THERAGATHA

(Sayings of Elder Buddhist Monks)

Adapted from the Archaic Translation by Mrs. C.A. F. Rhys Davids.

Commentaries (Atthakatha) By Acariya Dhammapala

Note: ‘C’ in Pali is pronounced as ‘Ch’ as in ‘China’

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ELDER MONKS SAYINGS

Chapter I.
Single Verses

1. Subhūti

Reborn in the time of our Buddha at Sāvatthī, in the family of councillor Sumana, younger brother of Anatha-pindika, he was named Subhūti.[1] Now on the day when the Jeta Grove, purchased by his uncle, was presented to the Exalted One(Buddha), Subhūti was present, and when he heard the Path(Dhamma), he found faith and left the world(for monkhood). Receiving initiation into monkhood, he mastered the two categories (of Vinaya rules).[2] Thereafter a subject for exercise in meditation was given him to learn, and he went into the forest and practised it. Developing insight on the basis of bliss-jhāna,[3] he won arahantship(enlightenment). And he, teaching the Path(Dhamma) without distinctions or limitations, became chief among the monks who cultivated universal compassion. And because, while going round for alms, he fell, at house after house, [5] into bliss-jhāna, taking his alms when he emerged from reverie(trance/samadhi), this was judged to bring great reward to his donors, and he became chief among them that were held worthy of gifts. For that reason the Exalted One(Buddha) said: 'Subhūti, bhikkhus(monks), is the chief of my bhikkhu-disciples in universal[4] compassion, and chief among such as are held worthy of gifts.[5]...
[1] Channā me kuṭikā sukhā nivātā vassa deva yathāsukham||
Cittaṃ me susamāhitam vimutta ātāpi viharāmi vassa devā' ti.|| ||
Itthānā sudānā āyasmā subhūtitthero gāthaṃ abhāsitthā' ti.|| ||

[1] Well-roofed and pleasant is my little hut,
And protected from winds - Rain at your will, you god!
   My heart is well composed, my heart is free,
   And ardent is my mood. Now rain, god! rain.[6]

Thus verily did the venerable Elder Monk Subhūti utter his Saying(gatha).[7]

And the verse was his statement of Añña (attainment).

[1] In the days of Padumuttara Buddha, æons earlier, when this Thera was said to have made the resolve that determined the rest of his existence, he was named Nanda. The Chronicle here gives a brief account of the building of the Vihāra(monastery), the great college, in Jeta's Grove, by his uncle, as told more fully in the introduction to the Jātakas. See Rhys Davids, Buddhist Birth Stories, p. 130.

[2] See Vinaya Texts, i. '273 ; iii. 2, n. 'Norm' is 'Dhamma.'


[5] See Anguttara Nikāya, i. 24, where a number of monks, sisters and the lay people are formally recognized as excelling each in a specific attainment.

[6] Dhammapāla states that deva here refers to the spirit or deity of the thunder-cloud, Pajjunna, or Parjunyā - idhāpi meghe Pajjunne vā daṭṭhabbo. Sutta-Nipāta, verse 18; Rhys Davids, American Lectures, 167 ff.; Buddhist India, 336. [?] Cf. LI.-LIV., CLV.
The Commentary leaves the option of seeing in 'hut' a metaphor for the body. This being in good training through discipline, the 'heart' no less so through jhāna, and insight, through knowledge, the verse gives in miniature the end of the threefold sikkhā (training). See my Buddhism, chap. viii.; cf. below, LVII., etc.

[7] This affirmation is canonical matter, doubtless by the editors. The following sentence is the Commentator's. 'Añña' means gnosia or intuitive enlightenment, constituting the guarantee of Arahantship(enlightenment). Majjhima, i. 479; Sānuttta, ii. 22.
We meet with Thera Subhūti elsewhere only in Udāna, vi. 7, where the Buddha commends his proficiency in meditation, and in Questions of King Milinda, ii, 315,323, where his verses (not found elsewhere) are quoted. See Appendix (below).

1. Single Section
   1.1 First chapter
Commentary on the stanzas of Subhūti Thera.

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

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

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

At that juncture, the forty four thousand plaited-hair hermits, after having collected excellently delicious fruits, big and small, had well arrived at the presence of their teacher and looking even at Buddha as well as their teacher sitting on their seats, made their remarks thus: “O teacher! We wander about with this impression that there exists in this world no one greater than you; we now consider, that this person, however, is greater than you.” The hermit Nanda replied thus:— “O my dears! What do you all say? Do you desire to compare together the mustard seed with the mountain Sineru, whose height is sixty-eight hundred thousand leagues (yojana)? Do not compare me together with the Omniscient Buddha.” Then those hermits fell themselves down at the feet of Buddha landing on their heads and paid their respective homage saying thus: “If this One were inferior, our teacher would never bring about this sort of comparison; so great, indeed, is this thorough-bred personage!” Then, their teacher said to them thus:— “My dears! We have no charitable offering (deyyadhamma), suitable for Buddhas; the Blessed One also had come here at alms-food-collecting-time; therefore, let us offer our charity (deyyadhama), according to our ability; bring all such excellent fruits, big and small, as have been brought by you all.” Having said so, the teacher had the fruits brought to him, washed his hands, and himself put them into the bowl of Tathāgata. As and when the fruits, big and small, were being accepted by the Master, divine-beings threw in celestial flavour. The hermit had the drinking water also filtered but by himself and offered the same to Buddha. Thereafter, when the Master kept Himself sitting after having finished His duty of eating, the
teacher called all his resident pupils to him and sat himself down in the presence of the Master speaking words worthy of rememberance. The Master made His thought thus:— “May the clergy of bhikkhus(monks) come over to me.” The bhikkhus(monks), having come to know the mind of the Master, canker-free Arahants, numbering to the extent of a hundred thousand came over, paid their homage to the Master and stood (or stationed themselves) on one side.

The hermit Nanda addressed his resident pupils thus:— “My dears! Even the seat for Buddha is low; there is no seat for the hundred thousand monks also; it is proper for you, now, to make a great self-made offering (sakkāra) to the Blessed One as well as to the clergy of bhikkhus; you all bring flowers endowed with beautiful colour and sweet smell from the foot of hills.” Because of the unthinkability of the influence of high magical powers (iddhi), they brought but in a split second flowers full of beauty and sweet scent, and prepared a flower seat of the size of a league (yojana), for Buddha, three-quarter of a league (tigāvuta), for chief disciples such kind of seat as of the size of half a league (yojana), for the rest of bhikkhus(monks) and of the size of an usabha (bull-call) for new (or young) members of the clergy. Thus when the seats had been made ready, the hermit Nanda stood in front of the Tathāgata with his clasped hands reised and said thus: “Venerable Sir! Kindly climb up this heaped up seat of flowers for my long-standing (dīgharattam) welfare and happiness. The Blessed One sat Himself down on the flower-seat.

When the Master was thus seated, the bhikkhus(monks) having come to find out the hint of the Master, sat themselves down on the seat reached respectively by themselves. The hermit Nanda got hold of a large flower-umbrella and stood holding it above the head of the Tathāgata. The Master entered upon such effective meditation (samāpatti), as is known to be niroda (cessation of dukkha) saying to Himself: “Let this self-made reverential offering (sakkāra), of the hermits bear great fruit.” On having come to know the state of effective meditation of the Master, the bhikkhus(monks) also did similarly. Then the Tathāgata kept himself sitting after having entered upon niroda (effective immortal meditation) for seven days, the resident pupils would eat formost fruits and roots of all sorts as and when the time for taking meal and during the rest of the time, they stationed themselves raising up their clasped hands towards Buddha. The hermit Nanda, however, did not go on his meal-round but spent his time with zest and happiness even, for seven days holding the flower-umbrella.

After having arisen from His niroda meditation, the Master gave orders to a disciple, endowed with two kinds of quality, the quality of living in quietude (araṇa) and the quality of being worthy of dedicated donatations. He, became delightful-minded like unto the great warrior, the proper gainer of great gain from the presence of the world king, stood in his own sphere of influence, got himself in close and thorough touch with the word of Buddha as contained in the three baskets (piṭaka) and performed the teaching of thanksgiving. At the end of his teaching, the Master himself taught the truth (dhamma). At the all-round end of the teaching, all the fortyfour thousand hermits attained Arahantship. The Master stretched His hand saying thus: “Come, O bhikkhus!” Then and there, their head-hair and beard disappeared. The eight ecclesiastical essentials became but fastened on their bodies. They surrounded the Master having become similar to senior monks of sixty years of age. The hermit Nanda, however, did not achieve distinction because of his unsteady mind, It is said that starting from the time he began to lis during the rest of the time, they stationed themselves raising up their clasped hands towards Buddha. The hermit Nanda, however, did not go on his meal-round but spent his time with zest and happiness even, for seven days holding the flower-umbrella.
On having a look, after having directed the knowledge of the future to find out whether the aspiration of that hermit would, indeed, materialise, the Master found out the state of accomplishment after having gone beyond a hundred thousand aeons (kappa), and said to the hermit Nanda thus:— “This aspiration of yours will not be in vain; in future, after having gone beyond a hundred thousand aeons (kappa), Buddha named Gotama will arise; in His presence will be your accomplishment.” Having said so, Buddha taught the teaching to truth (dhamma), and went up the sky surrounded by the clergy of bhikkhus. The hermit Nanda stood having raised his clasped hands tending towards the Master as well as towards the clergy of bhikkhus (monks) until they had bone past out of his sight. Subsequently he, time and again, approached the Master and listened to the truth (dhamma). Being but with all-round undiminished Jhāna, he died and was reborn in the brahmā world. Having passed away thence he renounced the world for other five hundred rebirths, and became a forest dweller. At the time of the self-awakened Buddha Kassapa also, he renounced the world and became a monk-dweller in the forest and fulfilling this duty, of going and coming back. It is said that without all-round fulfilling his duty, there exist, namely, none of those who attain the state of a great disciple. The duty of going and coming back, however, should be understood but by the method that has been stated in the commentaries of the Āgamas (or Suttas). After having fulfilled the duty of going and coming back for twenty thousand years, he died and was reborn in the Tāvatiṃsa mansion in the divine world of sensual sphere. Indeed, this has been stated in the Apadāna thus:

“No far off from Himavanta (Himalaya), there was a hill named Nisabha. There, my hermitage was well made, a leaf-hut well-created. By the name known as Kosiya, I was a plaited-hair ascetic, a fierce self-mortifier; at that time I lived alone without a second (or companion) at Nisabha. In those days, I did not eat fruits roots and leaves, (by plucking them); but I sustained myself on but what happened to fall down easily, there and then. I did not disturb my life, sacrificing my life also; I gladdened my own mind, and I avoided the impropriety. As and when there arose to me mind associated with lust (rāga), I myself even reflected on it and I subdued it clamly (or collectedly); “You became attached to defileable matters; you became a**ered with angryable matters; and you became deluded by deludable matters; you had better go out of the forest. “This is the abode of the cleanly pure ones, of the hermits who are free from impurity (or dirt); do not, indeed, harm the clean purity; you had better go out of the forest. “Having become a house-holder, as and when you will get a son, do not sin (or miss) both also; you had better go out of the forest.
“Just as a piece of fire-wood of the funeral pyre has nothing that should be done anywhere, neither even in the village nor in the forest; indeed, it is (no longer) fire-wood recognised by common consent.
You are like a torch from funeral pyre; you are neither a layman nor a recluse; you are now aloof from both; you had better go out of the forest.
“Would this be, indeed, to you? Who does come to know this of yours? You bore my burden of pious faith, with much laziness also.
Wise men will despise it like unto the impurity of a citizen; the hermits having pulled it will always reprimand it.
“Wise-men will speak out to (or blame) You who crossed over (or escaped) the path (or dispensation, sāsana); not getting, indeed, co-residence, how will you live?
A strong elephant approaches the mātanga type of elephant which can get into rut with its three kinds of leaking of intoxicated fluid of vigour (pabhinna) dwindling at the age of sixty (saṭṭhi-hāyana) and drives out that elephant from its herd.
“Since it has been driven out from its herd, it does not get agreeable happiness; it becomes distressed and dejected in mind; it gets trembled being overcome with grief.
Even likewise, plaited hair ascetics will drive you out being foolish; on your having been driven out by them, you will not get agreeable happiness.
Whether by day or by night, being pricked (or pierced) by the thorn of anxiety (or sadness, saka) you are burnt by all-round heat like unto the elephant which had been driven out from its herd.
“Just as the natural gold peak does not but be bright anywhere, likewise, you, whose moral precepts are clearly inferior will not be ablaze with brightness everywhere.
“In living the household life how will you live? For you there does not exist both maternal and paternal buried treasure.
“Doing work yourself, releasing perspiration on your body you will live like this in your home, a good man does not approve of that of yours.”

