praising the Elder Mahāmoggallāna. Therein, "venerated by the king" means venerated by humans and gods with the supreme homage. "Arisen as the conqueror of death" means having arisen in the world, he stands having overcome death. Or alternatively, venerated by the king, by the Perfectly Enlightened One who is the cause, arisen with a noble birth. For the Perfectly Enlightened One, first by action having been a man, a human being, afterwards too, by noble birth, was the highest god, a god above gods; therefore he is called "the king." Venerated by the king, by the Blessed One, by way of praise; arisen - having arisen in the world where death is the conqueror, he is the conqueror of death, victorious over death. "Like a

white lotus by water" means like a white lotus by water, he is not tainted by the smearing of craving and wrong view regarding what pertains to activities; the meaning is independent anywhere whatsoever.

"Whose" means by whom. "In a moment" means in a mere moment of time. "In a thousand ways" means of a thousand kinds. "The world" means the world of space. For the meaning here is this: By whom, the Venerable Mahāmoggallāna of great supernormal power, the thousandfold world system was properly known in merely a moment, directly known, together with the Brahmā realm, like the Great Brahmā, through the attainment of mastery in adverting and so on, through the accomplishment of supernormal power, and a master in passing away and rebirth. "Sees at the proper time" means at the corresponding proper time he sees the deities with the divine eye.

The verse beginning with "Like Sāriputta" and so on was spoken by the Venerable Mahāmoggallāna making known his own virtues. Therein, "Like Sāriputta" - this is the meaning in brief of the verse - By wisdom means by accomplishment in wisdom, by morality means by accomplishment of morality, by peace means by the appeasement of mental defilements; whatever monk has gone beyond, gone to the far shore, the limit, the excellence - that is Sāriputta, who among the disciples has reached the supreme excellence in virtues beginning with wisdom. For he has reached the supreme excellence in wisdom and morality. "This would be his highest" means just this is the utmost; there is nothing beyond that. But the elder spoke this to illustrate that just as Sāriputta is the highest in wisdom, so I am the highest in concentration. Therefore he said "Of a hundred thousand crores" and so on.

Therein, "in a moment he creates" means in a mere moment he could create, he is able to create, a hundred thousand crores of individual existences. In that creating there is no burden for me. "Skilled in transformations, I have become a master of supernormal power" means not only in mind-made transformations alone, but I have attained the state of mastery over all supernormal power as well.

"Having reached the perfection of mastery in concentration and true knowledge" means you have reached the perfection, the summit, through mastery over concentrations beginning with that accompanied by applied and sustained thought, and over true knowledges beginning with the knowledge of recollection of past lives. He, being free from dependence on craving and so on, has reached excellence in the Teacher's Dispensation through the aforesaid virtues. Wise through being endowed with resolution, of the Moggallāna clan thus Moggallāna, with concentrated faculties through having well-established faculties - just as a noble elephant easily breaks a bond of rotten creeper, so he cut off the entire bondage of mental defilements.

The verses beginning with "What kind of hell was it" were spoken by the elder threatening Māra who had entered the abdomen and come out and was standing there. Therein, "what kind" means of what manner. "Where Dūsī" means in whichever hell, the Māra named "Dūsī." "Was tormented" means was cooked by the fire of hell. "The disciple Vidhura" means the chief disciple of the Blessed One Kakusandha named Vidhura. "Having assaulted" means having struck, having afflicted. "And the

brahmin Kakusandha" means having assaulted the Perfectly Enlightened One Kakusandha - this is the meaning. Having possessed a boy with reference to the Blessed One, a stone thrown by Māra fell on the elder's head.

"There were a hundred iron spikes" means it is said that the individual existence of those reborn in that hell is three leagues in extent; that of Dūsī Māra was also such. Then the guardians of hell, having taken a hundred iron stakes the size of palm-tree trunks, blazing, in flames, aglow, saying "Standing in this very place, having thought with the heart, evil was done by you," like those pounding lime in a lime trough, having pounded the middle of the heart, fifty persons facing the feet and fifty persons facing the head, pounding, they proceed; thus proceeding, in five hundred years having reached both ends, turning back again, in five hundred years they arrive at the middle of the heart. With reference to that it was said "There were a hundred iron spikes." "All causing individual suffering" means themselves producing separate suffering individually. It is said that that feeling is more painful than the feeling of the great hell; for just as the week of care is more painful than the week of softening medicine, so the feeling of emergence in the subsidiary hell is more painful than the suffering of the great hell. "Such was the hell" - at this point, hell should be explained by means of the Devadūta Sutta.

"Whoever directly knows this" means whoever, of great direct knowledge, knows this and the fruit of action directly, face to face, as if an emblic myrobalan placed on the palm of the hand. "A monk, a disciple of the Buddha" means a monk whose mental defilements are broken, a disciple of the Perfectly Enlightened One. "Dark One, you undergo suffering" means because of being endowed with exclusively dark evil qualities, O dark Māra, you will undergo suffering.

"In the middle of the lake" means it is said that in the middle of the great ocean, mansions arisen with water as their site last for a cosmic cycle. Therefore he said "mansions lasting a cosmic cycle." Their colour is like that of lapis lazuli, and their flames blaze like a mass of fire of burning reeds on a mountain top; on account of that they are exceedingly luminous, endowed with radiance. Therefore he said "lapis lazuli-coloured, beautiful, flaming, luminous." "Many of diverse colours" means many nymphs of diverse colours by way of blue and so on dance there in those mansions.

"Whoever directly knows this" means whoever, having made that mansion evident as a direct experience, knows it. This meaning should be explained by means of the Vimāna and Peta stories.

"Urged by the Buddha" means urged, dispatched by the Perfectly Enlightened One. "While the Community of monks looked on" means while the great Community of monks was watching. "Shook the Migāramātu mansion with his big toe" means I shook with my own big toe the great mansion adorned with a thousand chambers, built by Visākhā the great female lay follower in the Eastern Park. For on one occasion, while the Blessed One was dwelling in the Eastern Park in the aforesaid mansion, many more junior monks, seated on the upper storey of the mansion, without even thinking of the Teacher, began to engage in pointless talk. Having heard that, the Blessed One, wishing to stir them and make them fit vessels for his own proclamation of the Teaching, addressed the Venerable Elder Mahāmoggallāna - "Do you see, Moggallāna, the new monks engaged in pointless talk?" Having heard that,

the elder, having known the Teacher's intention, having attained the fourth meditative absorption with the water kasiṇa as object, which is the foundation for direct knowledge, and having emerged, having determined "Let the place where the mansion is established become water," struck the pinnacle on the top of the mansion with his big toe; the mansion, having bent down, stood on one side. He struck again; it stood on the other side. Those monks, frightened and agitated, through fear of the mansion falling, having departed from there, stood in the presence of the Blessed One. The Teacher, having observed their disposition, expounds the Teaching. Having heard that, among them some became established in the fruition of stream-entry, some in the fruition of once-returning, some in the fruition of non-returning, some became established in the fruition of arahantship. This meaning should be explained by means of the Pāsādakampana Sutta.

"The Vejayanta mansion" means that Vejayanta mansion, a thousand yojanas in height in the Tāvatiṃsa realm, adorned with many thousands of turrets and pinnacle buildings, which arose when Sakka, the lord of the gods, having conquered the titans in the battle between the gods and titans, was standing in the middle of the city - the mansion that received the name "Vejayanta" because it came into being through the victory; with reference to that, he said "the Vejayanta mansion." For this elder too shook that with his big toe. For on one occasion, Sakka, the king of gods, having approached the Blessed One who was dwelling in the Eastern Park, asked about liberation through the elimination of craving. The Blessed One answered him. He, having heard that, delighted and greatly pleased, having paid respect, having circumambulated keeping him on his right, went to his own heavenly world itself. Then the Venerable Mahāmoggallāna thought thus - "This Sakka, having approached the Blessed One, asked such a profound question connected with Nibbāna, and the question was answered by the Blessed One. Did he go having understood, or without understanding? What if I were to go to the heavenly world and learn that matter?" He, at that very moment, having gone to the Tāvatiṃsa realm, asked Sakka, the lord of the gods, about that matter. Sakka, being heedless due to the divine success, showed distraction. The elder, for the purpose of generating a sense of urgency in him, shook the Vejayanta mansion with his big toe. Therefore it was said -

"He who shook the Vejayanta mansion with his big toe,
Supported by the power of supernormal power, he stirred the deities."

But this meaning should be explained by means of the Cūḷataṇhāsāṅkhayavimutti Sutta. The manner of shaking has been stated above.

"He questioned Sakka" is said with reference to the aforesaid questioning of the elder about liberation through the elimination of craving. Therefore he said "Friend, do you know the liberation through the elimination of craving?" "To him Sakka answered" - this is said with reference to the fact that the question was answered, when the elder had caused the mansion to shake, by one whose heart was stirred, having abandoned heedlessness, having wisely attended. For he then spoke in the very manner taught by the Teacher. Therefore he said "when asked the question, according to truth." Therein, "he questioned Sakka" means the Elder Moggallāna asked Sakka, the king of gods, whether the liberation through the elimination of craving taught by the Teacher had been properly grasped. For this is a present tense expression used in a past

sense. "Friend, do you know" means: friend, do you know? What do you know?"The liberation through the elimination of craving" means he asked: as the liberation through the elimination of craving was taught to you by the Teacher, so what do you know? Or "the liberation through the elimination of craving" means he asks about the teaching of the Taṇhāsaṅkhayavimutti Sutta.

"Brahmā" means the Great Brahmā. "Standing in the Sudhammā assembly hall" means in the Sudhammā assembly hall. But this is the Sudhammā assembly hall in the Brahma world, not in the Tāvātimsa realm; there is no heavenly world without a Sudhammā assembly hall. "Do you still today, friend, have that view which you had before" means: "There is not any ascetic or brahmin able to come to this Brahma world" - the view which you had before the Teacher's coming here, has that view even now, even still, not departed? "Do you see the radiance transcending in the Brahma world" means: do you see the radiance of the Blessed One together with his disciples, who, surrounded by disciples such as Mahākappina, Mahākassapa, and others, having attained the heat element, was seated - this is the meaning. For on one occasion the Blessed One, in the Brahma world, of one who had assembled and was seated in the Sudhammā assembly hall - "Is there indeed any ascetic or brahmin of such great supernormal power who could come here?" - having understood the mind of the Brahmā who was thinking thus, having gone there, seated in the sky above the Brahmā's head, having attained the heat element, emitting radiance, he thought of the coming of Mahāmoggallāna and others. Together with that thought, they too, having gone there, having paid homage to the Teacher, having known the Teacher's disposition, having attained the heat element, having sat down individually in the various directions, having emitted radiance, the entire Brahma world became one radiance. The Teacher, having known the pliancy of the Brahmā's mind, expounded the Teaching that illuminates the four truths. At the conclusion of the teaching, many thousands of Brahmās became established in the paths and fruits; with reference to that, urging him, he spoke the verse "Do you still today, friend, have that view." But this meaning should be illustrated by the Baka Brahmā Sutta. For this was said:

"On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in a certain Brahmā: 'There is not that ascetic or brahmin who could come here.' Then the Blessed One, having known with his mind the reflection in the mind of that Brahmā, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from Jeta's Grove, appeared in that Brahma world. Then the Blessed One sat cross-legged in the sky above that Brahmā, having attained the heat element.

Then this occurred to the Venerable Mahāmoggallāna: 'Where now is the Blessed One dwelling at present?' The Venerable Mahāmoggallāna saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Mahāmoggallāna, in dependence on the eastern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the Venerable Mahākassapa: 'Where now is the Blessed One dwelling at present?' The Venerable Mahākassapa saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man, etc. even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Mahākassapa, in dependence on the southern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the Venerable Mahākappina: 'Where now is the Blessed One dwelling at present?' The Venerable Mahākappina saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man, etc. even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Mahākappina, in dependence on the western direction, of that Brahmā, sat cross-legged in the sky above, having attained the heat element, lower than the Blessed One.

Then this occurred to the Venerable Anuruddha: 'Where now is the Blessed One dwelling at present?' The Venerable Anuruddha saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man, etc. even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Anuruddha, leaning towards the northern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One. Then the Venerable Mahāmoggallāna addressed that Brahmā in verse:

"Do you still today, friend, have that view which you had before;
Do you see the radiance transcending in the Brahma world?"

"I do not have, sir, that view which I had before;
I see the radiance transcending in the Brahma world;
How could I today say, 'I am permanent, I am eternal'?"