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

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

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

At that time, the peerless Buddha in His physical beauty, with His complexion of the fig fruit, the immeasurable and incomparable walked to and fro in the sky.

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

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

With His complexion shining like gold of nikkha weight, resembling embers of acacia wood, similar to a gem of shining flavour, Buddha walked about in the sky.

Like a pure white mountain, resembling even the full moon and similar to the sun at noon, Buddha then promenaded in the sky.

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

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

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

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

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

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

I stood in adoration, for seven days and nights; the Master, with no superior in the world, having arisen from His concentration (samādhi), spoke this word in order to announce my work. Develop appropriate attention on Buddha, the most excellent of mental development (bhāvanā); after having developed your mindfulness on this, your mind will become full.

For thirty thousand aeons, you will enjoy yourself in the divine world; for eighty times you will be divine king exercising divine sovereignty; for a thousand times you will be world-king in a kingdom. Innumerable in number will be the abundance of your regional sovereignty; all that you will experience, being the fruition of appropriate attention (anussati) to Buddha.

As you wander about your rounds of repeated rebirths in major and minor existences, you will gain much wealth; to you there is no decrease in wealth, as fruition of your Buddha-mindedness. A hundred thousand aeons (kappa) hence, born of the family of Okkāka, the Master, known by the clan-name of Gotama, will come into being in the world. Having discarded eighty crores of wealth and many slaves and servants, you will become a monk in the dispensation of the Blessed One Gotama. After having won the heart of the self-awakened Buddha Gotama the bull of the Sākyans, you will become a disciple of the Master, with the name, namely, Subhūti.

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

After having said this, the self-awakened Buddha, the hero, named the most excellent aquatic flower, Padumuttara, specially went up the sky similar to the swan sovereign in the sky.

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

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

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

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

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

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

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

Thus, the venerable Thera Subhūti uttered these stanzas.

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

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

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

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

There regarding the expression channa, now this grammatical word had come in the sense of patirūpa (proper) in such contexts as “channa sā kumārikā imassa kumāradassa (proper is that girl for this young man);” “nacchannā nappatirūpaṃ (not proper),” and so on. It is in the sense of verbal eminence and numeral distinction in such contexts as: “Channaṃ tveva phagguṇa phassāyatanānāṃ (the very six organs of contact in spring season);” and so on. It is in the sense of seizure (or hold or bushy jungle) in such contexts as: “channā sā kumārikā imassa kumāradassa (proper is that girl for this young man);” “nacchannā nappatirūpaṃ (not proper),” and so on. It is in the sense of being roofed with such material as grass or reed and so on as in such contexts as: “Sabbacchannāṃ sabbaparicchannaṃ (wholly roofed, all-round entirely roofed or entirely roofed all-round),” and “Channa kuṭi, āhito gini (my) house has been roofed and fire has been stored up,” and so on. Here also, it should be noticed as but being roofed with grass and so on; therefore, roofed with either grass or leaf in such a way as there is no leaking of rain water when there is rain shower, and the rain does not shower down into the dwelling; in this manner it has been roofed but properly; thus, is the meaning.

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

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

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

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

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

And so on, the word kuṭikā is the vile body which has come to be a collection of hair on the head and so on. It is proper shelter (patissaya), roofed with grass in such contexts as:— “Kassapassa Bhagavato bhaginīkuṭi ovassati (the hut or house of the sister of the Blessed One Kassapa is rain-leaking) (ovassati);”

“Kuṭināma ullittā vā hoti avalittā vā (house or hut, namely, is either smeared up or smeared down).” Here also because of a leaf-hut being meant, even that house (or hut) should be understood. Indeed the hut (kuṭi) even is Kuṭikā (shelter); a not well known hut has been stated as “kuṭikā (hut-shelter).”

The grammatical word sukha, however, has come in happy feeling in such contests as: “Vipiṭṭhikatvāna sukhaṃ dukkhaṇā ca, pubbeva ca somanassa domanassam (having left behind happiness and distress, even previous to delight and dejection),” and so on. It is in the sense of root of happiness in such contexts as:— “Sukho Buddhānamuppādo, sukha saddhammadesanā (happy is the appearance of Buddha, happy is the teaching of good dhamma),” and so on. It has the sense of cause of happiness in such contexts as:— “Sukhassetam bhikkhave adhivacanam yadidam puññāni (O monks! This is the term for happiness, these namely, meritorious deeds),” and so on. It is in the sense of happiness, being the object of contemplation in such contexts as:— “Yasmā ca Mahāli! Since, indeed, however, the physical form is happiness affected by happiness and overwhelmed by happiness),” and so on. It is in the sense of freedom from suffering (avyāpajjha) in such contexts as: “Dīṭṭhadhamma sukhihārā ete Cunda ariyassa vinaye (O Cunda! These bhikkhus(monks) are living comfortably currently in this immediate existence (dīṭṭhadhamma), in the discipline (vinaya) of the nobles (ariya),” and so on. It is in the sense of immortal bliss nibbāna, in such contexts as: “Nibbānaṃ paramāṃ sukhaṃ (nibbāna is the absolute or best happiness),” and so on. It is in the sense of the place dependent on (paccaya) happiness, in such contexts as: “Yāvañcidaṃ bhikkhave na sukaraṃ akkhaṇena pāpuniṭum yāva sukha saggā (O monks! As long as this is not easy of doing by telling stories (akkhana) to attain as far as heavenly bliss),” and so on. It is in the sense of desirable (iṭṭha) in such contexts as “Sovaggikaṃ sukhampākam saggasamvattaniṃ (the happy result connected with heaven, conducive to heaven) lovable (piya) and dear to the heart (manāpa); thus, is the meaning. Here also, it should be observed in the sense of either being desirable or dependent on happiness. Indeed, that hut had been well completed to become dear to the dweller’s heart both internally, and because of its being
comfortable for residence it has been stated as “sukha (happy).” Likewise, because of not being too cold not too hot, by being associated with the prosperity of seasonal happiness (utusukha) from the point of view of being the source (paccaya) of physical and mental happiness.

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

Now, in order to show the absence of internal danger he said beginning with cittaṃ (mind). There, cittaṃ me susamāhitam means my mind has been pleased in mental contemplation (arammaṇa) by becoming one-pointed (ekagga), but properly, exceedingly rightly, and well; that also, indeed, not to the extent of avoiding by jhāna (vikkhambhana) of hindrances (nivaraṇa), and so on; nevertheless, indeed, there is escape from all such fetters (samyojana) as the collection of hither shore and thither shore varieties ans emancipation with distinction from all deeds (dhamma) of depravity (kilesa); I stood having abandoned them by way of relinquishing by extirpation (samucchadapathāna), and by way of complete clam attained to in emancipation (panipassaddhi); thus, is the meaning. Atāpi is to be construed as being possessed of exertion; I live having become with my exertion well-begun, the life of immediately current happiness (diṭṭhadhammasuddha) by way of making my attempt at spiritual insight (vipassanā) for the purpose of proper self attainment of fruition (phala); I make my body turn out to be with such comfort as heavenly life and so on, but not for the purpose of dispelling depravity (kilesa), since there happens to be but no such matter as should be forsaken; thus, is what is ment. In order to show thus: “Just as, however, O rain! You were urged by me to shower down because of the absence of external danger, in the same way, do so because of the absence of no internal danger, again also he said thus: “Vassa deva (O rain. Do shower down).”

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

“This is but a body (kuṭī) of skeleton of bones; thus, the residence of monkey-mind.

The monkey-mind having gone out of the body (kuṭikā) by means of five doors; the monkey-mind travels all over, by or through the door, against which it knocks again and again.

This body-hut, however, of the Thera has been said that it has been “channa (roofed)” because of the fact that it has been but properly shut since it has been well controlled by means of wisdom (paññā) of penetration and such leakages as lust (rāga) etc., by way of three, six and eight unchecked doors. Therfore, the Blessed One said thus:– “I speak of restraint of ears: these should be closed (or covered) by means of wisdom (paññā).” Being but covered by the said method, since there is absence of distress (dukkha), of depravity (kilesa) and because of being possessed of immaterial (nirāmisa) happiness, it is happiness (sukha) having attained happiness. As a result of that even also, there is no wind (nivāta), because of having humiliated (nihata) pride, intoxication (mada) obstinacy (thambha) and impetuosity (or quarrel, sārambha), by (or from) behaving humbly (nivātavutti). This also, is the method: In order to show thus: - “Just by obstructive covering (saṃvaraṇa) there is no coming to an end (siddha) of all the deeds (dhamma) of depravity (kilesa); then, indeed, by the concentration (samādhi) of foremost noble path (magga), but being of properly well composed mind and also of clearly emancipated mind from all kinds of fetters (samyojana) by means of the wisdom (paññā) of the foremost noble path (magga),” he said thus:– “Cittam me susamāhiṭam vimuttaḥ (my mind is well composed and clearly emancipated.” Having become thus also, “idānāhaṃ katakaraniyo (now, I am one who had done what should be done;”) thus, I am not inactive or living at ease (appossukka); then, indeed, I live being zealous, ātāpi viharāmi (I live but my noble living (brahmavihāra) going to one house after another (anugharam), even at the time of wandering about for alms-food, becoming energetic (ussāhajāto) in properly promoting the welfare and happiness of the world including the divine-world. Therefore, you also, O rain god (deva); for the sake of your desire to make me fond of you as well as out of your sympathy for the living beings whose livelihood depend on rain-water, do make your shower (vassa), do supply sufficient shower of rain; thus, accordingly, the meaning here should be seen.

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

Thus, since it has been shown by means of this stanza the righteous living (dhammavihāra) etc., as has been said by the stanza starting with “Yathā nāma (as named),” In order to show there the name in name and clan which have not been shown, it is stated thus: -“Itthāṃ sudāṃ” and so on. Indeed, I would show by name, those Theras who are well-known just by names; by clan, those Theras who are obvious just by clan; those Theras who are well-known as both, I shall show by means of both. This Thera, however, is especially marked by name, not likewise by clan; thus, it has been stated as: “Itthāṃsudāṃ āyasmā Subhūti (in this character, this venerable Subhūti.” There, the expression itṭhāṃ means this characteristic; by means of this manner; thus, is the meaning. The expression sudāṃ comprises su and idaṃ; by way of union (sandhi) there is elision of the vowel ‘i.’ Su, namely, is but an indeclinable particle (nipāta); this stanza; thus, is the grammatical construction. This expression āyasmā means a sweetly spoken word; this is a term of reverentially serious respect. The expression Subhūti is the announcement of name. Indeed, he is good-looking and pleasant not only because of his physical prosperity but also of the prosperity of his quality. Thus, because of his being endowed with majestic splendour (vibhūti) of excellent details of physique and also with the majestic splendour of such prosperity as that of moral precepts and so on, he has been known as Subhūti. He is Thera (a senior monk) since he is associated with such steadfast qualities as the essence of moral precepts and so on. The expression abhāsittha means; he spoke. Why, however, do these great Theras make manifest their own qualities? By means of this long period of time (addhunā) extremely excellent tranquil peace, absolutely profound, which has never been achieved before, has been achieved by themselves; after reflecting upon the achieved transcendental truth (dhamma) the nobles (ariya) whose wants are absolutely few make manifest their own qualities, by way of solemn utterance, properly provoking the vigour (or speed) of zest, and also by way of making clear the state of the dispensation (sāsana) being the means of leading oneself out of samsāra, just as the Protector of the world makes manifest His own qualities by such a statement as:– “O monks! The Tathāgata is endowed with ten kinds of strength and is self-confident by means of four forms of confidence,” and so on, by way of His disposition (or bent) towards making (or facilitating) enlightenment or awakening (bodhaneyya); thus, is the stanza on the prophecy for Arahantship (aññā) of this Thera.

The Commentary on the stanza of the Thera Subhūti of the Commentary on Theragāthā known as Paramatthadīpanī is complete.
Chapter I.
Single Verses

2. Koṭṭhita the Elder

Reborn in this Buddha-age\(^1\) at Sāvatthī, in a very wealthy clan of brahmins(priests), he was named Koṭṭhita.\(^2\) When he was come of age he had learned the three Vedas, and perfected himself in the accomplishments of a brahmin(priest). He heard the Lord(Buddha) preach the Path(Dhamma), found faith, and entered the Monk’s order. Practising insight from the day of his initiation into monkhood he attained arahantship(enlightenment), together with thorough mastery of the form and meaning of the Path(Dhamma).\(^3\) As proficient \(^7\) in this he used to question the great Theras and Him-of-the-Ten-Powers\(^4\) about them. Hence it came that he was held chief of those who were thus proficient. Then the Lord(Buddha), having shown his attainments in the Vedalla-Sutta, ranked him chief of those who wore proficient in insight.\(^5\)

He, on a later occasion, conscious of the bliss of emancipation(nirvana), broke forth in this verse:

\[
\text{[2] Upasanto uparato mantabhāṇī anuddhato||} \\
\text{Dhūnāṭi pāpake dhamme dūmapattāṇaḥ va māluto' ti.|| ||} \\
\text{Itthaṃ sudamā āyasmā mahākoṭṭhito thero gāthāṃ abhāsitthā' ti.|| ||}
\]

Thus verily did the venerable Monk Mahn-Kotthita utter his saying(gatha).

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\(^1\) *Imasmiṅ Buddhuppāde.* Lit., not 'age,' but arising, advent. The period, however, includes the whole, i.e., the last life, of the great teacher; hence only 'age' seemed to fit. The phrase alternates with kālo, samayo, 'time.'

\(^2\) Pronounced Kott'hita. The name is also recorded as Koṭṭhika and Koṭṭika. The Thera is evidently the one included among the 'Great Elders' in Vinaya and Suttanta, the interlocutor in several Suttas - e.g., *Majjhima Nikāya*, i. 292; *Sānyutta Nik.*, ii. 112; *Ang. Nik.*, i. 24, etc. See *Vinaya Texts*, ii. 112, 317; iii. 359.

\(^3\) On this technical phrase, see *Sisters*, p. 17, n. 1.

\(^4\) A title of the Buddha, frequent in scholastic works. It was at first applied equally to Arahants(enlightened ones). *Cf. Ang.*, ii. 63; *Sāny*, ii. 28. The powers are enumerated in *Majjh.*, i. 69-71.
1.1-2[2] Commentary on the stanza of

**Mahākoṭṭṭhika Thera**

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

“The Conqueror, named Padumuttara, the sage, possessor of insight (cakkhu) arose in the world, a hundred thousand
aeons (kappa) ago from now.
Adviser, clever in instruction, the
(guiding star of all living-beings);
Buddha clever in teaching made many
a man cross (the sea of saṃsāra).
They sympathiser, the merciful and
seeker of welfare for all creatures;
He properly placed all heretics, who
had reached Him, in the five moral precepts.
Thus, He was free from disturbance,
being totally absent from (or empty of)
heretics; he variegated with Arahants,
who were masters of their own power and
of such a type as would be unperturbed
by various vicissitudes of life (tādi).
The great Sage is fifty eight cubits
in height; He resembles costly gold and
is possessed of thirtytwo excellent characteris-
tics (lakkhana).
At all times there exists a span of life
lasting a hundred thousand years, living
on till the end of that life-span, He let-
cross many a man.
At that time, I was, in Haṃsavatī; a
brahmin well-versed in vedas; having
approached the chief of the whold world,
I listened to the teaching of dhama.
On that occasion, that Hero, placed a
disciple, whose pasture (gocara) was
growing (pabhinna) love (mati), who was
clever in such sort of analytical knowledge
as meaning (attha) text (dhamma) etymology
(nirutti), and ready reply (paṭibhāña) in
the foremost position (etadagga); on having
heard about it, I then had the excellent
Conqueror, together with disciples fed
with food for seven days.
After having had the ocean of awakened
knowledge, along with disciples covered
with clothings I fell myself down at the
base of His feet and prayed for that position.
Thereafter, the chief of the world said:—
Look at this most excellent man, bending
at the base of my feet, who has the rays
of lotus flower, the essence of water.
This one aspires for the position of a
bhikkhu of the best Buddha by means of
that pious faith, sacrifice and the
listening to the good dhamma; having be-
come happy everywhere, and having wandered
about his rounds of repeated rebirths
in major and minor existences, this one
will gain his heart’s desire in time to come.

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

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

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

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

I wandered about my rounds of repeated rebirths in such two existences as that of a divine-being and later a human being.

I do not go to another course; this is the first (phala) of good performance of accomplishment (suciṇṇa).

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

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

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

When my hair was being cut (or shaved), heretical view came to have been cut off along with its root; as and when I don the yellow robe, I attained Arahantship. Because I developed my knowledge of the meaning (attha), test (dhamma) etymology (nirutti) and ready reply (paṭibhāṇa), the chief of the world, therefore, placed me at
this foremost position (etadagga).
On having been asked by Upatissa I answered about what has not been seen together or unseeable (asandihattha) nibbana. On that account I became chief among those possessed of analytical knowledge (patisambhidā) in the dispensation of self-awakened Buddha. My depravity (kilesa) had been burnt, all existences had been well destroyed (samūhatā); like an elephant which had cut off its bondage, I live free from cankers (āsava).
Indeed it was my good going to the presence of Buddha; threefold knowledge (vijjā) had been accordingly attained; Buddha’s instruction (sāsana) had been carried out. Visualised by me are the four kinds of analytical knowledge, these eight-fold emancipation (vimokkha) also, and six sorts of higher-knowledge (abhiññā) as well; Buddha’s instruction (sāsana) had been carried out.

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

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

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

Here also, it shows the purity of practical means (payoga) with the statement of abandonment of bad bodily and verbal conduct; (it shows) the purity of inclination (or intention) with (or by) the statement of abandonment of bad mental conduct. In this manner, it shows the abandonment of hindrances of one who is pure in practical means and intention for the condition of that one purpose by means of this statement of absence of being exalted, namely; “anuddhato (unexalted).” Among then, the prosperity of moral precepts has been made manifest by purity of practical means; by means of purity of intention, there is acquisition of helpful (or beneficial) deeds (dhamma) of the development (bhāvanā), of quietude of heart (samatha): there is development (bhāvanā) of concentration (samādhi) by means of this, namely:—

“dhunātī pāpake dhamme, (he shakes off evil deeds),” the development (bhāvanā) of wisdom (paññā) has been made manifest. In this manner, there are three kinds of disciplinary training (sikkhā) comprising super-moral precept training (adhisīlasikkhā) and so on, the instruction (or dispensation) which is excellent in three aspects; three kinds of abandonment comprising, momentary (tadanga) abandonment and so on; there is the entering upon the proper attainment (patipatti) the middle, along with the all-round avoidance of the two extremes; there is also the means of one’s own going beyond the state of purgatory and so on; the interpretation should be made after extracting according as is fittingly worthy. By means of this method, in the rest of the stanzas also, the interpretation of meaning should be understood according as the expressions are fittingly worthy. However, here and there, we shall comment on what has not been commented upon previously but to the extent of meaning only. This expression, namely, “Iṭṭha sahaśāyasmā Mahākoṭṭhiko (the venerable Mahākoṭṭhika is desired”), is the statement of reverence just as it is of Mahāmoggalāna.

The Commentary on the stanza
of the therā Mahākoṭṭhika
is complete.
Chapter I.
Single Verses

3. Kankhā-Revata
(Revata the Doubter)

He was reborn in the days of our Exalted One(Buddha) in a wealthy family of Sāvatthī. And as he stood in
the outermost ring of those who went after dinner to hear Him-of-the-Ten-Powers preach, he believed, and
upon that entered the Monk’s order. And he attained arahantship(enlightenment) by way of practising jhāna;
and so proficient in jhāna did he become, that the Lord(Buddha) pronounced him chief of the
bhikkhus(monks) who practised it.

[1][8] His task accomplished thus, this great Monk reflected on the unlikely to change tendency of his mind
to doubt,[2] now wholly overcome, and praised the might and wisdom of the Exalted One(Buddha), by which
his mind was now calm and firm, saying:

    Aggi yathā pajjalito nisīthe||
    Ālokadā cakkhudā bhavanti||
    Ye āgatānaṃ vinayanti kañkham' ti.|| ||

Itthāṃ sudāṃ āyasmā kañkharēvato therō gāthāṃ abhāsitthā' ti.|| ||

[3] See how great the wisdom is of Them
Who Tathagatha (who go beyond like Buddha)[3] As fire at midnight hour,
    Givers of light, givers of sight are they
    To those that pass, subduing all their doubt.