Then the Blessed One, having stirred that Brahmā, just as a strong man, etc. just so, having vanished from that Brahma world, he appeared in Jeta's Grove. Then that Brahmā addressed a certain member of Brahmā's assembly: "Come, sir, go to where the Venerable Mahāmoggallāna is; having approached, say this to the Venerable Mahāmoggallāna: 'Are there indeed, dear Moggallāna, other disciples of that Blessed One so powerful, so mighty, just as the venerable Moggallāna, Kassapa, Kappina, and Anuruddha?'" "Yes, sir," that member of Brahmā's assembly, having assented to that Brahmā, approached the Venerable Mahāmoggallāna; having approached, he said this to the Venerable Mahāmoggallāna: "Are there indeed, dear Moggallāna, other disciples of that Blessed One so powerful, so mighty, just as the venerable Moggallāna, Kassapa, Kappina, and Anuruddha?" Then the Venerable Mahāmoggallāna addressed that member of Brahmā's assembly in verse:

"Possessors of the threefold true knowledge, attainers of supernormal power,
skilled in the ways of others' minds;

Those who have eliminated the mental corruptions, Worthy Ones, many are the disciples of the Buddha."

Then that member of Brahmā's assembly, having delighted in and given thanks for what the Venerable Mahāmoggallāna had said, approached that Brahmā; having approached, he said this to that Brahmā: "The Venerable Mahāmoggallāna, sir, spoke thus:

"Possessors of the threefold true knowledge, attainers of supernormal power, skilled in the ways of others' minds;
Those who have eliminated the mental corruptions, Worthy Ones, many are the disciples of the Buddha."

This that member of Brahmā's assembly said. And delighted, that Brahmā rejoiced in what that member of Brahmā's assembly had said.

With reference to this, it was said "But this meaning should be explained by means of the Baka Brahmā Sutta."

"The peak of great Neru" means by the word "peak" he refers to the entire king of mountains, Sineru. "Touched through deliverance" means the intention is that he touched through direct knowledge by means of the support of the deliverance of meditative absorption. "Forest" means the Indian subcontinent. For it is called "forest" because of the abundance of forests. Therefore it is said "lord of the rose-apple grove." "Of the Eastern Videhas" means the place of the Eastern Videha; the meaning is the Eastern Videha. "And the men who sleep on the ground" - the men who sleep on the ground are namely the people of Aparagoyāna and Uttarakuru. For they are called "sleeping on the ground" because of the absence of houses. "He touched all of them too" is the connection. But this meaning should be explained by means of the taming of Nandopananda:

At one time, it is said, the householder Anāthapiṇḍika, having heard the Blessed One's proclamation of the Teaching, having invited him saying "Tomorrow, venerable sir, accept almsfood at my house together with five hundred monks," departed. And on that day, as the Blessed One was surveying the ten-thousand-fold world system towards the break of dawn, a king of serpents named Nandopananda came into the range of his knowledge-door. The Blessed One, reflecting "This king of serpents comes into the range of my knowledge-door; what indeed will happen?" - having seen the decisive support for going for refuge, reflecting "This one holds wrong views, is undevoted to the three jewels; who indeed might free him from wrong view?" - saw the Elder Mahāmoggallāna.

Then, when the night became light, having attended to his toilet, he addressed the Venerable Ānanda - "Ānanda, announce to the five hundred monks that the Truth-finder is going on a journey in heaven." And on that day they prepared the banqueting hall for Nandopananda. He was seated on a divan of celestial jewels, with a celestial white umbrella being held above him, surrounded by threefold entertainers and by the assembly of serpents, looking at the variety of food and drink set up in

celestial vessels. Then the Blessed One, having made it so that the king of serpents could see, proceeded by the very top of his mansion together with five hundred monks, facing towards the Tāvatiṃsa heavenly world.

Now at that time such an evil wrong view had arisen in the king of serpents Nandopananda - "These shavelings, these petty ascetics, enter and leave the realm of the Thirty-three gods by way of the dwelling above ours; from now on I shall not allow these ones to go scattering the dust of their feet upon our heads" - having risen up, having gone to the foot of Sineru, having abandoned that individual existence, having encircled Sineru seven times with his coils, having made his hood above, having covered the realm of the Thirty-three with his hood turned downwards, he caused it to disappear from sight.

Then the Venerable Raṭṭhapāla said this to the Blessed One - "Formerly, venerable sir, standing in this region, I see Sineru, I see the encircling rim of Sineru, I see Tāvatiṃsa, I see Vejayanta, I see the flag above the Vejayanta mansion. What, venerable sir, is the cause, what is the condition, that now I do not even see Sineru... etc... nor do I see the flag above the Vejayanta mansion?" "This, Raṭṭhapāla, is a king of serpents named Nandopananda, angry with you, who, having encircled Sineru seven times with his coils, having covered it above with his hood, having made darkness, stands there." "I shall tame him, venerable sir." The Blessed One did not give him permission. Then the Venerable Bhaddiya, the Venerable Rāhula - in due order all the monks rose up. The Blessed One did not give permission.

At the end, the Elder Mahāmoggallāna said "I, venerable sir, shall tame him." "Tame him, Moggallāna" - the Blessed One gave permission. The elder, having abandoned his own individual existence, having created a great form of a king of serpents, having encircled Nandopananda fourteen times with his coils, having placed his own hood on the top of that one's hood, crushed him together with Sineru. The king of serpents smoked. The elder, saying "It is not only in your body that there is smoke; in mine too there is," smoked. The smoke of the king of serpents does not afflict the elder. But the smoke of the elder afflicts the king of serpents. Thereupon the king of serpents blazed up. The elder too, saying "It is not only in your body that there is fire; in mine too there is," blazed up. The fire of the king of serpents does not afflict the elder, but the fire of the elder afflicts the king of serpents. The king of serpents, having thought "This one, having crushed me together with Sineru, both smokes and blazes up," asked in return "My dear, who are you?" "I indeed, Nanda, am Moggallāna." "Venerable sir, stand in your own state of being a monk."

The Elder, having abandoned that individual existence, having entered through his right ear-hole, came out through the left ear-hole; having entered through the left ear-hole, came out through the right ear-hole. Likewise, having entered through the right nostril, he came out through the left nostril; having entered through the left nostril, he came out through the right nostril. Thereupon the king of serpents opened his mouth. The Elder, having entered through the mouth, walked up and down inside the belly from east to west. The Blessed One said "Moggallāna, pay attention, the serpent is of great supernormal power." The Elder said "The four bases for spiritual power, venerable sir, have been developed by me, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken. Let Nandopananda be, venerable sir; I could tame even a hundred, even a thousand, even a hundred

thousand kings of serpents similar to Nandopananda."

The king of serpents thought - Having thought "While entering he was not seen by me; now at the time of coming out I shall seize him between my fangs and crush him," he said "Come out, venerable sir; do not afflict me by walking up and down again and again inside my belly." The Elder, having come out, stood outside. The king of serpents, having seen "This is he," released a blast of breath from his nostrils. The Elder attained the fourth meditative absorption; the wind was unable to stir even a pore of his skin. "The remaining monks indeed would have been able to perform all the wonders from the beginning, but having reached this point, they would not have been able to attain so quickly with presence of mind" - for this reason the Blessed One did not allow them the taming of the king of serpents.

The king of serpents thought "I was unable to stir even a pore of this ascetic's skin with the blast of breath from my nostrils; that ascetic is of great supernormal power." The Elder, having abandoned his individual existence, having created the form of a *supaṇṇa*, displaying the *supaṇṇa*-wind, pursued the king of serpents; the king of serpents, having abandoned that individual existence, having created the form of a young man, saying "Venerable sir, I go for refuge to you," paid homage at the Elder's feet. The Elder, saying "The Teacher is here, Nanda has come; come, let us go," having tamed the king of serpents, having rendered him free from agitation, having taken him, went to the presence of the Blessed One. The king of serpents, having paid homage to the Blessed One, said "Venerable sir, I go for refuge to you." The Blessed One, having said "May you be happy, king of serpents," surrounded by the Community of monks, went to the dwelling of Anāthapiṇḍika.

Anāthapiṇḍika said "Why, venerable sir, have you come so late in the day?" There was a battle between Moggallāna and Nandopananda. But whose, venerable sir, was the victory, and whose the defeat? The victory was Moggallāna's, the defeat was Nanda's. Anāthapiṇḍika, having said "May the Blessed One consent to accept a meal from me, venerable sir, for seven days in succession; I shall make an offering of honour to the Elder for seven days," made a great offering of honour for seven days to five hundred monks headed by the Buddha. Therefore it was said - "This should be explained by means of the taming of Nandopananda."

"Whoever directly knows this" means he knows this aforesaid deliverance by way of the act of touching it.

"Fire indeed does not think, 'I am burning a fool'" means thus fire does not intend, nor does it make an effort or endeavour for burning; but a fool, thinking "This is slow-moving," having approached a blazing fire as if it were not burning, is burnt by it. Just so, Māra, we do not wish to burn or to afflict; but you yourself, by the purpose of thus coming and so on, having approached a noble disciple who is like a mass of fire, the Truth-finder, you will burn yourself; you will not be released from the suffering of burning.

"Generated demerit" means obtains demerit. "Does not my evil ripen" means my evil does not ripen. What, Māra, do you think thus? This is not so.

"For one who acts, evil is accumulated for you" means assuredly for you who acts, evil is accumulated for a long time, for a long period, for harm and suffering. "Māra, be wearied of the Buddha" means be wearied, be disenchanted with the one who has awakened to the four truths, with the disciple of the Buddha; desist from further action. "Do not have hope regarding the monks" means do not have this hope "I shall oppose the monks, I shall harass them."

"Iti" means "thus." "He threatened Māra" means "Māra, be wearied of... etc... regarding the monks" - the Venerable Mahāmoggallāna. "In the Bhesakaḷā Grove" means in the forest so named. "Then" means because of the threatening. "That unhappy demon" means that Māra, having become displeased, disappeared right there in that very place, went out of sight. And this verse was placed at the time of the recitation of the Teaching. But whatever here has not been analysed as to meaning in between, that is clear in itself since the method has been stated above.

Thus this great elder, having threatened Māra, having rendered assistance to beings not shared with other disciples by way of journeys to the heavenly worlds, journeys to the hells, and so on, attained final Nibbāna at the end of his life span. And while attaining final Nibbāna, having made an aspiration at the feet of the Blessed One Anomadassī, from that time onwards, having performed lofty meritorious deeds in this and that existence, although standing at the summit of the perfections of a disciple, through the power of an evil deed done in between, by the rag of kamma that had arisen, afflicted by thieves instigated by sectarians, having undergone no small bodily distress, he attained final Nibbāna. Therefore it was said in the Apadāna -

"The Blessed One Anomadassī, the elder of the world, the lord of men;
Dwelt in the Himalayas, honoured by a host of gods.

"The Blessed One, having descended from there, the Conqueror wandered on
a journey;
Assisting the orders of beings, he approached Bārāṇasī.

"Surrounded by a thousand who eliminated the mental corruptions, the leader
of the world;
Illuminating all directions, the great sage shone.

"Then I, having become a householder, by a friend named Sarada of great
supernormal power;
Urged by my companion, I approached the Teacher.

"Having approached the Enlightened by himself, having invited the Truth-
finder;
I led him to my own dwelling, honouring the great sage.

"The great hero who was present, the god of gods, the lord of men;
Together with the community of monks, I satisfied with food and drink then.

"The great hero, the self-become one, the foremost person, gave thanks;
Having sat down in the community of monks, he spoke these verses.

"Because he venerated the Community, and the Buddha, the leader of the world;

By that confidence of mind, he will go to the heavenly world.

"Seventy-seven times, he will exercise divine kingship;

Eight hundred times kingship on earth, he will inhabit the earth.

"And fifty-five times he will be a wheel-turning monarch;

Innumerable wealth will arise for him at that very moment.

"Immeasurable cosmic cycles from now, of the Okkāka clan origin;

Gotama by name, by clan, the Teacher in the world will be.

"Having fallen away from hell, he will go to human existence;

Kolita by name, he will be a kinsman of Brahma.

"He, having gone forth afterwards, urged on by wholesome root;

Will be the second disciple of the Blessed One Gotama.

"Putting forth strenuous energy, resolute, having reached perfection in supernormal power;

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

"Having relied on an evil friend, gone under the control of sensual lust;

I had mother and father killed, with a corrupted mind.

"Whatever realm of rebirth I am reborn in, whether hell or human;

Endowed with evil deeds, I die with a broken head.

"This is my last, the final existence goes on;

Here too such will be for me at the time of death.

"Engaged in solitude, delighting in the development of concentration;

Having fully understood all mental corruptions, I dwell without mental corruptions.

"Even the earth, so deep, thick and hard to assail;

I could shake with my left toe, having reached perfection in supernormal power.

"I do not see the conceit 'I am', conceit does not exist in me;

With reference to novices, I cultivate a respectful mind.

"Immeasurable cosmic cycles from now, the action which I aspired to;

That plane I have attained, I have attained the elimination of mental corruptions.