Thus verily did the venerable Monk Kankhā-Revata utter his saying(gatha).


[2] This tendency is mentioned in the Apadāna. The soubriquet it earned may have been maintained
undeservedly to distinguish Revātā from the more distinguished Mahā-Thera Revata, co-Director of the
Council of Vesālī (Vinaya Texts, ii. 317; cf. 67).

[3] Tathāgatā. For a full exposition of this famous term, the Comy, refers to the Udāna and Iti-Vuttaka
1.1-3[3] Commentary on the stanza of

Kaṇkhā Revata Thera

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

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

There arose the leader Conqueror, named Padumuttare, possessor on insight in all dhamma, a hundred thousand aeons (kappa) ago from now.
He was lion-jawed, brahmā-voiced, swan-drum sounded (nissano), one who walked with graceful gait of an elephant, with rays of light outshining the moon and sun.
The Proctector greatly wise, highly heroic, possessed of great power of jhāna, supremely strong, was the dispeller of deep darkness.
That chief of the three worlds led out of samsāra (vinayaṃ) many leadable people, sometimes; the self-awakened sage who knew the desire of creatures taught the truth (dhamma).
The conqueror gladden the mass of men
praising the all-round mindful monk who
was meditative (jhāyiṃ) took delight in
jhāna, heroic, tranquil and undisturbed.
At that time, I was in Hāṃsavatī, a brahmin
who had reached the further shore of the sea
of vedas; having listened to the truth (dhamma)
I got gladdened and specially prayed for that
position. Then the Conqueror, the clear leader
made His prophecy amidst the clergy saying:
“O brahmin! You should be glad; you will gain
your desired object, that would please your
mind.
“A hundred thousand aeons (kappa) hence, there
would become in the world a Master, named
Gotama, by clan, well-born in the family of
Oikkāka.

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

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

There had been to me many a doubt in this
and that aeon after aeon (kappa). All those
doubts Buddha dispelled after teaching me
the most excellent truth (dhamma)
Therefore, I became one who had crossed
over the sea of saṃsāra, and I lived taking
delight in the bliss of jhyāna, then; on
having seen me then, Buddha said this to
me.

Whatever doubts are here or there, either
regarding one’s own knowledge or regarding
the knowledge of others, they who are devoted
to jhāna and ardent, do away with them all
as they conduct themselves in their chaste
lives (brahmacariya).
The deed done in the hundred thousand (aeons),
shows its fruition to me here. I burnt all
my depravity (kilesa) like unto the momenton
of well-released arrow.
Thereafter, on having seen (me) taking delight
in jhāna, Buddha, the highly wise, the sage
who had gone to the end of the world, recognised me as chief of bhikkhus (monks) who practised jhāna. My many a depravity had been burnt, all existences had been well eliminated. I live canker-free like an elephant which had cut off its fetters. Indeed it was my good-going to the presence of my Buddha. Threefold knowledge (vījā) had accordingly been attained by me; Buddha’s instruction had been carried out. Visualised by me are the fourfold analytical knowledge (paṭisambhidā) the eightfold emancipation (vimokkha) and six sorts of higher-knowledge; Buddha’s instruction (sāsana) had been carried out.

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

3. There, the expression paññā is to be construed thus:— he knows the characteristics; he makes known with characteristics; thus, is also paññā (wisdom). He knows the manners (or characteristics) as to how He should teach to the leadable creatures beginning with good deed as well as beginning with aggregates (khandha) of truths (dhamma) in such characteristics as inclination, bias, conduct, emancipation and so on; He properly penetrates according as is natural; he makes known by means of those characteristics also; thus, is the meaning. Here, indeed, the wisdom (ñāṇa) of teaching of the Master is meant; therefore, he said thus: “Imaṃ (this) “Indeed, it has been stated as: “imaṃ (this),” after having taken what stood near as if face to face from the point of view of getting hold of the method by the accomplished strength of teaching in himself. Whatever wisdom of the teaching of the Master is taken up by the foremost or by the disciples by way of method, that wisdom of proper penetration is but taken up by the foremost in his own sphere from the point of view of method. Therefore, the venerable Commander-in-chief of dhamma said thus:— “Venerable Sir! Perhaps also, the general conclusion of the dhamma has been understood by me.” The expression:— “passa (see),” is to be construed thus:— having attained astonishment he addresses indefinitely (or he does so), even to his own mind; just as in making solemn utterance, the Blessed One said: “Look at this world havign been overcome in many ways by ignorance, delighting in what had become, had not all-round escaped from existence.” The expression Tathāgatānaṃ is to be construed thus:— Because of such meaning as the coming likewise and so on, of those who have come likewise (tathāgata), (He) had come likewise; thus, indeed is tathāgata; had gone likewise; thus, is tathāgata; had come to the symbol of truth; thus, is tathāgata; specially self-enlightened in the nature (dhamma) of truth (tathā) from the point of view of reality (yathāva); thus, is tathāgata; because of having been done likewise, he is tathāgata; because of the meaning of overwhelming he is tathāgata; thus, is this manner under eight circumstance, the Blessed One is Tathāgata. He had come by means of that manner, He is Tathāgata; He had gone by means of that manner; thus, He is Tathāgata; He had gone to the symbol of truth; thus, He is Tathāgata; He had come to realities; thus, He is Tathāgata; of such kind; thus, He is Tathāgata; had occurred likewise; thus, He is Tathāgata; had come with realities; thus, He is Tathāgata; by the state of having gone likewise; He is, thus, Tathāgata; thus, in this manner also, under eight circumstances, the Blessed One is Tathāgata; this, here, is the abbreviation. In extense, however, it should be understood but by means of such method as had been said in the commentary on Udāna as well as in the commentary of Itivuttaka of the Paramatthadīpanī.
Now, in order to show the distinctively unique character of His wisdom, it has been stated as “Aggiyathā (like fire, and so on)” The expression yathā indicates the state of that illustration; the expression: pajjalito is the indication of conjunction with what should be compared to (upameyya); the expression nisithe (at mid-night) is the showing of the doing of what should be done. Below, is the meaning:— Just as, namely, when an army comprising four divisions happens to be present in the darkness of night at mid night, the fire lit ablaze at a high-level place stands dispelling the darkness at that place, in the self-same way, see this wisdom of the Tathāgatas reckoned as the wisdom of teaching, dispelling the darkness of doubt of creatures amenable to discipline and being led out (veneyya) in their entirety. Since, by the beauty of instruction the Tathāgatas give light made of wisdom (ñāṇa) to the living-beings; thus, ālokadā (giver of light). They give eye made even of wisdom (paññā); thus, cakkhudadā, giver of eye. In order to point out both of that also after having made but the proximate cause of dispelling doubt, he said thus:— “Ye āgatāna vinayanti kāṇkhaṃ, they who dispel the doubt of those who had come.” Ye means Tathāgatas; āgatāna means of the creatures amenable to discipline and being led out (vaneyya) who had approached their own presence; kāṇkhaṃ means (doubt on such sixteen bases as occurrence of method beginning with “Did I indeed become in the past period of time?” and on such eight bases as occurrence of method beginning with: “He doubts in Buddha, he doubts in dhamma;” vinayanti means they dispel and destroy totally by the power of teaching. Doubt reckoned as scrupulous remorse pertaining to disciplinary rules (vinaya) however, are dispelled but by that very vinaya.

The other method: - Just as the fire of keener flame, lit ablaze at the middle portion of night being resplendent with the blaze dispels darkness just by giving light to those who had stationed themselves on a high seat and becomes giver of light making manifest the level and unlevel (or even and uneven) ground; to those who had kept themselves standing in close vicinity, however, making that nature of ground well obvious and since the flame of light makes what ought to be done by eyes it is, namely, the giver of eye; in the self-same way even, the Tathāgatas, having dispelled the darkness of delusion of those who had stationed themselves far away, from their own body of truth (dhamma) and who had not done devoted duties, by means of their brilliant light of wisdom (paññā), and making manifest such evenness and the unevenness as the unevenness of the body and so on, become givers of light; making spiritual insight (dhammacakkhu) of those who had kept standing near, however, and of those who had done their devoted duties, to arise, they become givers of eye. Look at the superiority of knowledge (ñāṇa), and wisdom (paññā) of these Tathāgatas, who discipline and dispel by properly provoking the noble path (ariyamagga), the doubt of those who are bountiful in doubt who resemble myself, and who had come to their own sphere of words and who had become as such; thus, is the interpretation. In this manner, this stanza is also the prophecy or explanation (byākaraṇa) of the Arahantship (aññā) of the Thera by making manifest of his having crossed the sea of doubt. Indeed, this Thera at the time when he was but an average ordinary bhikkhu(putthujjana) was rather remorsefully scrupulous even over fittingly acceptable offerings to him (kappiya), and because of his being bountiful in doubt, he was clearly known as “Kāṇkhārevata (doubtful Revata);” later at the time when he became canker-free Arahant also, he, but likewise, continued to be called accordingly. Therefore, Buddha said thus: “The venerable KāṇkhāRevata uttered the stanza as desired.” That meaning has but been said.

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

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Chapter I.
Single Verses

4. Puṇṇa, Son of the Mantānis

He was reborn in the days of our Exalted One(Buddha), in an eminent brahmin(priest) clan, at the brahmin(priest) village of Donavathu, not far from Kapilavatthu(Buddha’s hometown). He was sister's son of the Elder Kondañña, and was named Puṇṇa. And after performing all the duties of his novice initiate, he put forth every effort till he had accomplished the highest duties of a monk. He upon that went with his uncle to live near the Lord(Buddha), leaving the neighbourhood of Kapilavatthu. And thoroughly intent in practice, he not long after became an arahant(enlightened).

Now Puṇṇa came to have a following of 500 clansmen who had also left the world(for monkhood). And because he himself had acquired the ten bases of discourse, he taught his followers in that till they, too, became experts and arahants(enlightened ones). They upon that desired him to take them to the Lord(Buddha). But he, judging it unfitting to go surrounded by them, asked them go on, and promised to follow them. They, being all fellow-countrymen of Him-the-Ten-Powers, walked the sixty yojanas to Rājagaha, and, in the great Vihāra(monastery) of the Bamboo Grove, found him and did obeisance to him. Now, when bhikkhus(monks) come to Buddhas, the Exalted Ones, it is customary for friendly greetings to be exchanged. For that reason the Exalted One(Buddha) asked them: 'I hope, monks, that you are well and have pleasantly rested: From where you came?' 'From your own country, lord,' they replied. Then he asked if there were a bhikkhu(monk) who knew the Ten Subjects, saying: 'Who, monks, of such fellow-countrymen of mine is capable, himself a simple liver, to discourse on the simple life?' 'Puṇṇa, lord, the venerable son of the Mantanis.'

And when the Lord(Buddha) went from Rājagaha to Sāvatthī, Puṇṇa went there and, in the Fragrant Chamber, was taught the Path(Dhamma). And Sāriputta, desiring to meet him, went after him to Dark Wood, where he had gone to meditate on the Lord(Buddha)'s words, and found him resting beneath a tree. And they discoursed of those words, and had joy of each other, Puṇṇa winning his heart by the parable of the posting by chariot.