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

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

21. The Great Book

1. The Commentary on the Verses of the Elder Vaṅḡsa

1218-1288. In the Seventies, the verses beginning with "Though I have gone forth" are those of the Venerable Elder Vaṅḡsa. What is the origin? It is said that this one, in the time of the Buddha Padumuttara, was reborn in a family of great wealth in the city of Hamsavatī, and in the very same former manner, having gone to the monastery, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those with discernment, having performed a service for the Teacher - having made the aspiration "May I too in the future become the foremost among those with discernment," having been declared by the Teacher, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in Sāvattthī, having received the name Vaṅḡsa, while learning the three Vedas, having pleased his teacher, having learnt a spell called the corpse-head spell, by tapping a corpse's head with his fingernail, he knows "This being was reborn in such and such a realm."

The brahmins, having known "This is our livelihood," having taken Vaṅḡsa, having seated him in a covered vehicle, went about through villages, market towns, and royal cities. Vaṅḡsa too, having had the heads of even those dead for three years brought, having tapped them with his fingernail, having said "This being was reborn in such and such a realm," for the purpose of cutting off the uncertainty of the great multitude, having summoned those various people, he had them tell their own respective destinations. Because of that, the great multitude had faith in him. He, in dependence on that, received from the hands of the great multitude even a hundred, even a thousand. The brahmins, having taken Vaṅḡsa, having wandered about according to their liking, went again to Sāvattthī. Vaṅḡsa, having heard the Teacher's virtues, wished to approach the Teacher. The brahmins rejected this, saying "The ascetic Gotama will entice you by magical illusion." Vaṅḡsa, not heeding their words, having gone to the Teacher's presence, having made a sweet friendly welcome, sat down to one side.

The Teacher asked him - "Vaṅḡsa, do you know any craft?" "Yes, Master Gotama, I know a spell called the corpse-head spell. By that, even at the end of three years, by tapping the head of the dead with my fingernail, I know the place of rebirth." The Teacher showed him the head of one reborn in hell, one among humans, one among gods, and the head of one who had attained final Nibbāna. He, having tapped the first head, said "Master Gotama, this being was reborn in hell." "Good, Vaṅḡsa, well seen by you. Where was this being reborn?" he asked. "In the human world." "Where was this one?" "In the heavenly world" - thus he told the place of rebirth of all three. But while tapping the head of the one who had attained final Nibbāna with his fingernail, he saw neither end nor limit. Then the Teacher asked him "Are you not able, Vaṅḡsa?" Having said "Let me investigate further," even turning it over again and again and tapping it, 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. He, being ashamed, stood silent. Then the Teacher said to him - "Are you wearied, Vaṅgīsa?" "Yes, Master Gotama, I am not able to know the place of arising of this one; if you know, please tell." "Vaṅgīsa, I know even this, and I know even further than this" - having said this -

"One who knows the passing away and rebirth of beings in every way;
Non-attached, the Fortunate One, awakened, him I call a brahmin.

"One whose destination gods, gandhabbas, and humans do not know;
One who has eliminated the mental corruptions, a Worthy One, him I call a brahmin."

He spoke these two verses. Vaṅgīsa, having shown esteem saying "If so, Master Gotama, give me that true knowledge," sat down near the Teacher. The Teacher said "We give it to one of the same outward appearance as us." Vaṅgīsa said to the brahmins "It is fitting for me to obtain this spell by doing whatever it takes" - "Do not worry about me going forth; having learnt the spell, I shall be the foremost in the whole Indian subcontinent; for you too it will be nothing but good on account of that." Having approached the Teacher's presence for the sake of the spell, he requested the going forth. And at that time the Elder Nigrodhakappa was standing near the Blessed One; the Blessed One commanded him - "Nigrodhakappa, give the going forth to this one." He, by the Teacher's command, gave him the going forth. Then the Teacher told him "First learn the accompaniment of the spell," and taught him the meditation subject of the thirty-two aspects and the insight meditation subject. He, while reciting the thirty-two aspects, established insight. The brahmins, having approached Vaṅgīsa, asked "Well, dear Vaṅgīsa, have you learnt a craft in the presence of the ascetic Gotama?" "What is the use of learning a craft? Go, you; there is no business to be done by you for me." The brahmins, saying "You too have now come under the control of the ascetic Gotama, enticed by magic; what shall we do in your presence?" departed by the very road by which they had come. The Elder Vaṅgīsa, having developed insight, realised arahantship. Therefore it was said in the Apadāna -

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

"Just as waves in the ocean, like stars in the sky;
Thus his Scriptures, adorned by Worthy Ones.

"Honoured by gods, titans, serpents, and humans;
The supreme conqueror, amidst the people crowded with ascetics and brahmins.

"Delighting the world with his radiance, the Conqueror who has reached the
end of the world;
With his words awakening the lotuses of those to be guided, he.

"Accomplished with the four grounds of self-confidence, the highest of men;
Having abandoned fear and impurity, having attained security, self-confident.

"The bull-like, excellent state, and Buddhahood entire;

The chief of the world acknowledges, there is no accuser anywhere.

"Unafraid of the lion's roar, when that Such One roars;
Neither god nor man nor Brahmā, no one who speaks against is found.

"Teaching the excellent Teaching, helping across the world including the gods;
He sets in motion the wheel of the Teaching, confident in the assemblies.

"The foremost among those with discernment, a disciple highly honoured;
Having praised his many virtues, he established him in the foremost position.

"Then I, in Haṃsavatī, a brahmin highly honoured;
Born skilled in all the Vedas, Vāgīsa, subduer of debaters.

"Having approached that great hero, having heard the teaching of the
Dhamma;
I obtained excellent joy, delighting in the virtues of the disciple.

"Having invited the Fortunate One, together with the Community, the delight
of the world;
Having fed them for seven days, I then covered them with cloth.

Having bowed down with my head at his feet, given permission, with joined
palms;
Standing to one side, joyful, I praised the supreme conqueror.

"Homage to you, crusher of disputants, homage to you, seventh sage;
Homage to you, highest in all the world, homage to you, giver of fearlessness.

"Homage to you, crusher of Māra, homage to you, destroyer of wrong views;
Homage to you, giver of peaceful happiness, homage to you, maker of refuge.

"The Blessed One is protector of the helpless, giver of fearlessness to the
frightened;
Resting ground for the peaceful, refuge for those seeking refuge.

"Having praised the Enlightened by himself of great virtue with such and so on,
I said, 'I attain the destination of a monk who subdues disputants.'

"Then the Blessed One, of infinite discernment, spoke;
'He who fed the Buddha for seven days together with his disciples.

"He praised my virtue, devoted, with his own hands;
This one aspires to the state of a monk who subdues disputants.

"In the future time, you will obtain that wish;
Having experienced not a little success among gods and humans.

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

"Having heard that, having become joyful, then for as long as life, the
Conqueror;
With requisites I attended on, with a mind of friendliness, the Truth-finder.

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

"And in this final existence now, I was born in a brahmin family;
When I was reborn, seven years old by birth.

"Born skilled in all the Vedas, confident in the science of debate;
Lord of debaters, a brilliant speaker, crusher of opponents' views.

"Born in Vaṅga, thus Vaṅgīsa, or master of speech;
Vaṅgīsa, thus my name, became acknowledged by the world.

"When I had attained discretion, standing in early youth;
Then in charming Rājagaha, I saw the great Sāriputta.

"Him wandering for almsfood, with bowl in hand, well-restrained;
With eyes not wandering about, speaking moderately, looking only a yoke's
length ahead.

"Having seen that, having been astonished, I spoke what was fitting for me;
A variegated line of a stanza, like an accumulated kaṇikāra tree.

"He told me of the Teacher, the Perfectly Enlightened One, the leader of the
world;
Then that wise hero spoke further to me.

"Having made a statement connected with dispassion, the highest, difficult to
see;
I was pleased by him, such a one, with variegated discernment.

"Having bowed down with my head at his feet, he said to me, 'Give the going
forth';
Then he, the one of great wisdom, brought me to the foremost Buddha.

Having bowed down with my head at his feet, I sat down near the Teacher;
The foremost of speakers said to me, "Vaṅgīsa, do you know?

"Some craft?" I said to him, 'I know'; and
A dead head thrown away in the forest, even twelve years old;
By the distinction of your knowledge, if you are able, recite.

"When I acknowledged 'Yes', he showed three heads;
Among those reborn in hell, among humans, among gods, I taught.

"Then the Leader showed the head of one who eliminated the mental corruptions;
Thereupon I, with effort destroyed, requested the going forth at the right time.

"Having gone forth to the Fortunate One, I form intimacies here and there;
Therefore monks here grumble at me, 'You are a poet.'

"Then for the purpose of investigating me, the Buddha, the great leader, said;
These rationalist verses, with reason they come to your mind.

"I am not skilled in poetry, O hero, they do not come to my mind on the spot;
If so, now Vaṅgīsa, on the spot make acquaintance with me.

"Then I praised the hero, the seventh sage, with verses;
Satisfied with me with reason and cause, the Conqueror established me in the foremost position.

"With a mind of discernment, I despised others;
Agitated by that towards the well-behaved, I attained arahantship.

"The foremost among those with discernment, no other such is found;
As this monk Vaṅgīsa, thus remember, monks.'

"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.

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

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

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

But having become a Worthy One, the elder, going to the Teacher's presence, beginning from the range of vision, comparing with the moon, the sun, the sky, the great ocean, Sineru the king of mountains, the lion the king of beasts, and the noble elephant, comparing with each of these, praising the Teacher with many hundreds of stanzas, he approaches. Therefore the Teacher, seated in the midst of the Community, established him in the foremost position of those with discernment. Then by the elder, both before and after the attainment of arahantship, depending on this and that state of mind, they were spoken. And spoken by the Elder Ānanda and others with reference to the elder -

1218. "Though I have gone forth from home to homelessness,
Applied thoughts run up to me, these bold ones from the dark side.

1219. "Even if sons of nobles, great archers, trained, with firm bows,
Were to surround me on all sides, a thousand who do not flee,
1220. "Even if more than this many women were to come,
They will never disturb me, established as I am in the Teaching.
1221. "For I have heard this face to face from the Buddha, the Kinsman of the Sun,
The path leading to Nibbāna - there my mind delights.
1222. "If, Evil One, you approach me dwelling thus,
I shall act in such a way, O Death, that you will not even see my path.
1223. "Having abandoned discontent and delight, and altogether thought connected
with the household life;
One should not create craving anywhere, free from craving, without inclination
- he is a monk.
1224. "Whatever here on earth and in the sky, whatever material form grounded in
the world;
Everything decays, all is impermanent - thus having understood, the wise ones
live.
1225. "People are attached to clinging, to what is seen and heard, to aversion and
what is sensed;
Here one should dispel desire, being without longing - whoever here does not
cling, him they call a sage.
1226. "Then dependent on the sixty, with applied thought, unwholesome states are
established in worldliness;
One should not go to any faction anywhere, nor should that monk be one who
grasps at inertia.
1227. "Capable, concentrated for a long time, not fraudulent, prudent, not greedy;
The sage has attained the peaceful state, dependent on it, attained final
Nibbāna, he awaits the time.
1228. "Abandon conceit, Gotama, and abandon the path of conceit entirely;
One infatuated with the path of conceit was remorseful for a long time.
1229. "People smeared with contempt, struck down by conceit, fall into hell;
People grieve for a long time, struck down by conceit, reborn in hell.
1230. "Indeed a monk never grieves, a conqueror by the path, one who has rightly
practised;
He experiences fame and happiness, they call him a seer of the Teaching, one
who is thus."
1231. "Therefore here without barrenness, one with striving, having abandoned the
mental hindrances, pure;

And having abandoned conceit entirely, a maker of an end through true knowledge, one who has quieted himself."

1232. "I am burning with sensual lust, my mind is consumed;
Please tell me the quenching, out of compassion, O Gotama."
1233. "Through perversion of perception, your mind is consumed;
Avoid the sign of the beautiful connected with lust.
1234. "Develop the mind towards foulness, fully focused, well concentrated;
Let mindfulness directed to the body be yours, be full of disenchantment.
1235. "And develop the signless, abandon the underlying tendency to conceit;
Then through the full realisation of conceit, you will live at peace.
1236. "One should speak only that speech by which one would not torment oneself;
And would not harm others - that indeed is well-spoken speech.
1237. "One should speak only pleasant speech, speech that is welcomed;
Which, not taking up evil words, speaks what is pleasant to others.
1238. "Truth indeed is deathless speech, this is an eternal principle;
The good have said they are established in truth, in meaning, and in the Teaching.
1239. "The speech that the Buddha speaks, secure for the attainment of Nibbāna;
For making an end of suffering - that indeed is the highest of speeches.
1240. "Of profound wisdom, intelligent, skilled in what is the path and what is not the path;
Sāriputta of great wisdom expounds the Teaching to the monks.
1241. "He teaches in brief, he also speaks in detail;
Like the sound of a myna bird, inspiration arises.
1242. "As he teaches that, they hear his sweet utterance;
With a voice that is delightful, pleasant to hear, lovely;
With elated minds, joyful, the monks lend an ear.
1243. "Today on the fifteenth, for purification, five hundred monks have assembled;
Cutters of the bonds and fetters, free from trouble, with rebirth eliminated, sages.
1244. "Just as a wheel-turning king, surrounded by ministers,
Travels all around this earth bounded by the ocean.
1245. "So the unsurpassed caravan leader, victorious in battle,
The disciples attend upon, possessors of the threefold true knowledge, conquerors of death.
1246. "All are sons of the Blessed One, here no chaff is found;

The destroyer of the dart of craving, I pay homage to the kinsman of the sun.

1247. "More than a thousand monks attend upon the Fortunate One;
Teaching the stainless Teaching, Nibbāna, fearless from any quarter.
1248. "They listen to the spotless Teaching, taught by the Perfectly Enlightened One;
Indeed the Self-awakened One shines, honoured by the Community of monks.
1249. "You are named Nāga, Blessed One, the seventh sage among sages;
Having become like a great cloud, you rain upon the disciples.
1250. "Having come out from the day residence, with desire to see the Teacher;
Your disciple, O Great Hero, Vaṅgīsa pays homage at your feet.
1251. "Having overcome Māra's devious path, he walks having broken through the
barrenness;
See him, the releaser from bonds, unattached, analysing in parts.
1252. "For the purpose of crossing over the flood, he declared the path of many
kinds;
When that Deathless has been declared, the seers of the Teaching stand
unshakable.
1253. "The light-maker, having penetrated, saw the transcendence of all states of
existence;
Having known and having realised, he taught the highest to the five.
1254. "When the Teaching has been thus well-expounded, what negligence is there
for those who understand the Teaching?
Therefore, in that Blessed One's Dispensation, one should always, diligent, pay
homage and train.
1255. "That elder Koṇḍañña, awakened following the Buddha, of keen energy;
An obtainer of pleasant abidings, of seclusions, repeatedly.
1256. "Whatever is to be attained by a disciple, one who follows the Teacher's
instruction;
All that has been attained by him, the diligent one who trains.
1257. "Of great majesty, possessor of the threefold true knowledge, skilled in the
ways of others' minds;
Koṇḍañña, heir of the Buddha, pays homage at the feet of the Teacher.
1258. "Seated on the slope of the mountain, the sage who has gone beyond
suffering;
The disciples attend upon, possessors of the threefold true knowledge,
conquerors of death.
1259. "Moggallāna of great supernormal power goes around with his mind;
Investigating their minds, free, without clinging.

1260. "Thus accomplished in all qualities, the sage who has gone beyond suffering;
Accomplished in many ways, they attend upon Gotama.
1261. "Just as the moon in a cloudless sky, shines like the stainless radiant sun;
So too you, Aṅgīrasa, great sage, outshine the whole world in glory.
1262. "Intoxicated with poetry we wandered before, from village to village, from
town to town;
Then we saw the Enlightened by himself, who has gone beyond all
phenomena.
1263. "He expounded the Teaching to me, the sage who has gone beyond suffering;
Having heard the Teaching, we were pleased, faith arose in us.
1264. "Having heard his word, the aggregates and sense bases,
And having understood the elements, I went forth into homelessness.
1265. "Indeed for the benefit of many, Truth-finders arise;
For women and men, who comply with their teaching.
1266. "Indeed for their benefit, the sage attained enlightenment;
For monks and nuns, those who have seen the fixed course of destiny.
1267. "Well expounded by the one with vision, by the Buddha, kinsman of the sun;
The four noble truths, out of compassion for living beings.
1268. Suffering, the origin of suffering, and the overcoming of suffering;
The noble eightfold path, leading to the peace of suffering.
1269. "Thus these have been spoken truly, seen by me as they really are;
My own welfare has been attained, the Buddha's teaching has been fulfilled.
1270. "Indeed welcome it was for me, my coming to the Buddha's presence;
Among the well-analysed teachings, I have approached that which is foremost.
1271. "Having reached the perfection of direct knowledge, the ear-element purified;
I am a possessor of the threefold true knowledge, attained to supernormal
power, skilled in the ways of others' minds.
1272. "I ask the Teacher of superior wisdom, who in this very life is the cutter of
doubts;
A monk died at Aggāḷava, well-known, famous, with a perfectly calmed self.
1273. "Nigrodhakappa was his name, given by you, Blessed One, to the brahmin;
He practised venerating you, hoping for liberation, putting forth strenuous
energy, one who sees the firm Teaching.
1274. "That disciple, O Sakyan, we all too wish to know, O All-Seeing One;
Our ears are well-prepared for hearing, you are our Teacher, you are
unsurpassed.

1275. "Cut off our sceptical doubt, tell me this, know the one who has attained final Nibbāna, O one of extensive wisdom;
Speak to us in our midst, O All-Seeing One, like Sakka, the thousand-eyed one, among the gods.
1276. "Whatever mental knots here are paths of delusion, on the side of not knowing, states of sceptical doubt;
Having reached the Truth-finder, they do not exist, for this is the supreme vision for people.
1277. "If indeed a man did not dispel the defilements, just as the wind disperses a mass of clouds;
The whole world would be covered in darkness, and even the luminous ones would not shine."
1278. "The wise become light-makers, that I consider you likewise, O hero;
Knowing you as Vipassī, we have approached you, reveal to us Kappa in the assemblies.
1279. "Quickly utter your word, lovely one, lovely; like a swan, having raised up, coo gently;
With a voice like drops, well-modulated, all of us, attentive, shall hear you.
1280. "Having entirely abandoned birth and death, having restrained the wise one, I will speak the Teaching;
For worldlings have no freedom of action, but the Truth-finders have deliberate action.
1281. "This accomplished explanation of yours, well learnt by one of upright wisdom;
This final salutation with joined palms is well offered, do not delude one who knows, O one of superior wisdom.
1282. "Having known the noble teaching, high and low, do not delude one who knows, O one of superior energy;
Just as one scorched by heat in the hot season longs for water, I long for your speech - pour forth what has been heard.
1283. "The holy life for which purpose he lived it, Kappāyana - was that not in vain for him?
Did he attain Nibbāna, or with residue of clinging, in what way was he liberated - let us hear that."
1284. "He has cut off craving here in mentality-materiality,
"The stream of the Dark One, long lain dormant;
He has crossed over birth and death entirely," thus spoke the Blessed One, foremost of the five.
1285. "Having heard this, I am pleased, your word, O seventh sage;
Truly my question was not in vain, the brahmin did not deceive me.

1286. "Speaking as he acts, acting as he speaks, he was a disciple of the Buddha;
He cut through Death's net, spread out firm by the deceitful one.
1287. "The Blessed One saw the beginning, of clinging, Kappiya;
Kappāyana has indeed overcome, the realm of Death so hard to cross.
1288. "I pay homage to that god of gods, your son, O best of bipeds;
The one born after, the great hero, the elephant, the legitimate son of the
elephant."

These verses were combined together and placed in the classification at the time of the communal recitation. Therein, the five verses beginning with "Though I have gone forth" were spoken by the Venerable Vaṅḡisa, being new, recently gone forth, when, having seen several women adorned and prepared who had come to the monastery, lust having arisen, he was dispelling it.

Therein, "though I have gone forth from home to homelessness" means me who had gone forth from the household life into homelessness, one who had gone forth. "Applied thoughts" means evil thoughts beginning with sensual thought. "Run up to" means they approach my mind. "Bold" means endowed with impudence, masters. "This one, having left the household life, has gone forth; it is not proper to accuse this one" - thus, without such consideration, they are shameless. "From the dark side" means from the black, from the state of being inferior - this is the meaning. "These" - by this, their being evident to oneself is stated.

People of impure livelihood who are fit for retinue service are called "nobles" because of their fierce duties; their sons are "sons of nobles." "Great archers" means great bowmen. "Trained" means those who have learnt the craft at a teacher's household for twelve years. "With firm bows" means with strong bows. A strong bow is called one of two-thousand strength. "Of two-thousand strength" means one which, when strung, with a load of iron-tipped arrows and so on bound to the bowstring, held by the shaft, releases from the ground when raised up to the measure of an arrow's length into the sky. "Would scatter all around" means they would hurl arrows from all sides. If one asks "how many?" - he said "a thousand who do not flee." A thousand of those who do not turn their faces away in battle. This is what is meant - Trained, practised, fierce warriors with strong bows, great archers, sons of nobles, about a thousand, who have never met defeat in battle, diligent, standing all around, even if they were to rain down arrows leaning against a pillar. Even when arrows are being scattered all around by such a thousand archers, a well-trained man, having taken a stick, making all the arrows not fall on his own body, would knock them down at his feet. Therein, there is not even one archer who throws two arrows at once. But women throw five arrows at once by way of visible objects and so on; throwing thus. "Even more than that many" means even more women than these women destroy one through their womanly coquetry, laughter, behaviour and so on.

"For I have heard this face to face" means this was heard by me face to face. "The path leading to Nibbāna" is said with a change of gender; the meaning is "the path leading to Nibbāna"; he said this with reference to insight. "There my mind delights" means in that path of insight my mind is delighted.

"If thus me dwelling" means me dwelling thus through the meditative development of impermanence, foulness, and meditative absorption, and through the development of insight meditation. "Evil One" - he addresses the Māra of mental defilements. "I shall act thus towards death, you will not even see my path" - the explanation is: I shall make an end of death in such a way that you do not see even the path made by me.

The five verses beginning with "and discontent" were spoken by one dispelling discontent and so on that had arisen in his own continuity. Therein, "discontent" means dissatisfaction regarding highly wholesome mental states and secluded resting places. "Delight" means delight in the five types of sensual pleasure. "Having abandoned" means having given up. "And altogether thought connected with the household life" means having abandoned without remainder wrong thought dependent on the household life, connected with sons, wife, and so on, and thoughts of relatives and so on. "One should not create craving anywhere" means I should not create craving regarding any object whatsoever, whether classified as internal or external. "Free from craving, without inclination, he is a monk" means whoever is in every respect free from craving, for that very reason without inclination because of the absence of delight anywhere - he is called a monk because of properly seeing the danger of the round of rebirths and because of having broken the mental defilements. This is the meaning.

"Whatever here on earth and in the sky, whatever material form grounded in the world" means whatever here gone to the earth, dependent on the ground, in the sky, situated in the sky, dependent on the heavenly world, pertaining to material form, of the nature of material form, having the intrinsic nature of being afflicted, grounded in the world, mundane, included in the three realms of existence, conditioned.

"Everything decays, all is impermanent" means all that is overcome by ageing; for that very reason impermanent, for that very reason suffering, non-self - thus he stated the application of the three characteristics. They say this is the elder's great insight. "Thus having understood, the wise ones live" means thus having understood, having fully realised, having penetrated with path wisdom together with insight wisdom, the wise ones whose individual existence has been fully understood live and dwell.

"In clingings" means in the aggregate-clinging and so on. "People" means blind worldlings. "Gadhītāse" means those with minds bound. Here indeed, showing that desire should be removed especially regarding the clingings of the types of sensual pleasure, he said "in what is seen and heard, in impingement and what is sensed." "In what is seen and heard" means in what is seen and in what is heard; the meaning is in visible forms and sounds. "In impingement" means in tangible objects that are impinging. "In what is sensed" means in what is sensed among the remainder stated; what is meant is in odours and flavours. In the Sāratthapakāsanī it is said: "By the term 'impingement,' odours and flavours are taken; by the term 'sensed,' the tangible object." "Here one should dispel desire, being without longing" means in this fivefold classification beginning with what is seen, in the five types of sensual pleasure, one should dispel sensual desire; that being so, one becomes everywhere without longing, without wavering. "Whoever here does not cling, him they call a sage" means whoever indeed here does not cling to the types of sensual pleasure with the smearing of craving, him the wise call "a sage" because of standing in the quality of

sagehood. With the intention that the Pāḷi text reads "then dependent on the sixty," some say the meaning is "dependent on sixty phenomena as objects." But the Pāḷi text reads "dependent on the sixty-eight, with applied thought," for indeed a small amount less or more does not count. "Dependent on the sixty-eight" means wrong thoughts based upon the sixty-two wrong views - this is the meaning, some say. And those holding wrong views who have accepted the doctrine of the non-existence of the abodes of beings - setting aside the doctrine of fortuitous arising, by way of the others, "then dependent on the sixty, with applied thought" was said. Just as indeed one is called a monk because of the absence of the smearing of craving, so too to show that also because of the absence of the smearing of wrong view, "then dependent on the sixty" and so on was said. "Unwholesome states established in worldliness" means those wrong thoughts, unwholesome by way of grasping at permanence and so on, departed from the Teaching, are established, firmly fixed in the state of being a worldling, in blind folly. "One should not go to any faction anywhere" means one gone to the faction of wrong views beginning with the doctrine of eternalism regarding any object whatsoever, one holding such a view, should not be so. In the commentary, however, having extracted the passage "then dependent on the sixty, with applied thought, various unwholesome states are established among people," it is said: then various unwholesome thoughts dependent on the six objects are established among people. Likewise, "one should not go to any faction anywhere" means by the influence of those, one should not become one gone to the faction of mental defilements anywhere - thus it was said. "Nor should that monk be one who grasps at inertia" means whoever, because of being corrupted by mental defilements, is exceedingly given to inertia and is habitually one who grasps at inert wrong statements - should not be so, should not exist as such; he is called a monk.