Now the Lord(Buddha) proclaimed Puṇṇa chief among the bhikkhus(monks) in preaching the Path(Dhamma). And he one day, reflecting near the Lord(Buddha) on the emancipation(nirvana) he had won, bethought him: 'Verily to me and many others, delivered from the round of sorrow, how great a help is communion with good men!' And with joy and enthusiasm he uttered this verse:

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[4] Sabbhireva samāsetha paṇḍitehatthadassibhi||
   Attha mahantaṃ gambhiram duddasaṃ nipuṇaṃ anuṃ||
   Dhīrā samadhigacchanti appamattā vicakkhaṇā' ti.|| ||
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[4] Sure with the good consort, with them
Who know, who understand, who see the Good.
Great is the Good and deep and hard to see,
Subtle and delicately fine, to which
The wise and brave do penetrate, even they
Who strenuous live and lofty vision gain.
The Monk explained that the saying (gatha) contained his affirmation of attainment.

[1] See Ps. CCXLVI. His full name distinguishes him from the Puṇṭa of LXX.

[2] The ten Kathāvatthus, according to the Abhidānappadīpikā, are Simple Living, Content, Detachment, Segregation, Endeavour, Morality, Concentration, Understanding, Emancipation (nirvana), Knowledge with Insight.


[5] Ang., i. 23. The interview with Sāriputta, after the bhikkhus (monks)’ testimonial, is told in Majjhima ('Rathavinita Sutta'), i. 146 ff; further testifying to his teaching and influence occurs in Saṅy., ii. 156; iii. 105 ff.

[6] Attha, the subject discussed with Sāriputta.

1.1-4[4] Commentary on the stanza of Puṇṭa Thera

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

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

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

That I, having listened to the truth (dhamma) paid my homage to the Master, took my departure facing south (or right) having lifted up my clasped hands. After having listened with brevity, I reproduced and spoke in extenso. When I spoke so, all my pupils, having listened to me, came to be in their own elements. Having dispelled my own brahmanical view, my mind became piously pleased with Buddha. I taught in brief also and but likewise in extenso.

I was one who knew the method of super-truth (abhidhamma) of the cleanly pure kathāvatthu (the foundaton of discourses); after having made it clearly known to all, I live canker-free.

Five hundred aeons (kappa) ago, from now, four good devotees, endowed with seven sorts of gems were rulers in the four islands.

Four kinds of analytical knowledge, ...
the instruction of Buddha has been carried out.

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

This is, indeed, customary, however, for Buddhas, the Blessed Ones, to exchange hearty greetings together with bhikkhus(monks) who are their guests. Thus, having made such sweet conversation as in this way of asking: “O monks! How do you fare?” and so on and asked thus: “O monks! From where had you come?” Thereupon when told by them that they had come from the native place, Buddha asked about the bhikkhu(monk) the gainer of ten foundations of teaching (kaṭhāvatthu) thus:— “O monks! Who indeed, is in this manner well-developed among bhikkhu(monk) who are his fellow-leader of chaste life (brahmacāri) who belong to the same land of birth, in the ground of nativity, namely: ‘himself being of few desires he makes his teaching on few desires to the bhikkhus?’ They also informed Him thus:— “Venerable Sir! The son of Mantānī, the venerable Puṇṇa, by name (is he).” On having heard that information (kathā) the venerable Sāriputta became desirous of seeing the Thera. Then the Master went from Rājagaha to Sāvatthi. The Thera Puṇṇa also, on having heard the state of Dasabala’s having reached there, went there saying to himself: “I shall see the Master” and well arrived at the presence of Tathāgata, even inside His fragrant chamber The Master taught the truth (dhamma) to him. The Thera listened to the truth (dhamma) paid his homage to Dasabala went to the dark forest (andhavana) for the purpose of meditating in seclusion (paṭisālāna) and sat himself down at the foot of a certain tree for his day stay.

The Thera Sāriputta also, on having heard about his arrival, went looking ahead attentively, noted his opportunity properly, approached him who was seated at the foot of a tree, made mutual hearty greetings together with the Thera, and asked him in succession the seven sorts of clear purity. The Thera also in making his answer to whatever was asked of him gladdened the mind of the questioner with the illustrative example of chariot-drive; they mutually approved of what was well-said by each one. Then, subsequently, the Master, seated in the midst of the clergy of bhikkhus(monks), placed the Thera at the foremost position of teachers of truth (dhamma) saying thus:— “O monks! This one is the chief of my disciple-bhikkhus who are teachers of dhamma, this, namely, Puṇṇa.” After having reflected upon his own prosperity of emancipation (vimutti) one day, he became full of most and delight, saying to himself thus: “Depending upon the Master, myself as well as other many living-beings had been clearly set free from the misery (dukkha)0 of rounds of repeated rebirths (saṁsāra); self-service to good people is indeed much beneficial.” He uttered the stanza starting with “sabbhīreva samāsetha. (stay together with good people), let loosing the speed of zest or elation (pīti) by way of solemn utterance.

4. The expression sabbhīreva means even with good people. Here, however, by good people is meant such noble ones (ariya) as Buddha and so on. Indeed, they are said to be “santo sappurisa (good people),” distinctively, because of the fact they had reached exalted superiority in good dhamma after having abandoned the unreality totally and also because of the fact that they are praised along with their excellence. Samāsetha is to be construed as stay similarly, should live together: One would become co-dweller in serving them, properly listening to theirs, getting into the adherence also to their sign of speculation (diṭṭhānugati); thus, is the meaning. Pañḍite hatthadasibhi indicates their praise. Pañḍā is said to be wisdom (paññā); this wisdom has been well sprung up for these people; thus, pañḍita, wise people. On account of that even, they see steadfastly such sorts of benefit as one’s own advantage and so on; thus, atthadassino (the seera of benefit). You should live together with those wise people who are seers of benefits. If asked why? Since they are wise good people, they or those serving them well, because of becoming definite promoters of welfare and because of their being peaceful but by means of knowledge of noble path (maggta) and so on, are attha, benefit; because great quality as well as calmness (or goodness), they are mahanta (great); because they are unfathomable as well as because of their pasture being profound knowledge, they are gambhīram (deep); because of the fact that they could not be seen by such people as are of low desires and because of the fact that they should be seen with difficulty by others also they are duddasām (difficult to be seen); because of their pasture being subtle
knowledge due to their being difficult of seeing, and due to their having the nature of being delicate and subtle, they are nipuṇaṃ (subtle); because of the nature of being fine (sukhuma) even due to subtlety, they are atomic, (anum) nibbāna; alternatively, because of being the nature of absolutely ultimate meaning, due to steadfast significance it is atthaṃ (welfare); because of the characteristic of greatness due to the naking of the state of a noble (ariya), it is mahantam (great); because of the nature of not being clear it is gambhiram (deep); should be seen with difficulty, not able to see easily; thus, duddasam (difficult of seeing); due to depth it is difficult to see, because of being difficult to see it is gambhira (deep); thus, is the fourfold noble truth; distinctively, nipuṇaṃ anum (subtle and atomic), is the truth of cessation of suffering (niruddha); thus, in this manner, dhīra samādhigacchanti (wise people achieve the fourfold noble truth); because of being endowed with firmness (dhiitä) they are dhīra (firmly wise people); after having indulged themselves in the development of mental exercise (kammāṭṭhāna) on the fourfold noble truth, they but properly make their achievement. The expression appamattā means:—with eagerly attentive mindfulness everywhere, fulfilling the proper attainment (paṭipatti) of diligence. The expression vicakkaṇa means:—they are clever and well versed in the development of spiritual insight (vipassanā). Therefore you should stay together with good people even; thus, is the interpretation. Alternatively, this expression: paṇḍitehatthadassībhi; thus, is the ablative case (nissakka). Since because of wise seers of welfare having become originators (samudāyabhūta), firmly wise people who are diligent, of discerning wit (vicakkaṇa) achieve by themselves the benefit possessed of such distinctions as great and so on; therefore, you should stay together but with such good people as those aforesaid; thus, is the connection. In this manner, this was also the stanza which explains the Arahantship of the Thera by illuminating the Thera’s proper penetration (paṭivedha).

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

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5. Dabba[1] (Of the Mallas)

He came to birth in the family of a clansman of the Mallas,[2] at Anupiyā. As a child of seven, he saw the Lord(Buddha) when the latter visited his country and home, and was so attracted that he asked his grandmother, his mother having died at his birth,[3] if he might leave the world(for monkhood) under the Lord(Buddha). She brought him to the Lord(Buddha), who asked a bhikkhu(monk) to initiate him into monkhood. And the boy, being one in whom past causes and an aspiration were taking effect, realized the Four Paths in succession, in the very act of having his curls cut off.

[11] And when the Lord(Buddha) left the Mallas' country for Rājagaha, Dabba, meditating alone, and desirous of devoting his body to the service of the Monk's order, considered that he might both provide night's lodging and meals. The Lord(Buddha) approved his doing so, and his success in this, and his supernormal power in this, lighting the monks to their lodgings with his shining finger, is told in the Pali narrative.[4]

But it was after the baseless defamation,[5] by which the bhikkhas who followed Mettiya and Bhummajaka sought to ruin him, had been condemned by the Monk's order, that the Monk, conscious of his virtuous compassion for others, uttered this verse:
[5] Yo duddamiyo damena danto dabbo santusito vitinñakañkho||
Vijitāvī apetabheravo hi dabbo so parinibbuto ṭhitatto’ ti.||

Itthan̄ sudan̄̄yaśmā dabbo thero gātham̄ abhāsitthā’ ti.||

[5] Once hard to tame, by taming tamed is now
Dabba, from doubts released, content, serene.
Victor is Dabba now, and void of fears;
Perfected he and staunch in firmness.

Thus verily did the venerable Monk Dabba utter his saying (gatha).

[1] Cf. below, verse 1218. On this eminent Monk, see also Vinaya Texts, iii. 4-18; Jātaka, 1. 21; Udāna, viii. 9; Ang. Nik., 23.

[2] Lit., of a (king)rāja of the Mallas, a confederation of independent clans, located by the two great Chinese pilgrim chroniclers on the mountain slopes eastward of the Buddha’s own clan.

[3] Before his birth, according to the Commentarial tradition.


[6] Parinibbuto. On this Dhammapāla comments: ‘There are two parinibbānas - the parinibbāna of evils (kilesā, the “ten sufferings,” or “bases of corruption”; see my Buddhist Psychological Ethics, p 327 ff.), which is the element of Nibbāna, by which is yet remaining stuff of life; and parinibbāna of khandhas (factors of personality), which is the element of Nibbāna without that remainder. Here the former species is meant, inasmuch as there had been an entire putting away by the Path of everything that should be put away.’ Cf. Compendium of Philosophy, p. 108: my Buddhism, p. 191.