"Capable" means one of intelligent nature, a wise person. "Concentrated for a long time" means concentrated from a long time ago. "Not fraudulent" means devoid of hypocrisy, not fraudulent, not deceitful. "Prudent" means subtle, clever. "Not greedy" means free from craving. "He attained the peaceful state" means he attained Nibbāna. A sage because of being endowed with the qualities of moral perfection. "Attained final Nibbāna" means by way of making it an object, dependent on Nibbāna, he attained final Nibbāna through the Nibbāna element with residue of clinging. "He awaits the time" means he now awaits the time for the sake of Nibbāna without residue of clinging. There is nothing further to be done by him; he accomplishes himself so that he will be just such a one - this is the intention.

The four verses beginning with "Abandon conceit" were spoken by one dispelling the conceit occurring in himself in dependence on his achievement of inspiration. Therein, "abandon conceit" means relinquish the ninefold conceit beginning with the conceit of superiority. "Gotama" means he addresses himself by the Gotama clan name, having made himself of the Gotama clan because of being a disciple of the Blessed One of the Gotama clan. "The path of conceit" means give up, abandon birth and so on - which has become the basis for the occurrence of conceit, surrounded by unwise attention - through the abandoning of the mental defilements bound to it. "Entirely" means absolutely all. "One infatuated with the path of conceit" means one who has fallen into infatuation on account of the basis and sign of conceit. "Was

remorseful for a long time" means when this occasion of pursuit of the path of conceit has passed, he would have attained arahantship even before; he was remorseful, thinking "I am ruined."

"People smeared with contempt" means one who is contemptuous because of being crushed by contempt having the characteristic of smearing over the virtues of others, having exalted oneself by valour and so on and having scoffed at others. For in whatever way a person smears over the virtues of others, in that very way he heaps up and repudiates his own virtues. "Struck down by conceit" means those whose virtues are destroyed by conceit. "Fall into hell" means they are reborn in hell.

"A conqueror by the path" means one whose mental defilements have been conquered by the path. "Fame and happiness" means he experiences, he obtains, both what is praised by the wise and bodily and mental happiness. "A seer of the Teaching, they call him such" means the wise call him who is rightly practised, a seer of the Teaching as it really is, as being of such a nature.

"Without barrenness" means devoid of the five mental rigidities. "Possessed of striving" means accomplished in the energy of right striving. "Pure" means one whose mind is pure through the departure of the clouds reckoned as mental hindrances. "Entirely" means having abandoned even the ninefold conceit by the highest path. "A maker of an end through true knowledge, one who has quieted himself" means one whose mental defilements are altogether quieted, who has reached the final goal of the threefold true knowledge - thus he exhorts himself.

Then one day the Venerable Ānanda, having been invited by a certain royal minister, went in the earlier period of the day to his house and sat down on the prepared seat, with the Venerable Vaṅḡsa as his attendant monk. Then in that house, women adorned with all ornaments, having approached the elder and having paid homage, ask questions and listen to the Teaching. Then for the Venerable Vaṅḡsa, who was newly ordained and unable to comprehend his object of meditation, lust arose regarding a dissimilar object. He, being a faithful son of good family of upright nature, having thought "This lust of mine, having grown, might destroy my welfare pertaining to the present life and the future life as well," just as he was seated, making known his own condition to the elder, spoke the verse beginning with "by sensual lust." Therein, although the fever of defilement and passion afflicts the body as well, but in order to show that afflicting the mind it afflicts for a longer time, having said "I am burning with sensual lust," "my mind is consumed" was said. "Quenching" means the cause for the quenching of lust; the meaning is: give an exhortation capable of quenching the fever of lust.

The verse beginning with "Through the perversion of perception" and so on was spoken by the Venerable Ānanda when requested by him. "Perversion" means by the illusion, by the reversed grasping that occurred as regarding the unattractive as attractive. "Sign" means the sign that produces mental defilements. "Avoid" means shun. "The beautiful connected with lust" means one avoiding the beautiful, which is an object that increases lust, should avoid it by the perception of foulness, and everywhere by the perception of discontent. Therefore, showing both of those, he said beginning with "towards foulness."

Therein, "towards foulness" means by the observation of foulness. "Develop the mind,

fully focused, well concentrated" means: through the absence of mental distraction, having made it fully focused, well concentrated upon objects, fixed - develop it; I declare your observation of foulness to be easy to do. "Let mindfulness directed to the body be yours" means: the meaning is that the aforementioned meditation on mindfulness of the body should be developed and cultivated by you. "Be full of disenchantment" means: be one full of disenchantment towards individual existence and towards everything.

"And develop the signless" means: through the removal of the sign of permanence and so on, the observation of impermanence is specifically called signless; "abandon the underlying tendency to conceit" means: developing that, through the achievement of the highest path in the succession of paths, eradicate the underlying tendency to conceit. "Through the full realisation of conceit" means through the full realisation of seeing conceit and the full realisation of abandoning conceit. "At peace" means: the meaning is that through the complete stilling of lust and so on, you will live and dwell at peace.

The four verses beginning with "That very speech" were spoken by the elder, who was filled with pleasure, praising the Blessed One face to face, when the Blessed One had taught the Subhāsita Sutta. "By which one would not torment oneself" means by which speech, being the cause, one would not scorch, would not afflict oneself with remorse. "And would not harm others" means dividing others from one another, would not afflict them. "That indeed is well-spoken speech" means that speech is definitely called well spoken; therefore the explanation is: one should speak that very speech. By this verse he extols the Blessed One by way of non-divisive speech.

"Welcomed" means delighted in by way of being face to face, treated with affection, accepted by those who hear it both now and in the future. "Which, not taking up" means whichever speech one speaks, not taking up, not seizing the evil, unpleasant, undesirable, harsh words of others, one illustrates only what is sweet in meaning and phrasing, only what is pleasant. "One should speak that very pleasant speech" means he praised by way of pleasant speech.

"Deathless" means similar to the Deathless by virtue of its excellent nature. For this was said: "Truth indeed is finer among flavours." Or deathless because of being a condition for the Deathless, Nibbāna. "This is an eternal principle" means that which is called truthful speech, this is an ancient principle, a conduct, a tradition. For this indeed was the practice of the ancients: that they did not speak falsehood. Therefore he said - "In truth, in meaning, and in the Teaching, the good have said they are established." Therein, it should be understood that precisely because of being established in truth, they are established in the welfare of oneself and of others; and precisely because of being established in welfare, they are established in the Teaching. Or this is merely a qualification of truth. For this is what is meant - Established in truth. Of what kind? In meaning and in the Teaching - because of not departing from the welfare of others, it does not obstruct welfare; because of not departing from the Teaching, it accomplishes only righteous welfare in accordance with the Teaching. By this verse he praised by way of truthful speech. "Secure" means free from fear, without mishap. If one asks, "For what reason?" For the attainment of Nibbāna, for making an end of suffering - because it causes one to reach the quenching of mental defilements and leads to the making an end of the suffering of

the round of rebirths, therefore "secure" is the meaning. Or alternatively, the speech that the Buddha speaks as secure "for the attainment of Nibbāna" or "for making an end of suffering" - because of illuminating the secure path for the sake of the two Nibbāna elements, he speaks secure speech. "That indeed is the highest of speeches" means that speech is the foremost of all speeches - thus the meaning here should be understood. By this verse, praising the Blessed One by way of wise speech, he concludes the praise with the pinnacle of arahantship.

"Of profound wisdom": three verses were spoken by way of praise of the Venerable Elder Sāriputta. Therein, "of profound wisdom" means one of profound wisdom because of being endowed with subtle wisdom that operates regarding the profound aggregates, sense bases, and so on. "Intelligent" because of being endowed with wisdom nourished by the Teaching, reckoned as intelligence. "Skilled in what is the path and what is not the path" means skilled through expertness regarding the path and the non-path thus: "This is the path to an unfortunate realm, this is the path to a fortunate realm, this is the path to Nibbāna." "Of great wisdom" by the power of the great wisdom that has reached the summit of the knowledge of the perfections of a disciple. "Expounds the Teaching to the monks" means he expounds the Teaching to the monks, making clear properly both occurrence and cessation. But in order to show the mode of occurrence of that teaching, "in brief also" and so on was stated.

Therein, "in brief also" means "There are these four noble truths, friends. What are the four? The noble truth of suffering, etc. These, friends, are the four noble truths; therefore, friends, exertion should be made thus: 'This is suffering'" - thus he teaches in brief also. "And what, friends, is the noble truth of suffering? By the method beginning with "Birth is suffering," analysing those very same, he also speaks in detail. The same method applies in the teachings on the aggregates and so on too. "Like the sound of a myna bird" means just as the sound of a myna bird that, having tasted a sweet ripe mango, having fanned herself with her wings, utters a sweet cry, so the sweet sound of the Elder when expounding the Teaching. For the General of the Teaching's utterance is unhindered by the influence of bile and so on; the sound emanates like that of a bronze plate struck with an iron rod. "Inspiration arises" means when there is the desire to speak, infinite inspiration arises more and more, like waves from the ocean.

"Of him" means of the General of the Teaching. "That" means of him who is expounding the Teaching. "They listen" means having become full of regard, thinking "What the Elder teaches to us, that we shall hear," they listen. "Sweet" means desirable. "Enticing" means pleasant. "Pleasant to hear" means pleasant to the ear. "Lovely" means polished and charming. "With elated minds" means with elated minds, with unshrunk minds, by the power of the rapture of exultation. "Joyful" means rejoicing, endowed with gladness. "Lend an ear" means they attend to, establishing the mind with understanding, they bring the ear near.

The four verses beginning with "Today on the fifteenth" were spoken by one praising the Teacher, having seen him seated, surrounded by the great Community of monks, during the teaching of the Pavāraṇā Sutta. Therein, "the fifteenth" means at the time when the Blessed One, while staying at the Eastern Park, in the evening time, having expounded the Teaching suited to the time and suited to the occasion to the assembly that had arrived, having bathed his limbs in the water-porch, having

dressed in his inner robe, having arranged the Fortunate One's great robe on one shoulder, leaning against the middle pillar in Migāramātā's mansion, having sat down on the excellent Buddha-seat that had been prepared, having surveyed the Community of monks seated all around, was seated on the Observance day, the invitation ceremony day - the meaning is on this fifteenth-day Observance. "For purification" means for the purpose of purification, for the purity invitation ceremony. "Five hundred monks have assembled" means about five hundred monks, having surrounded the Teacher, assembled both by way of sitting and by way of disposition. "And they are cutters of the bonds and fetters" means those who stand having cut the mental defilements termed as mental fetters, which are the bondage of the continuity. "Therefore free from trouble, with rebirth eliminated, sages" means free from suffering through the absence of the suffering of mental defilements, with rebirth eliminated; sages because of the state of searching for the aggregates of morality and so on of those beyond training.

"Victorious in battle" means victorious in battle because of having conquered the battle against mental defilements and because of having conquered the forces of Māra. "Caravan leader" means having placed beings amenable to instruction upon the chariot of the noble eightfold path, he conveys them and helps them cross the wilderness of the round of rebirths - thus the Blessed One is a caravan leader. Therefore Brahmā Sahampati said "Rise up, O hero, victor in battle, caravan leader" - the disciples attend upon that caravan leader, the unsurpassed Teacher. "Possessors of the threefold true knowledge, conquerors of death" - the explanation is that, surrounded by such disciples, just as a wheel-turning king surrounded by ministers traverses all around by way of a journey through the country.

"Chaff" means hollow, devoid of substance within; the meaning is devoid of morality. "I pay homage to the kinsman of the sun" - he says "I pay homage to the kinsman of the sun, the Teacher, the one of ten powers."

The four verses beginning with "more than a thousand" were spoken by one praising the Blessed One while he was expounding the Teaching to the monks with a talk on the Teaching connected with Nibbāna. Therein, "more than a thousand" means exceeding a thousand; it was said with reference to one thousand two hundred and fifty monks. "Fearless from any quarter" means in Nibbāna there is no fear from any quarter. And for one who has attained Nibbāna there is no fear from any quarter - thus Nibbāna is named "fearless from any quarter."

Because the Blessed One is called a Nāga for the reasons stated beginning with "he does not commit offence" - thus "you are named Nāga, Blessed One." "The seventh sage among sages" means the highest sage among the sages who are disciples and Individually Enlightened Ones, or the seventh sage among sages beginning from the Perfectly Enlightened One Vipassī. "Like a great cloud" means having become like a great cloud covering the four continents.

"From the day residence" means from the place of seclusion for meditation. "Your disciple, O Great Hero, Vaṅgīsa pays homage at your feet" - this the elder says making known his own specific attainment, having attained arahantship.

The four verses beginning with "devious path" were spoken by one showing "they occur to me on the spot" when asked by the Blessed One "Were these verses, Vaṅgīsa, previously thought out by you, or do they occur to you on the spot?" But why did the Blessed One speak to him thus? It is said that a discussion arose in the midst of the Community - "The Elder Vaṅgīsa has abandoned the texts; he does no work in recitation, nor in questioning, nor in wise attention. He goes about composing verses and making polished phrases." Then the Blessed One, having thought "These monks do not know Vaṅgīsa's achievement of inspiration; I shall make them know his achievement of inspiration," asks beginning with "Were these, Vaṅgīsa." "Devious path" means the many paths for the arising of mental defilements. For it is called "path" because of being a path devoted to the round of rebirths. "Having broken through the barrenness" means having broken the five kinds of barrenness beginning with lust, he walks. "See him" means see the Buddha who walks having thus overcome and cut through. "The releaser from bonds" means one who effects the release from bondage. "Unattached" means independent. "Dividing into portions" means having made the Teaching to be analysed by way of portions beginning with the establishments of mindfulness. "Pavibhajjā" is also a reading. The meaning is that he expounds the Teaching having analysed and classified it in various ways by portions beginning with the synopsis.

"Of the flood" means of the fourfold mental flood beginning with sensual pleasure. "Of many kinds" means of various kinds by way of the establishments of mindfulness and so on, or of manifold types by way of the thirty-eight meditation subjects, he declared, he spoke of the path that conveys the Deathless. "When that Deathless has been declared" means when the Deathless declared by him, which conveys the Deathless. "Seers of the Teaching" means those who see the Teaching. "Stand unshakable" means having become unshakeable by anyone, they are established. "Having penetrated" means having penetrated through. "Of all states of existence" means of all standpoints for views or of all stations of consciousness. "Saw the transcendence" means he saw Nibbāna, which is the transcendence. "The highest" means the highest Teaching. Or the reading is "agge"; the meaning is "first of all." "To the five" means the highest Teaching to the group of five, or he expounded the Teaching first, from the beginning - this is the meaning.

"Therefore" means because one who knows "this Teaching has been well-expounded" should not be negligent, therefore "should train" means one should train in the three trainings by the successive order of insight and the successive order of the path.

The three verses beginning with "awakened following the Buddha" and so on were spoken by way of praise of the Venerable Elder Aññātakomañña. Therein, "awakened following the Buddha" means awakened following the Buddhas. For the Buddhas first understood the four truths, afterwards the elder before all others; therefore "awakened following the Buddha." Because of being endowed with firm aggregates of morality and so on, he is an "elder"; the meaning is one of unshakeable nature. "Of keen energy" means of firm energy. "Of pleasant abidings" means of pleasant abidings in the present life. "Of seclusions" means of all three kinds of seclusion. "All that" means whatever is to be attained by every disciple, that has been attained by him. "Of the diligent one who trains" means by being diligent and training.

"Possessor of the threefold true knowledge, skilled in the ways of others' minds" -

among the six direct knowledges, he mentions four; although the other two were not mentioned, the elder was indeed a possessor of the six higher knowledges. Because the elder, having come from the Chaddanta lake in the Himalayas, having shown supreme respect to the Blessed One, having seen him paying homage, these verses were spoken by one with a gladdened mind praising the elder in the Blessed One's presence; therefore it was said "Koṇḍañña, heir of the Buddha, pays homage at the feet of the Teacher."

The three verses beginning with "on the slope of the mountain" and so on - while the Blessed One was dwelling at the Black Rock together with five hundred monks, all of them Worthy Ones, the Venerable Mahāmoggallāna, investigating the minds of those monks, saw the liberation through the fruition of arahantship. Having seen that, the Venerable Vaṅgīsa, praising the Blessed One and the elders, spoke. Therein, "on the slope of the mountain" means at the Black Rock on the slope of the Isigili mountain. "Sitting" means seated.

"With the mind" means with one's own knowledge of others' mental states.

"Investigating their minds" means investigating the minds of those monks who had eliminated the mental corruptions. "Traverses" means he defines in due order.

Thus accomplished in all factors - by the achievement of the Teacher stated as "the sage who has gone beyond suffering" and by the achievement of the disciples stated as "possessors of the threefold true knowledge, conquerors of death" - means accomplished in all factors, endowed with all factors. "The sage" - indeed by this term, the Teacher's complete awakening to all that is to be known is stated through the knowledge termed wisdom; thus the inclusion of the knowledge of the ten powers and so on is made through unobstructed knowledge, and thereby it shows his accomplishment in knowledge. "Who has gone beyond suffering" - by this, the accomplishment in abandoning. And by both of these, the Teacher's accomplishment in majestic power and so on are shown. "Possessors of the threefold true knowledge, conquerors of death" - by this pair of terms, through the illustration of the disciples' attainment of knowledge and through the illustration of the achievement of the element of Nibbāna, the achievement of the Teacher and disciples is shown. For thus, in order to make the aforesaid meaning more obvious, "the sage who has gone beyond suffering, Accomplished in many ways, they attend upon Gotama" was said. Therein, "accomplished in many ways" means accomplished in many ways; the meaning is endowed with virtues of many kinds.

The verse "just as the moon" was spoken by one who, having seen the Blessed One in the city of Campā on the bank of the Gaggarā pond, surrounded by a great Community of monks and by many thousands of gods and serpents, shining with his own beauty and glory, being filled with joy, praised him. Therein, "just as the moon in a cloudless sky" means just as in the autumn season, in the sky freed from clouds and from other impurities similar to clouds such as frost and so on, the full moon shines; "like the stainless radiant sun" means just as by that very disappearance of impurities such as clouds and so on, the radiant sun, free from stain, shines. "So too you, Aṅgīrasa" means thus you too, Blessed One, great sage, brilliant with the radiance emanating from your limbs, outshine - having surpassed the world with its gods by your own glory, you shine.

The ten verses beginning with "intoxicated with poetry" were spoken by one who, having attained arahantship, having reviewed his own practice, was making clear the virtues of the Teacher and of himself. Therein, "intoxicated with poetry" means intoxicated by poetry, by the making of verse, honoured, esteemed, having attained the rise of virtues. "We saw" means we saw.

"Certainly arose for us" means the Triple Gem certainly arose for our benefit.

"Word" means a talk on the Teaching connected with the truths. "The aggregates, sense bases, and elements" means the five aggregates, the twelve sense bases, and the eighteen elements. In this place, the discussion of the aggregates and so on should be stated. That has been expanded upon in the Visuddhimagga; therefore it should be understood by the very method stated there. "Having known" means having known through preliminary knowledge by way of the classification of matter and so on, and by way of impermanence and so on.

"Those who comply with the teaching" means those beings who comply with the teaching of the Truth-finders - for the benefit of those many, indeed Truth-finders arise.

"Those who have seen the fixed course of destiny" means the fixed course itself is the fixed course of destiny; those monks and nuns who saw, who attained the fixed course of the right path. The explanation is: for their benefit indeed the sage, the Blessed One, attained enlightenment, perfect enlightenment.

"Well taught" means well taught, both in brief and in detail, in accordance with the disposition of those amenable to instruction. "By the one with vision" means by the one endowed with vision through five eyes. Noble truths are truths that are worthy of reverence by those desiring their own welfare, that are to be practised, that produce the noble state; or they are the truths of the noble Blessed One - thus noble truths. "Suffering" and so on is the showing of the own nature of those noble truths. In this place, the discussion of the noble truths should be stated; that has been expanded upon in every respect in the Visuddhimagga; therefore it should be understood by the very method stated there. "Thus these are actual" means these noble truth phenomena beginning with suffering are thus, by way of suffering and so on, actual, unerring, not otherwise. "Spoken and seen by me as they really are" means as spoken by the Teacher, so seen by me, because of having been penetrated by the knowledge of the noble path - thus of those. "My own welfare has been attained" means arahantship has been realised by me. And therefore the teaching of the Buddha, the Blessed One, has been fulfilled; I stand firm in the exhortation and instruction.

"Indeed welcome it was for me" means it was indeed a good arrival for me. "In the Buddha's presence" means in the presence, near the Fully the Perfectly Enlightened One Blessed One.

"Having attained the perfection of direct knowledges" means having attained the perfection, the excellence, of the six direct knowledges. Indeed, in order to elucidate the very meaning stated by this term, "the ear-element purified" and so on was said.

The twelve verses beginning with "I ask the Teacher" were spoken by one asking about the state of his own preceptor having attained final Nibbāna. For at the time of the final Nibbāna of the Venerable Elder Nigrodhakappa, the Venerable Vaṅṅīsa was not present. And he had previously seen his hand-remorse and so on; for by the force of former impressions, such behaviour occurs even for those who have eliminated the mental corruptions, just as the Venerable Pilindavaccha's habit of addressing others with the term 'outcast'. On account of that, the reflection having arisen "Has my preceptor attained final Nibbāna or not?", he asked the Teacher. Therefore it was said - "Spoken by one asking about the state of the preceptor having attained final Nibbāna." Therein, "the Teacher" means the adviser of those amenable to instruction by means of what pertains to the present life and so on. "Of superior wisdom": "oma" is called limited, inferior. Not of inferior wisdom, of superior wisdom; the meaning is of great wisdom. "In this very life" means directly, the meaning is in this very individual existence. "Of doubts" means the cutter of uncertainties or of such reflections. "At Aggāḷava" means in the monastery known as the Aggāḷava shrine. "Well-known" means renowned. "Famous" means accomplished in material gain and honour. "With a perfectly calmed self" means of peaceful nature, with a mind not being scorched.

"Given by you" means the name "Nigrodhakappa" given by you, because of sitting at the foot of a banyan tree endowed with such shade. Thus he speaks as he himself has distinguished it. But the Blessed One does not address him thus merely because of sitting there, but also because of having attained arahantship there. "Of the brahmin" - he speaks with reference to birth. He, it is said, had gone forth from a brahmin family of great wealth. "Practised venerating" means I dwelt paying homage. "Hoping for liberation" means established in Nibbāna.

"One who sees the firm Teaching" - he addresses the Blessed One. For the firm Teaching is Nibbāna in the sense of being unbreakable, and the Blessed One both saw and showed that.

"Sakka" - he also addresses the Blessed One himself by his clan name. "We all too" - he speaks showing himself having included the entire assembly without remainder. "All-Seeing One": he also addresses the Blessed One himself by means of omniscient knowledge. "Well-prepared" means rightly established, standing having made reflective attention. "No" means our. "For hearing" means for the purpose of hearing the explanation of this question. "Ear" means by the ear-element. "You are our Teacher, you are unsurpassed" - he speaks by way of words of praise.

"Cut off our sceptical doubt" - he said this with reference to that reflection which resembles sceptical doubt. But regarding unwholesome sceptical doubt, the elder was indeed free from sceptical doubt. "Tell me this" means tell me this. That which I have asked of you, "That disciple, O Sakyan, we all too wish to know" - having been asked thus, know that brahmin who has attained final Nibbāna, O one of extensive wisdom. "Speak to us in our midst" means having known the one who has attained final Nibbāna, O Blessed One of great wisdom, speak in the very midst of all of us, so that we all may know. "Like Sakka, the thousand-eyed one, among the gods" - this however is merely a word of praise. But here the intention is this - just as Sakka, the thousand-eyed one, speaks in the midst of the gods with his words respectfully received by them, so may he speak in our midst with his words respectfully received

by us.

"Whatever" - he recites this verse too, while praising the Blessed One, in order to generate the desire to speak. Its meaning is - whatever mental knots beginning with covetousness - because of the non-abandoning of delusion and sceptical doubt when those are not abandoned, they are called "paths of delusion" and "on the side of not knowing" and "states of sceptical doubt." All of them, having reached the Truth-finder, being demolished by the power of the Truth-finder's teaching, perish. For what reason? "For this is the supreme vision for people" - because the Truth-finder, by demolishing all mental knots, generates the eye of wisdom for people, it is said to be the supreme vision for people.