1.1-5[5] Commentary on the stanza of

Dabba Thera

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

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

This Thera Dabba, however, took conception in the house of a Malla king in the city of Anupiya in the kingdom of Malla. His mother died when she was about to give birth to her child. Her people led her dead body to the cemetery, mounted her on a pile of firewood and set fire to it. The mucous membrane of her belly was twice heated by the fury of flames of fire. The baby-boy due to the strength of his own merit sprang up and fell down on a substantial wooden pillar (dabbathambha). They collected that baby-boy and handed him over to his grandmother. In taking his name that grandmother made him known as “Dabba (substantial wood),” since he gained life after having fallen on the substantial wooden pillar (dabbahambha). At the time when he was also seven years old, the Master, surrounded by a retinue of clergy of monks, wandering about on His tour in the kingdom of Malla, dwelt at the mango grove of Anupiya. The young boy Dabba saw the Master, and having become poiously pleased even as he sighted the latter, became desirous of leading the life of a bhikkhu(monk) and sought permission of his grandmother thus:— “I shall become a bhikkhu(monk) in the presence of Dasabala. Saying: “Very well, my dear!,” his grandmother went to the presence of the Master, taking along with her the young boy Dabba, and said thus:_ “Venerable Sir! Please make this young man a minor bhikkhu.” The Master gave His instruction to a certain bhikkhu(monk) saying thus:— “O bhikkhu! Initiate this young boy to become a sāmanera.” That Thera, on having heard the word of the Master, in novitiating young Dabba, informed the latter the mental exercise (kammaṭṭhāna) on such parts of the body with skim forming the fifth. The boy (satta) who was endowed with former cause (pubbahetu) and had done special dedicated donations, got established in the fruition of the first stage of sanctification (sotāpatti) at the very moment when the fringe of hair was being shaved off. On his second fringe of hair being shaved down, he got on into the fruition of the second stage of Once-returner (sakadāgāmi); at the shaving of the third, in the fruition of no returning to the human-world (anāgāmi); his visualisation of the fruition of Arahantship was neither after nor before the shaving off, however, of all his hair. The Master after having resided in the kingdom of Malla as long as He liked, went to Rājagaha, and took up His residence in the bamboo grove (veluvana).

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

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

“The Conqueror named Padumuttara, the Sage who knew the whole world, the possessor of sight (cakkhumā) arose a hundred thousand aeons (kappa) ago. He was the adviser, the disseminator, and the guiding star of all creatures; Buddha, clever in teaching, sent across the sea of samsāra many men. The merciful sympathiser, the seeker of welfare of all living beings was He, who made all heretics as they reached Him well get properly established in the five moral precepts.

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

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

There and then the life span was a hundred thousand years; living throughout that life-span He sent across many men. At that time I was a greatly reputed Banker’s son in Haṃsavatī; having approached the blazing light of the world I listened to His teaching of dhamma.

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

After having done devoted service to that great sage together with His clergy, I fell down with my head at His feet and especially aspired for that position. That great Hero then said announcing my deed as of one who catered meal to the leader of the world together with the clergy for seven days:

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

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

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

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

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

Ninety one aeons ago, there arose the leader Vipassī, charming to look at and who had clear vision of all dhamma. Offensive minded, I insulted the disciple of that type of Buddha, who had all round exhausted all his cankers, although after my having known him clearly to be pure.

After I had caught hold of the lot, (salāka) I offered milk-rice to the disciples of that very Buddha, the hero of men, who were seekers of greatness, (mahesī).

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

Having made His dispensation shine after overcoming the bad heretics, He, together with His disciple passed away to nibbāna, but after having clearly led the leadables
When the Lord, together with His disciples passed into nibbāna, when the sun of His dispensation had set, divine beings became remorseful and wept with their dishevelled hair and tearful faces.

The axe of the wheel of dhamma (akkha) will stop functioning (nibbāyati) we shall no more see good devotees, we shall no longer hear the good truth (dhamma); alas! We are deficient in merit.

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

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

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

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

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

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

The Arahant, who had crossed over the sea of saṃsāra passed into nibbāna; one of us in Suddhavāsa (brahmā world); myself,
Pakkusāti, Sabhiya and likewise Bāhiya as well as Kumāra Kassapa, we (five) approached this and that existence. We were released from the bondage of rounds of repeated rebirths (samsāra) by Gotama, with sympathy for us.

When I sprang up in the womb at Kusināra amongst Mallas, my dead mother was mounted on a funeral pyre from where I fell down. As a result of having fallen on the heap of wood-material (dabba) I became well-known as Dabba; over the vigour of holy-life (brahmachāri), I became emancipated at the age of seven years.

Over the vigour of milk-rice (offering) I became famous for five qualities; urged by many an evil, I was with an offence of insulting a canker-free (khīṇāsava). I am now at a stage beyond the realm of both merit and demerit; having attained absolute tranquility, I live free from cankers (āsava).

I prepared sleeping and sitting accommodation pleasing the virtuous; satisfied with that quality, the Conqueror placed me at the foremost position. My depravity (kilesā) had been burnt, all existences had been eliminated. Like unto an elephant which had cut off its bondage, I live free from cankers.

Good going, indeed, was mine, to the presence of the most excellent Buddha; threefold knowledge had been accordingly attained; Buddha's instruction (sāsana) had been carried out.

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

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

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

The Commentary on the stanza
of the Thera Dabba
is complete.
Chapter I.
Single Verses

6. Sītā-Vaniya

This is the saying(gatha) of the venerable Monk Sambhūta. He was reborn at Rājagaha as the son of an eminent [12] brahmin(priest), and named Sambhūta.[1] With his three friends, Bhūmija, Jeyyasena and Abhirādana, he heard the Exalted One(Buddha) preach the Path(Dhamma), and left the world to enter the (monk’s)Order. While practising the systematic meditation of 'mindfulness respecting the body,' he stayed continually in Sītā-Vana (Cold Woodland), and thus became known as Sītā-Vaniya (Cold-Woodland dweller).

And seeing bhikkhus(monks) passing by on their way to see the Exalted One(Buddha), he said: 'Friends, worship the Exalted One for me with speech of mine, and say to him thus' (showing the Lord(Buddha) his uninterrupted concern with the Path(Dhamma)):

[6] Yo sītavanāṇaḥ upāga bhikkhu eko santusito samāhitatto||
Vijitāvī apetalomahaṃso rakkhaṇā kāyagatāsatiṃ dhitīmā' ti.|| ||

Itthanā sudāṃ āyasmā sītavaniyo therō gāthāṃ abhāsitthā' ti.|| ||

[6] There is a Monk who to Cold Woodland gone did live
Alone, content, in meditative ecstasy,
Victorious, no more by creeping dread dismayed,
He mindful watches over sense with courage high.

Thus verily did the venerable Monk Sītā-vaniya utter his saying(gatha).

[1] This cannot be the Sambhūta of CXCII, verse 9. Of the friends, we meet (probably) only with Bhūmija in Saṇy., ii. 39.
The stanza starting with yo sītavanam constitutes that of the venerable Thera Samblūta. What is the Origin? It is said a hundred and eighteen eons (kappa) ago from now, there arose in the world, a self-awakened Buddha, named Atthadassī, who, in the course of sending the world including the divine would across the great flood of samsāra, one day, went near the shore of the river, Gāgā, together with a large collection of bhikkhus. At that time, this one was reborn in a wealthy householder’s family and on having seen the Blessed One there, he became pious-minded, approached Him, paid his homage to Him and asked Him thus:—“Venerable Sir! Are you desirous of going to the further shore?” The Blessed One replied that He would like to go. There and then, he made an aggregate of boats and offered the same to Him. Being compassionate to him the Master ascended the boat together with the clergy of monks. He himself also mounted the boat reached the Blessed One as well as the clergy of bhukkhus well to the other shore but easily, made a great offering to occur on the second day, followed Him, got prous-minded, paid his homage and receded. On account of that act of merit he wandered about his rounds of repeated rebirths among divine and human-beings, was reborn in the family of a warrior-prince (khattiya), a hundred and thirteen aeons (kappa) ago from now, and became a world-king, the righteous sovereign Dhammika. He made his subjects get established in the heaven-going path and on having passed away thence, he became a monk in the dispensation of the Blessed One Vipassī, ninety-one aeons (kappa) ago took upon himself the observance of austere paractice (dhuta dhamma), and did his duties of a monk while dwelling in a cemetry. Again, at the time of the Blessed One Kassapa also, he became a monk along with his three associates in His dispensation, did his duties of a monk for twenty thousand years, wandered about his rounds of repeated rebirths during a Buddha interim period (Buddhantara), and was reborn as the son of a highly wealthy brahmin at Rājagaha, when this Buddha arose. They gave him the name “Sāṃbhūta.” On having come of age, he reached perfection in the whole brahmin lore. Togethere with three such companions as Bhūmija, Jeyyasena and Abhirādhana, he reached the presence of the Glorious One, listened to the teaching of dhamma, properly gained pious faith and became a monk. It has been said in their connection thus:—

“Bhūmija, Jeyyasena, Sāṃbhūta and Abhirādhana, these especially comprehended the dhamma in the dispensation of such an excellent Buddha.

Then Sāṃbhūta took from the presence of the Glorious One the mental exercise (kammaṭṭhāna) on mindfulness of body-movement (kāyagata), and dwelt permanently at the cool forest (sītavana). On account of that even, he was known as “Sītavaniya (cool-forest dweller).” On that occasion, how-ever, the great divine-king Vessavaṇa, was going through the sky towards the south direction in Jambudīpa on a certain business, when he saw the Thera seated in the open air, making himself mindful of his mental exercise (kammaṭṭhāna), got down from his mansion, paid his homage to the Thera and took his departure after having given orders to two ogres thus:— “As and when the Thera would arise from his concentration (samādhi), then inform him of my having come to him; and look after him as well.” They stood near the Thera whom they informed (according as they were given orders) at the time of his having been seated after having collected again his making of nimldfulness. Having heard what the two ogres said, the Thera let them off saying: “You should tell your king Vessavaṇa, in my name, that there is what has been placed, namely, the protection of awareness by the Blessed One for those who have stood in his dispensation; that self-same protection (of awareness) look after His disciples like me; you should be there unconcerned; there does not exist such a protection as should be made like this to those who have stood in the discipline of the Blessed One.” There and then, he developed spiritual insight (vipassanā) and visualised the threefold knowledge. Thereafter Vessavaṇa in receding, arrived at the vicinity of the Thera, came to know the condition of his having accomplished his task but by his own good symbol of his facial demeanour, went to Sāvatthi, informed about it to the Glorious One, and specially praising the Thera in the presence of the Master eulogised the qualities of the Threa by means of this stanza:—

“Endowed with protection of mental awareness, possessed of firmness, well composed with exertion, well-produced by the Master, he looked after Him; with three-fold knowledge he
had gone to the further bank of death.
On that account it has been said in the Apadāna thus:—
The Blessed One Atthadassī, ruler
of the two-legged, the bull among men,
followed by His disciples came near
the bank of Gaṅgā. Flush with the
landing place, with her water drinkable by or ows the river Gaṅgā was
difficult to ford across; I sent
the Clergy of bhikkhus(monks) across, as
well as Buddha, the most excellent
biped.
Because of the deed that I did then,
a hundred and eighteen aeons (kappa)
ago, I do not remember any evil exis-
tence (of mine); this is the fruition
of (my) sending across.
Thirteen hundred aeons (kappa) ago,
I was a universal monarch (for) five
(occasions). Those world-kings were
emowered with seven ‘gens’ and great
might.
In this last existence, I was reborn
in a brahmin family; together with (my)
three associates, I became a monk in
the dispensation of the Master.
My depravity (kilesa) had been burnt;
... Buddha’s instruction had been
carried out.