"No ce hi jātu" - he recites this verse too, while praising, generating the desire to speak. Therein, "jātu" is a definitive statement. "Person" - he said this with reference to the Blessed One. "Luminous" means Sāriputta and others who are endowed with the light of wisdom. This is what is meant - if the Blessed One, just as the wind distinguished as eastern and so on disperses a mass of clouds, did not dispel the mental defilements by the force of the Teaching, then just as the world covered by a mass of clouds becomes as if darkness, complete obscurity, so too the entire world, covered by not knowing, would be as if darkness. And even those who now appear as luminous ones, such as Sāriputta and others, even they would not shine, would not illuminate.

"The wise" - he spoke this verse too by the former method. Its meaning is - the wise, learned persons, become light-makers; they produce the light of wisdom. Therefore I consider you, O hero, the Blessed One endowed with striving energy, in the same way - I consider you as wise and as a light-maker. We too have approached knowing the Blessed One as Vipassī, seeing all phenomena as they really are. Therefore, "reveal to us in the assemblies about Kappa - reveal and proclaim Nigrodhakappa as one who has attained final Nibbāna."

"Quickly" - he spoke this verse too by the former method. Its meaning is - O Blessed One, quickly utter your word, lovely one, lovely; without delaying, speak your saying, lovely and captivating. "Like a swan" - just as a golden swan, surveying its feeding ground, having seen a thicket of forest at a natural lake, having raised its neck, having shaken its wings, full of mirth, gently, unhurrying, warbles a lovely utterance and sends it forth, just so you too gently coo, with this voice like drops, which is one of the marks of a great man, well-modulated, thoroughly prepared; these we, all of us, having become upright and with undistracted minds, shall hear your warbling.

"Having abandoned birth and death" - he spoke this too by the former method. Therein, "does not remain" means without remainder; that is entirely. Not like stream-enterers and so on who have abandoned birth and death leaving something over - this is what is said. "Having restrained" means having bound; "the cleansed one" means one who has shaken off all evil. "I will speak" means I will make him speak the Teaching. "For worldlings there is no freedom of action" means for the three kinds of people - worldlings, trainees, and so on - there is no freedom of action; whatever they wish to know or to say, that they are unable to do. "But the Truth-finders have

deliberate action" means for the Truth-finders, however, there is investigative action, action preceded by wisdom; whatever they wish to know or to say, that they are indeed able to do - this is the intention.

Now, making known that reason for enumeration, he spoke the verse "accomplished explanation." Its meaning is - For thus, O Blessed One, this accomplished explanation of yours, of one of upright wisdom, of one whose wisdom goes straight by the state of being unobstructed everywhere, properly spoken and set forth, well learnt in such cases as "the minister Santati, having risen up to the height of seven palm trees, will attain final Nibbāna" and "Suppabuddha the Sakyan will sink into the earth on the seventh day" and so on, properly learnt, not reversed, has been seen; then, having extended joined palms in salutation even more thoroughly, he said. "This final salutation with joined palms is well offered" means this further salutation with joined palms too is more thoroughly offered. "Do not delude one who knows" means do not delude us by not speaking, one who knows his destination. "O one of superior wisdom" - he addresses the Blessed One.

"High and low" - but he spoke this verse requesting non-delusion by yet another method as well. Therein, "high and low" means beautiful and not beautiful by way of the supramundane and the mundane, or far and near. "The noble teaching" means the Teaching of the four truths. "Having known" means having penetrated. "One who knows" means one who knows all phenomena that should be known. "I long for your speech" means just as a man scorched by heat in the hot season, weary and thirsty, longs for water, so I long for your speech. "Pour forth what has been heard" means pour forth, trickle, release, set flowing the sound sense base reckoned as what has been heard. "Sutassa vassā" is also a reading. The meaning is: rain down the shower of the sound sense base of the aforesaid type.

Now, making known the kind of speech which he longs for, he spoke the verse "for what purpose." Therein, "Kappāyana" - he speaks of Kappa itself by way of veneration. "In what way was he liberated" - he asks "Was it through the Nibbāna element without residue of clinging as one beyond training, or through the Nibbāna element with residue of clinging as a trainee?" The remainder here is obvious.

Thus, requested by twelve verses, the Blessed One, explaining that, said beginning with "he cut off." Therein, "he cut off craving here in mentality-materiality, the stream of the Dark One, long lain dormant" - in this mentality-materiality, craving classified as sensual craving and so on, having lain dormant for a long time in the sense of not being abandoned, is also called the "stream" of Māra named the Dark One. That craving which has become the stream of the Dark One, long lain dormant, here in mentality-materiality, Kappāyana cut off. "Thus spoke the Blessed One" - this, however, is the utterance of the Elders who held the convocations. "He crossed over birth and death entirely" - he shows that, having cut off that craving, he crossed over birth and death entirely, and attained final Nibbāna through the Nibbāna element without residue of clinging. "Thus spoke the Blessed One, foremost of the five" - the Blessed One, asked by the Venerable Vaṅgīsa, thus said: foremost through the five faculties beginning with faith, or through the eyes not shared in common with others, he is the foremost. Or alternatively, "foremost of the five" means foremost, highest, most excellent through the five aggregates of the Teaching beginning with morality, or through the five accomplishments beginning with the accomplishment of cause -

this too is the utterance of the Elders who held the convocations.

When this was said, the Venerable Vaṅgīsa, rejoicing in the Blessed One's words, spoke the verses beginning with "Having heard this." Therein, in the first verse, "did not deceive me" - since he attained final Nibbāna, therefore he did not deceive me who wished for his state of having attained final Nibbāna; the meaning is he did not break his word. The remainder is well-known.

In the second verse, since he dwelt hoping for liberation, therefore with reference to that he said "Speaking as he acts, acting as he speaks, he was a disciple of the Buddha." "Death's net, spread out" means Māra's net of craving spread out in the round of rebirths in the three planes. "The deceitful one" means of one possessing much deceit. Some also read "tathā māyāvino"; for them, he who approached the Blessed One on many occasions with many deceits. The intention is: of that deceitful one, thus.

In the third verse, "the beginning" means the root cause. "Of clinging" means of the round of rebirths. The round of rebirths is called "clinging" in the sense of what is to be clung to by firm action and mental defilements. He saw with the eye of knowledge the beginning of that clinging, the cause classified as ignorance, craving, and so on. He speaks with the intention that it is proper to say thus: "O Kappa, the Blessed One is allowable." "Has indeed overcome" means has indeed passed beyond. "The realm of Death" - Death is borne here, thus it is the realm of Death; he speaks filled with joy: "He has indeed overcome the round of rebirths in the three planes, so hard to cross."

Now, with a gladdened mind towards the Teacher and his own preceptor, making clear his manner of faith, he spoke the concluding verse "That god of gods." Therein, "I pay homage to that god of gods" - a conventional god, a rebirth god, a purification god - being the highest deity of all those gods, the god of gods, O best of bipeds, Blessed One, I pay homage to him. Not only to him alone, but also I pay homage to Nigrodhakappa - who is one born following, because of being born in conformity with your enlightenment of the truth; a great hero, because of great energy through victory over Māra; a serpent, in the sense of non-performance of offence and so on; a legitimate son, because of his noble birth being generated by effort at your breast.

Thus these two hundred and sixty-four great elders, beginning with Subhūti and ending with Vaṅgīsa, have been included here in the canonical text; they are all of one kind as disciples of the Perfectly Enlightened One. Likewise by the state of being beyond training, by having the cross-bar lifted, by having the surrounding moat filled, by having the pillar pulled out, by being unbolted, by having the banner lowered, by having the burden laid down, by being unbound, and by having dwelt the dwelling in the ten noble dwellings. For thus they have abandoned the five factors, are possessed of the six factors, have one safeguard, have four supports, have dismissed individual truths, have completely abandoned the search, have undisturbed thought, have calmed bodily activities, have a well-liberated mind, and have well-liberated wisdom. Thus they are of one kind by such a method and so on.

They are twofold: those fully ordained by the "Come, monk" form, and those not fully ordained by the "Come, monk" form. Therein, the elders of the group of five headed by Aññāsi Koṇḍañña, the Elder Yasa, four who were his companions - Vimala, Subāhu,

Puṇṇaji, and Gavampati - and a further fifty-five of his companions, thirty of the Bhadda group, a thousand former matted-hair ascetics headed by Uruvelakassapa, the two chief disciples, twelve hundred and fifty wandering ascetics who were their retinue, and the thief the Elder Aṅgulimāla - all together they number one thousand three hundred and fifty. Therefore this is said -

"Three hundred and a thousand, and fifty more besides;
These elders of great wisdom, all were 'Come, monk' ones."

And not only these alone, but there are also many others. That is: The brahmin Sela, three hundred brahmins who were his pupils, Mahākappina, a thousand men who were his retinue, ten thousand men dwelling in Kapilavatthu sent by King Suddhodana, and sixteen thousand who were pupils of the brahmin Mahābāvariya beginning with Ajita. Others apart from those stated were not fully ordained by the "Come, monk" form; they however obtained full ordination by these four modes: full ordination by going for refuge, full ordination by acceptance of exhortation, full ordination by answering questions, and full ordination by a legal act with a motion and three proclamations. For from the beginning the elders had attained the "Come, monk" status; for them the Blessed One allowed full ordination, just like the going forth, by the three goings for refuge alone. This is the full ordination by going for refuge. But that which -

Therefore, Kassapa, you should train thus: "Strong shame and moral fear will be established in me towards elders, juniors, and those of middle standing." Thus indeed, Kassapa, should you train. Therefore, Kassapa, you should train thus: "Whatever Teaching I shall hear connected with the wholesome, all that, having given attention, having reflected, having collected together with the whole mind, with ears inclined I shall listen to the Teaching." Thus indeed, Kassapa, should you train. Therefore, Kassapa, you should train thus: "Mindfulness of the body accompanied by comfort will not be abandoned by me." Thus indeed, Kassapa, should you train."

By the acceptance of this exhortation was the full ordination sanctioned for the Elder Mahākassapa. This is called the full ordination by acceptance of exhortation. That which was the full ordination sanctioned by the Blessed One, when, while the Blessed One was walking up and down in the Eastern Park, questions based on foulness were asked beginning with "Is 'perception of the bloated' or, Sopāka, 'perception of form' - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing?" and when these were answered by the seven-year-old novice Sopāka, who had approached the Blessed One, beginning with "Is 'perception of the bloated' or, Blessed One, 'perception of form' - these phenomena are one in meaning, only the phrasing is different," and the Blessed One, with a gladdened mind thinking "These questions have been answered having compared them with omniscient knowledge," sanctioned the full ordination. This is called the full ordination by answering questions. The full ordination by a legal act at which a motion is put and is followed by three proclamations is well-known.

Just as there is a twofold division into full ordination by the "Come, monk" form and full ordination not by the "Come, monk" form, so too there is a twofold division by the distinction of face-to-face and not-face-to-face. For those who were born with a noble birth during the time when the Teacher was living, they, beginning with

Aññāsikoṇḍañña, are called face-to-face disciples. But those who attained distinction after the Blessed One's final Nibbāna, they, even though the Teacher's Teaching-body is evident, because of the Teacher's physical body not being evident, are called not-face-to-face disciples.

Likewise, by way of being liberated in both ways and liberated by wisdom; but those who have come in this canonical text should be understood as being liberated in both ways only. For this was said in the Apadāna -

"And these eight deliverances, the six higher knowledges have been realised."

Likewise, by the distinction of those with a life history and those without a life history; for those for whom there exists a life history reckoned as the perfections of a disciple, carried out by way of meritorious activity in the presence of former Perfectly Enlightened Ones, Individually Enlightened Ones, and disciples of Buddhas, they are those with a life history, just as the elders who have come in the canonical text of the Apadāna. But those for whom that does not exist, they are those without a life history.

But does the awakening to the truths come to be entirely without the achievement of prior causes? It does not come to be. For there is no attainment of the noble path for one devoid of the achievement of decisive support, because of its intrinsic nature of being very difficult to do and very difficult to attain. As he said: "What do you think, monks, which is more difficult to do or more difficult to attain?" and so on. If so, why was it said - "But those for whom that does not exist, they are those without a life history"? This should not be seen thus: "Those who are entirely devoid of the achievement of decisive support, they are those without a life history," because such persons are not intended here. But those for whom there is no life history that has reached the highest excellence, they are here called "those without a life history," not as being entirely devoid of decisive support. For thus these beings, at the arisings of Buddhas, seeing the majestic power of the Buddhas, spread wide with the splendour of marvellous and incomprehensible virtues, because of bringing about confidence in the world of four types of persons in every way, gain faith in the Teacher. Likewise, through hearing the Good Teaching, through seeing the right practice of disciples, sometimes through seeing the mental resolution for perfect enlightenment of great Bodhisattas, and through obtaining exhortation and instruction in their presence, they gain faith in the Good Teaching. They, having gained faith therein, even though they see the danger in the round of rebirths and the benefit in Nibbāna, yet because of the great dustiness of their eyes, not attaining freedom from bondage, they plant now and then wholesome seeds as a decisive support for the end of the round of rebirths in their own continuity, because of the great helpfulness of reliance on good persons. Therefore he said -

"If we miss the Dispensation of this Protector of the World,
In the future time, we shall be face to face with him."

"Just as people crossing a river, having missed the opposite ford;
Having taken a lower ford, they cross over the great river.

"Just so, all of us, if we let go of this Conqueror;

In the future time, we shall be face to face with him."

It cannot be said that wholesome consciousness aroused with reference to the end of the round of rebirths is not a decisive support for the achievement of deliverance in the interval of four incalculable aeons plus a hundred thousand. How much more so that which has been set in motion by making an aspiration by way of longing. Thus these are twofold.

They are threefold: chief disciples, great disciples, and ordinary disciples. Among them, the Venerable Aññāsikoṇḍañña, Vappa, Bhaddiya, Mahānāma, Assaji, Nālaka, Yasa, Vimala, Subāhu, Puṇṇaji, Gavampati, Uruvelakassapa, Nadīkassapa, Gayākassapa, Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāyana, Mahākoṭṭhika, Mahākappina, Mahācunda, Anuruddha, Kaṅkhārevata, Ānanda, Nandaka, Bhagu, Nanda, Kimila, Bhaddiya, Rāhula, Sīvali, Upāli, Dabba, Upasena, Khadiravaniya Revata, Puṇṇa Mantāṇiputta, Puṇṇa Sunāparantaka, Soṇa Kuṭikaṇṇa, Soṇa Koḷivīsa, Rādha, Subhūti, Aṅgulimāla, Vakkali, Kāḷudāyī, Mahāudāyī, Pilindavaccha, Sobhita, Kumārakassapa, Raṭṭhapāla, Vaṅgīsa, Sabhiya, Sela, Upavāna, Meghiya, Sāgata, Nāgita, Lakuṇḍakabhaddiya, Piṇḍolabhāradvāja, Mahāpanthaka, Cūḷapanthaka, Bākula, Kuṇḍadhāna, Dārucīriya, Yasoja, Ajita, Tissametteyya, Puṇṇaka, Mettagū, Dhotaka, Upasīva, Nanda, Hemaka, Todeyya, Kappa, Jatukaṇṇi, Bhadrāvudha, Udaya, Posāla, Mogharāja, and Piṅgiya - these are called the eighty great disciples.

But why are those very elders called "great disciples"? Because of the greatness of their resolution. For even the two chief disciples are included among the great disciples. For they, although standing in the foremost position among disciples through the achievement of the foremost qualities by reaching the summit of the knowledge of the perfections of a disciple, are also called "great disciples" by the common designation of the greatness of their resolution. But the others have resolutions surpassingly greater than those of ordinary disciples. For thus they made their aspirations in the time of the Blessed One Padumuttara. For that very reason they are surpassingly masters of the direct knowledges and attainments, and with analytical knowledges penetrated. Granted that all Worthy Ones, having accomplished purification of morality and so on, with minds established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, having exhausted the mental defilements without remainder by the succession of paths, become established in the highest fruition; nevertheless, just as the distinction in the preliminary stage of development between one liberated by faith and one attained to right view, and between one liberated by wisdom and one liberated in both ways, is certainly a desired distinction, so because of the production of a surpassing distinction of qualities in one's own continuity through the greatness of resolution and the greatness of former exertion, they are great among disciples through virtues such as morality and so on - thus they are great disciples. But among those very ones, those who, through right practice that was the cause for the surpassing accomplishment of the intermediate function of right view and right concentration - which are the bearers of the charge by being foremost among the qualities conducive to enlightenment - a right practice that was brought about by the corresponding resolution, carefully, continuously, for a long time, concentrated, stood in the foremost state among all virtues with distinction, through the attainment of the

highest perfection in wisdom and concentration respectively in succession. Those, Sāriputta and Moggallāna, even though being great disciples, because of standing in the foremost state among all disciples at the summit of the perfections of a disciple, because of the greatness of their resolution and because of the greatness of their former exertion, are called simply "chief disciples." But those noble disciples who, unlike the chief disciples and unlike the great disciples, are not limited in number, but rather consist of many hundreds and many thousands - they are ordinary disciples. But those included here in the canonical text are limited in number, because they are encompassed by way of verses. Even so, some among the great disciples too are not included here in the canonical text.

Thus, although threefold, they are also threefold by the classification beginning with signless deliverance, and threefold also by way of the equal achievement of deliverance. For these three deliverances are: deliverance through emptiness, signless deliverance, and desireless deliverance. And those deliverances are to be achieved through the three observations beginning with emptiness and so on, that is, the three observations beginning with the observation of impermanence. For from the beginning, the inclination of insight occurs by whatever manner among impermanence and so on. But when, through insight meditation leading to emergence, by meditating on activities from the aspect of impermanence, emergence into the path occurs, then the insight, even though there is the uprooting of the signs of lust and so on, does not give up the sign of activities - thus, not obtaining the name "signless" without qualification, it is not able to give the name "signless" to its own path. Although in the Abhidhamma the signless deliverance is not extracted, yet in the discourses it is obtained through the uprooting of the signs of lust and so on.

"And develop the signless, abandon the underlying tendency to conceit;
Then through the full realisation of conceit, you will live at peace."

For by the beginning with this, the state of signless deliverance of insight and the state of signless deliverance of the unsurpassed have been stated. When, through insight meditation leading to emergence, while meditating on activities as suffering, emergence from the path occurs, then the insight obtains the name "desireless" through the uprooting of lust, aspiration and so on - thus it is called the desireless deliverance. And the path immediately following is the desireless deliverance. But when, through insight meditation leading to emergence, while meditating by way of non-self, emergence from the path occurs, then the insight obtains the name "emptiness" through the uprooting of the view of self - thus it is called the deliverance through emptiness. And the path immediately following is called the deliverance through emptiness. Among these three deliverances, which are of the highest path, some of these elders were freed through signless deliverance, some through desireless deliverance, some through deliverance through emptiness. Therefore it was said - "Threefold by the classification beginning with signless deliverance, and threefold also by the equal attainment of deliverance."

Fourfold by the classification of practice. For there are four practices - the difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, and the easy practice

with quick direct knowledge. Therein, among the approaches to insight beginning with the approach through materiality, whoever, having approached insight through the approach of materiality, having comprehended the four primary elements, comprehends derivative materiality and comprehends the immaterial, but while comprehending materiality and immateriality is able to comprehend only with suffering, with difficulty, becoming weary - for him it is called the difficult practice; but for one whose materiality and immateriality have been comprehended, during the probation of insight, because of the sluggishness of the manifestation of the path, it is called sluggish direct knowledge. Whoever too, having comprehended materiality and immateriality, while defining mentality-materiality, defines it with suffering, with difficulty, becoming weary, and having defined mentality-materiality, while dwelling in the probation of insight, is able to produce the path only after a long time - for him too it is called the difficult practice with sluggish direct knowledge. Another, even having defined mentality-materiality, while comprehending the conditions, comprehends them with suffering, with difficulty, becoming weary. And having comprehended the conditions, while dwelling in the probation of insight, produces the path after a long time - thus too it is called the difficult practice with sluggish direct knowledge. Another, even having comprehended the conditions, while penetrating the characteristics, penetrates them with suffering, with difficulty, becoming weary, and having penetrated the characteristics, while dwelling in the probation of insight, produces the path after a long time - thus too it is called the difficult practice with sluggish direct knowledge. Another, even having penetrated the characteristics, while the insight knowledge is proceeding sharp, valiant, and clear, being overpowered by the arisen attachment to insight, overcomes it with suffering, with difficulty, becoming weary, and having overcome the attachment, while dwelling in the probation of insight, produces the path after a long time - thus too it is called the difficult practice with sluggish direct knowledge. In those very aforesaid practices, because of the quickness of the manifestation of the path, it is the difficult practice with quick direct knowledge; but when those practices are accomplished without difficulty, because of the sluggishness and quickness of the manifestation of the path respectively, the easy practice with sluggish direct knowledge and the easy practice with quick direct knowledge should be understood. The fourfold nature of the elders by way of the attainment of the highest path should be understood by way of these four practices. For there is no attainment of the noble path without the practices. For thus in the Higher Teaching: "At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, etc. the difficult practice with sluggish direct knowledge" and so on - the noble path is classified together with the practice itself; therefore it was said "fourfold by the classification of practice."

Fivefold by the classification of predominant faculty. Even though they share in common the awakening to the truths, some elders have faith as higher, just as the Elder Vakkali; some have energy as higher, just as the Elder Mahāsoṇa and Koḷivīsa; some have mindfulness as higher, just as the Elder Sobhita; some have concentration as higher, just as the Elder Cūḷapanthaka; some have wisdom as higher, just as the Elder Ānanda. For thus he was praised for his quality of perfect conduct and for his

possession of skill in meaning and so on, and this classification is stated by way of the distinction obtained in the preliminary stage. But at the moment of the highest path, the remaining faculties too are desired to be of one intrinsic nature.

Likewise, fivefold as those who have reached perfection, those who have attained the analytical knowledges, those possessing the six higher knowledges, those possessing the threefold true knowledge, and dry insight practitioners. For among the disciples, some have reached the summit of the perfections of a disciple, as for instance the Venerable Sāriputta and the Venerable Mahāmoggallāna; some have attained the analytical knowledges by way of these four analytical knowledges: analytical knowledge of meaning, analytical knowledge of phenomena, analytical knowledge of language, and analytical knowledge of discernment; some possess the six higher knowledges by way of the direct knowledges beginning with the knowledge of various kinds of supernormal power; some possess the threefold true knowledge by way of the three true knowledges beginning with the knowledge of past lives. But those who, having stood merely at momentary concentration, having established insight, have attained the highest path - for them, because of the absence of reconnections within insight by means of a factor of meditative absorption born of concentration from the beginning and now and then, the insight of these is dry - thus they are called dry insight practitioners. And this classification is stated having examined the common nature of the disciples. Those who have come in the Pāḷi here are certainly not dry insight practitioners. Therefore he said -

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

Thus they are fivefold by way of those who have reached perfection and so on.

They are sixfold by way of the signless and so on, beginning with one liberated through the signless and so on.

They are twofold as those with faith as their charge and those with wisdom as their charge. Likewise, one liberated through the desireless and one liberated by wisdom. Thus they are sevenfold by way of one liberated through the signless and so on, and by the classification of liberation by method. For having made each one of the four immaterial attainments as a foundation and having undertaken insight, four have attained arahantship; and one who, having emerged from cessation, has attained arahantship - thus five are liberated in both ways; and two are liberated by wisdom by way of the faith charge and the wisdom charge - thus they are sevenfold by the classification of liberation.

They are eightfold by the classification of charge and practice. For one who goes forth through the difficult practice with sluggish direct knowledge is twofold by way of the faith charge and the wisdom charge; likewise in the remaining practices too - thus they are eightfold by the classification of charge and practice.

They are ninefold by the classification of liberation. Five are liberated in both ways, two are liberated by wisdom, and two chief disciples who have reached perfection in both liberation by wisdom and liberation of mind - thus they are ninefold.

They are tenfold by way of liberation alone. Four who, having made each one of the four immaterial-sphere meditative absorptions as a foundation, have attained arahantship, and a dry insight practitioner - thus five are liberated by wisdom; and the aforesaid liberated in both ways - thus they are tenfold by the classification of liberation alone. They, when divided by the aforesaid classification of charge, become twenty. When divided by the classification of practice, they become forty. Again, when divided by the classification of practice and the classification of charge, they become eighty. Then, when divided by the classification of liberation through emptiness and so on, they become two hundred and forty. Again, when divided by the predominance of faculties, they become one thousand two hundred. Thus, among the noble disciples who are classified into many divisions by way of their own qualities, standing on the path and standing in the fruition, those who make clear their own practice, conduct, and so on. Those who spoke verses such as "My hut is thatched" and so on by way of inspired utterances and so on. And they have been brought into the collection here by way of verses. Therefore he said - "Like lions roaring, etc. having touched the imperishable state." Thus the miscellaneous talk here should be understood.

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

The commentary on the Great Chapter is concluded.

Composed by the teacher, the Elder Dhammapāla, dwelling in the Great Monastery at Badaratittha,

the commentary on the Theragāthā is concluded.



ABOUT THIS TRANSLATION

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