Than the venerable Sambhūta on his way to see the Blessed One, saw bhikkhus(monks) and said to
them thus:—“Friends! In my name, please pay homage with your heads at the feet of the Blessed One;
please say to Him also in this way;” he uttered a stanza, starting with “yo Sītavanaṃ,” making manifest the
state of not being hostile (but being congenial) to the Master in his won special doing of dhamma. Those
bhikkhus(monks) approached the Blessed One, paid their homage, and in their properly making known the
message of the Thera Sambhūta, informed that stanza after saying thus:—“Venarale Sir! The venerable
Sanbhūta pays his homage with his head at the feet of the Blessed One; in this manner also he told;” after
having heard it, the Glorius One said thus:—“O monks! Wise is the bhikkhu(monk) Sambhūta, who
regulated his life (pacca pādi) doing deed according to dhamma; neither his special doing of deed
dhamma) has been hostile to me; that matter has been intimated to me by Vessavana.”

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

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

**********oOo**********
Chapter I.
Single Verses

7. Bhalliya

He, with his elder Monk Tapussa,[1] was born in the time of our Exalted One(Buddha), in the city of Pokkharavati, as the son of a caravan-driver. As they were conducting a caravan of carts in a pleasant glade, a muddy place checked their progress. Then a tree-fairy, one of their own kin, showed himself, and said: 'Sirs, the Exalted One(Buddha) has just attained enlightenment, and for seven weeks remains fasting in the bliss of emancipation(nirvana), seated at the root of the King's [13] Stead tree.[2] Serve him with food; this will long make for your good and happiness.' They, with joyful eagerness, waited not to prepare food, but took rice-cakes and honey, and, leaving the high road, ministered to the Exalted One(Buddha).

Now when the Exalted One(Buddha) had set rolling the wheel of the Path(Dhamma) at Benares,[3] he stayed in due course at Rajagaha. There Tapussa and Bhalliya waited on him and heard him teach. The former became a lay-follower, the latter left the world(for monkhood) and mastered the six forms of abhiññā(higher knowledge).[4]

One day when Mara[5] appeared to the Monk in fearsome terrifying shape, Bhalliya, manifesting how he had passed beyond all fear, uttered a saying(gatha) to Mara's discomfiture:

[7] Yopānudī maccūrājassa senanā||
Naḷasetuṇa va sūdubalam mahogho||
Vijitāvī apetabheravo hi||
Danto so parinibbuto ṭhitatto’ ti.|| ||

Itthāṃ sudamā āyasmā bhalliyo thero gāthaṃ abhāsitthā’ ti.|| ||

[7] whosoever has chased away the Death-king and his host,
   Even as a mighty flood the causeway of frail reeds,
   Victor is he, self-tamed. Fear comes never more.
   His is the Goal supreme, and utter firmness.

Thus verily did the venerable Bhalliya utter his saying(gatha).[6]

[1] In the Commentarial tradition, they were Monks in like circumstances, when Kassapa Buddha lived, and rendered like service then to Kassapa, entreating that they might repeat it in a future life.

[2] Cf. Sisters, p. 5. This story occurs in Vinaya Texts, iii. 81, and in the 'Nidāna-Kathā,' Bud. Birth Stories, p. 110, Bhalliya being there Bhalluka and Bhalluka. Ika and iya are interchangeable adjectival terminations.

[3] His first sermon, etc.
Supernormal thought. Cf. p. 82, n. 1.

Professor Windisch holds there may have been a collection of such Māra or Devil legends (Māra und Buddha, 134).

*Obiter dictum.* Passing remark.

From now on this *obiter dictum* ceases.

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### 1.1-7[7] Commentary on the stanza of Bhalliya Thera

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

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

Thirth one aeons (kappa) ago from now, (it was), that I offered then the fruits; the fruition of this fruit offering had been that I do not remember (my meeting) any adversity (duggati).

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

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

7. There the expression yo’panudi means:— whoever extracted, threw, forsook and clearly crushed.

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

“Kāmā te paṭhamā senā
dutiyā arati vuccati
(displeasure [to meditation] is said to be your second);
tatiyā khuppipāsā te
(your third army comprises hunger and thirst);
catutthītaṇhā pavuccati
(your fourth is said to be craving);
pañcamī thinamiddhaṃ te
(your fifth is sloth and drowsiness);
chatthā bhīrū pavuccati
(cowardice is said to be the sixth);
sattamī vicikicchā te
(uncertainty\indecision is your seventh),
mānomakkho ca aṭṭhamī
(and your eighth comprises pride and hypocrisy).”

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

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

************oOo**********
Chapter I.
Single Verses

8. Vīra

Reborn in this Buddha-age at Sāvatthī, in the family of a minister to King Pāsenadi, he was named Vīra.\[1\] And when, as befitted his name, he had acquired athletic accomplishments, he became a warrior. Marrying with his parents' consent, a son was born to him. Upon that, [14] seeing the trouble in the perpetuation of life,\[2\] he left the world(for monkhood) in anguish, and putting forth every effort soon acquired sixfold abhiññā(higher knowledge). Now when, as arahant(enlightened), he was living in the bliss of fruition, his former wife tried to lure him back in various ways. But the venerable Vīra said:

'This woman, desiring to seduce me, is like one wishing to shake Mount Sīne'ru\[3\] with the wing of a gnat.' And he showed her how futile it was by his saying(gatha):

\[8\] Yo duddamiyo damena danto vīro santusito vitiṇnakamkho||
Vijitāvī apetalomahanjo vīro so parinibbuto ṭhitatto' ti.|| ||

\[8\] Once hard to tame, by taming now is tamed
Vīra, from doubts released, content, serene;
Victor is Vīra, free from creeping dread;
His is the goal supreme, and firm strength.

The woman, hearing him, was deeply moved, and thought:

'My husband has won to this—what good is domestic life to me?' And she went forth(into monkhood) among the Sisters, and soon acquired the Three-fold wisdom.\[4\]

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\[1\] Heroic, strong. Pāsenadi was King of Kosala, of the same age as the Buddha (Majjh. Nik., ii. 124).

\[2\] Lit., in Saṃsāra, 'continual going on.' Cf. XCIX.

\[3\] See Sisters, verse 384. Pronounced Sīne'ru.

\[4\] Cf. p. 29, n. 1. This triple Acquisition forms three of the six forms of abhiññā, or supernormal ability, p. 32, n. 1.
1.1-8[8] Commentary on the stanza of

Vīra Thera

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

“I was a monastery-keeper of the Glorious One Vipassī; having collected Nīgguṇṭha flowers, I reverentially offered (abhiropayiṃ), them to Buddha. Because I especially offered flowers with reverence, ninety one aeons ago from now, I do not remember, in particular, that I had to suffer in painful existence (duggati). This is the fruition of my reverential offering to Buddha.

Twentyfive aeons ago from now, I became a sovereign of men; by the name of Mahāpatāpana I became a world king of mighty vigour. My depravity (kilesa) had been burnt. ... Buddha’s instruction (sāsana) had been carried out.

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

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

The Commentary on the stanza of the Thera Vīra is complete.
Chapter I.
Single Verses

9. Pilinda-Vaccha

Reborn at Sāvatthī as a brahmin's son, before the Exalted One became a Buddha, they named him Pilinda, Vaccha being the name of his clan. He became a recluse, and acquired the charm(magic) called the Lesser Gandhāra,¹ deriving from that great renown. But when our Exalted One became Buddha the charm(magic) ceased to work. He having learnt that the Greater Gandhara spell stopped the Less, [15] concluded that Gotama(Buddha) the recluse knew the former, and he waited on him in the hope of acquiring it, asking if the chance might be granted him. The Exalted One(Buddha) answered: 'You must leave the world(for monkhood).' He, fancying that this was a preparation for the charm(magic),² did so. To him the Exalted One taught the Path(Dhamma), and gave him exercise in meditation, so that he, the conditions being ripe, attained arahantship(enlightenment).

Now one who, in consequence of Pilinda's guidance in a former birth, had gone to heaven as a deva, waited on him morning and evening out of gratitude. Hence the Monk was distinguished as one dear to the gods, and was ranked chief among the monks who were such by the Exalted One(Buddha).³

And Pilinda one day, sitting among the monks, and reflecting on his success, declared to them how the charm(magic) had brought him to the Exalted One(Buddha) uttering this saying(gatha):

[9] Svāgataɱ na durāgataɱ nayidaɱ dumantitaɱ mama||
Saņvibhātesu dhāmesu yaɱ setṭhaɱ tadupāgaminti.|| ||

[9] O welcome this that came, nor came amiss!
O goodly was the advice given to me!
among many doctrines mooted among men
Of all it was sure the Best I sought and found.

¹ On the Gandhāra Vijjā, or charm — not, as here, distinguished as twofold — see Dialogues, i. 278. Cf. Jat., iv. 498 f. The charm is here said to confer the power both of going through the air and of thought-reading. The identity of this Thera with the Pilinda-Vaccha of Rājagaha (Vin. Texts, ii. 61). is doubtful; yet cf. next p., n. 2.

² This fresh renunciation (pabbajjā must have meant entering the Order, although this is not stated. Contrast with Pilinda's mistaken view, Dialogues, i. 278, and iii., XXIV., I4. Cf. Vangīsa, CCLXIV.

³ Ang., i. 24, the Cy. on which quotes Udānaŋ, iii. 6.
The stanza starting with Svāgataṃ constitutes the stanza of the Thera Pilindavaccha. What is the origin? It is said that this one was reborn in the city of Haṃsavatī in a highly wealthy family, at the time of Buddha Padumuttara. In the self-same manner as aforesaid, as he listened to the dhamma in the presence of the Master, he saw the Master placing a bhikkhu (monk) at the foremost position because of his being loved (piya) and thought of (manāpa) by divine-beings. Having aspired for that ranking position, he did good deeds as long as his life-span lasted and on having passed away thence, he wandered about his rounds of repeated rebirths, and was reborn in the human world at the time of the Blessed One Sumedha. When the Blessed One passed away to parinibbāna he made reverential offering (pūjā) to the shrine (thūpa) of the Master, brought about a great charity to the clergy (Saṅgha) also and on having passed away thence, he wandered about his rounds of repeated rebirths but among the divine and human beings, became a world-king before Buddha had arisen, had his large number of subjects properly established in the five moral precepts and made them bound (parāyana) to heaven (sagga). He came to be reborn in the house of a brahmin at Sāvatthi even before the appearance of our Glorius One. They gave him the name “Pilinda.” Vaccha, however, was his clan. On that account he came to be clearly called (pahnāyittha) “Pilindavacca” subsequently. Because of his abundant remorse in rounds of repeated rebirths (sāmsāra), however, he renounced the world, became a wandering ascetic (paribbājaka), had himself accomplished in such an applied-knowledge (vijjā) known as cūḷa andhāra, become a sky wanderer (ākāsacāri) as well as knower of thoughts of others (paracittavidū), attained foremost gain and fame and took up his proper residence at Rājagaha.

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

“When the world protector Sumedha, the foremost personage entered nibbāna, pious-minded and good-hearted I made reverential offering to the shrine.
Those who were canker-free Thera, with
six sorts of super knowledge and high magical powers, them I brought together there, and I made meal for the clergy.

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

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

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

Then also I was of this type, having sprung up prosperous with wealth. Whether friend or foe all creatures never heressed me. I was dear to all of them also; this is the fruition of my meritorious deed.

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

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

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

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

Likewise, indeed, because of the fact that his Thera was excessively to be beloved of the celestial beings (devatā), the Blessed One placed him at the foremost position by the condition of being loved and fondly thought of by the gods (devatā) saying: “O monks! This one is the chief of my disciple-bhikkhus loved and fondly thought of by the gods (devatā), namely this Pilinda Vaccha. Seated one day amidst the clergy of bhikkhus(monks), he reflected on his own qualities and recited a stanza starting with “svāgāhāpagatam,” praising the coming of signs of knowledge (vijjānimitta) which had become the cause (kāraṇa) of those qualities, in the presence of the Glorious One.
9. There the expression Svāgataṃ means excellent coming; this mine; thus, is the connection. In other words, svāgataṃ is to be construed as well-arrived by me; thus, the case-ending (vibhatti) should be altered. The expression nāpagataṃ is to be construed as not gone out, not departed from the special development of welfare. The expression: nayidaṃ dumantitaṃ nana is to be construde as: for me, this had not been wrongly spoken nor had this been wrongly investigated. This has been said: My arrival at the presence of the Blessed One, or my having come there, was good arrival; because of the state of having well-arrived, even it was not bad arrival. For me as and what had been announced said and spoken as “I shall listen to the dhamma and become a monk in the presence of the Blessed One” or investigated by my mind, this also had not been wrongly announced. Now, in order to show the cause there, he said: “sāṁvibhattlesu” and so on. The expression: sāṁvibhattlesu means: in what had been analysed from the point of view of characteristic (pakāra). The expression dhammesu means comprehensible truths (dhamma); or in the truths of cessation (samathadhamma); in the said truths (dhamma) after having been well analysed by way of natural beginning with different details of heresy (titthiya) and by way of painful suffering (dukkha) and so on by self-awakened Buddhas. The expression yamsetṭhāṃ tadupāgamiṃ is to be construed thus:— Whatever best is there, that is the teaching (dhamma) of the four-fold noble ruth (catusacca); I approached either to get enlightened of it, the teaching (dhamma) of dispensation (sāsana) or saying: “This is dhamma and this is vinaya” I did approach; or whatever is best, most excellent, clearly rewarding there, in the natural truths (dhamma) well-analysed in accordance with their nature by way of good deeds (kusala) and so on, and by way of aggregates (khandha) and so on but by the self-awakened Buddhas, that right path (magga), that noble fruition (phala) and that nibbāna truth (dhamma) I did reach; from my own personal experience I did go towards and I visualised; therefore, for me, it was good going (svāgataṃ) but not having gone at a tangent (apagata), well announced but not ill-announced; thus, is the interpretation.

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

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Chapter I.
Single Verses

10. Puṇṇamāsa

Reborn in this Buddha-age as the eon of Samiddbi, a brahmin(priest) of Sāvatthī, he left the world(for monkhood) when a son was born to him, and entering the Monk’s order under the Exalted One(Buddha), took the Four Truths as his exercise in meditation, and became an arabant. His former wife sought to seduce him from his faith, visiting him decorated, and with her [16] child. But the Monk, showing his utter detachment, uttered this saying(gatha):

[10] Vihari apekkaṃ idha vā harumā vā||
    Yo vedagum samito yatatto||
    Sabbesu dhammesu anuspalitto||
    Lokassa dhanā udayabbayaṇṇā' ti.|| ||
Then the woman thinking, 'This holy man cares not for me nor for the child; I am not able to persuade him,' went away.[1]

[1] A curious feature about this story is the repetition of it, again as Puṇṇamāsa's, in Chapter II., the Commentator taking no notice of the substantial identity in legend and authorship. See Ps. CXLVI.

1.1-10[10] Commentary on the stanza of

Puṇṇamāsa Thera

The stanza starting with Viharipekkham constitutes the stanza of the venerable Thera Puṇṇamāsa. That is the origin? It is said that he was reborn in the womb of a ruddy goose (cakkavāka) at the time of the Blessed One Vipassī. On having seen the Glorius One going, the bird became pious-minded, collected the Sal flower by means of its own beak and made its reverential offering. On account of that act of merit it wandered about its rounds of repeated rebirths among divine and human beings and became a world-king eight times seventeen aeons (kappa) ago, from now. In this aeon (kappa) however, when the dispensation of the Glorius One Kassapa was waning he was reborn in the family of an estate-owner (kuṭumbi), renounced the world, performed the duties of a monk and on having passed away thence, he wandered about his rounds of repeated rebirths and was reborn as the son of a brahmī named Samiddhi, in the city of Sāvatthī, when this Buddha arose. On the day he was born, in that house, all the empty vessels (kumbhī) became brimful of gold coins. On that account they made him known by name of Puṇṇamāsa. On having come of age, he attained proficiency in all kinds of brahmanic science (vijjā), got married, gained a son, got dispised with his household life because of his having been endowed with sufficing qualification for Arahantship (upanissaya) approached the Glorius One, listened to the teaching (dhamma), properly gained pious faith, renounced the world, gained the monk's ordination (upasampadā), made himself replete with preliminary duties, engaged himself devotedly in the mental exercise (kammaṭṭhāna) on fourfold noble truths (catuṣacca), got eagerly engrossed in the development of clear spiritual insight (vipassanā) and attained Arahantship. Therefore, it has been stated in the Apadāna:–

"On the shore of the river Sindhu, I was then a ruddy goose (cakkavāka).
I was an eater of clean moss and I
was well-restrained in avoiding evil-deeds.
I caught sight of the stainless Buddha going
through the sky. Plucking (paggayha) the Sal
flower by means of my beak, I specially offered (abhiropayiṃ) it to Buddha Vipassī. He, whose pious faith in Tathāgata was unshaken and well-established did not go to purgatory (duggati) because of the pious-mind. Good coming certainly was mine to the presence of the most excellent Buddha; with the tranquil sky-goer good seed had been sown by me. It was ninety one arons (kappa) ago from now that I offered flower reverentially. I do not remember any adversity (duggati); this is the fruition of reverential offering to Buddha.

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

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

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

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

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Chapter I.
Single Verses
Part II

11. Gavaccha the Younger

Reborn as a brahmin(priest) at Kosambī, and hearing the Exalted One(Buddha) preach, he entered the Monk’s order. At that time the bhikkhus(monks) of Kosambī had become contentious.[1] Then Gavaccha the Less, not taking part with either side, remained firm in the Exalted One(Buddha)'s discipline(teaching), and developing insight, attained to arahantship(enlightenment). And seeing in the bhikkhus(monks)' quarrelsome tastes what might have been the downfall of his own good, he reflected with joy and enthusiasm on his own contrasted state, saying:

Adhigacche padaṃ santam saṃkhārūpasamāṃ sukhanti.|| ||

[11] Abundantly this Monk did rejoice,
For the blissful truths the Buddha has revealed
Are his, and he has won the Path of Peace,
And his the bliss where worldly cares are stilled.

[1] They seem to have been incorrigibly so, in spite of the Buddha s earnest and repeated teachings (Majjh., i. 320 ff., 513).

1.2  Second Chapter
1.2-1[11] Commentary on the stanza of

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

The disciple of the Glorious Buddha Padumuttara, Sujāta, by name, wandered about at that time amidst rubbish, in search of rags for robe (paṃsukūla). In the city of Haṃsavatī I was a wage-earner to others; after having offered nearly half (upād̄da) my clothes (dussa) I paid my homage on my head.

On account of that act well performed as well as my volitional (cetanā) self determination (paṇidhi) I reached Tāvatiṃsa heaven on my having forsaken my human body. For thieyone times I was divine-king and I exercised divine sovereignty; for seventy seven times also, I became a world-king.

For plenty of occasions (vipula) was regional rulership (for me), numerically incalculable.

Due to donation of half my clothes, I did feel glad with no danger from anywhere. Should, now, I so desire, I would cover the entire space along with hilly mountains reaching up the sky (kānanaṃ); this is the fruition of (offering) half my clothes. It was a hundred thousand aeons ago that I offered my charity then, I do not remember any disaster (duggati) ever since; this is the fruition of (offering) half (my) clothes. My depravity (kilesa) had been burnt.
entirely; ... Buddha’s instruction had been carried out.

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

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

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

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Chapter I.
Single Verses

12. Gavaccha the Elder

He was reborn in this Buddha's days as the son of Samiddhi, a brahmin(priest) of the village of Nālaka in Magadha. And he entered the Monk’s order because Sāriputta[1] had done so, and he knew that Sariputta was very wise. After he had attained arahantship(enlightenment), and was enjoying the bliss of emancipation(nirvana), he uttered his saying(gatha) to encourage his fellow-disciples to make efforts:

[12] Paññābalī sīlavatūpapanno||
   Samāhito jhānarato satīmā||
   Yadatthiya ɱ bhojana ɱ bhuñjamāno||
   Kaŋkhetha kālanj idha vītarāgo'ti.||

[12] In wisdom strong, guided by virtue's rule, intent,
   To concentration's rapture given, yet vigilant;
   Having such treatment as brings you only good:
   So in the faith,[2] with passions quenched, await the hour.

[1] His fellow-townsman. See CCLIX.; Sisters, p. 98.

[2] Idha; lit. 'here,' 'here below,' is technically used as above, and is so interpreted.

1.2-2[12] Commentary on the stanza of Mahāvaccha Thera

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

“Being pious-minded and good hearted towards Buddha Padumuttara and in His clergy of bhikkhus(monks) who had no superior I filled up drinking-water jars. Whether on hill-top or tree-top or in the sky or else on earth, as and when I need drinking water, it springs up to me quickly.

A hundred thousand aeons (kappa) ago from now, I offered such an offering then; I do not remember any adversity (duggati) this is the fruition of offering of drinking water.

My depravity (kilesa) had been burnt; …

All existences had been eliminated; six sorts of higher-knowledge had been visualised;

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

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

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

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

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

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Chapter I.
Single Verses

13. Vanavaccha

In this Buddha-age he took rebirth at Kapilavatthu, in the brahmin(priest) clan of the Vaccha's. He was born in the forest, his mother being taken with travail while walking in the forest which she had yearned to see. He became one of the future Buddha's playmates in the sand. And because he loved the woods, he was known as Woodland-Vaccha.\[1\] Later on, when he had entered the Monk's order, it \[18\] was in the forest that he strove for and won arahantship(enlightenment). And it was in praise of the forest life that he uttered his saying(gatha), replying to the monks who asked him: 'What comfort can you get in the forest?'
'Delightful, my friends, are forest and mountain!'

\[13\] Nīlabbhavaṇṇa rucirā sīṭavārī sucindharā||
Indagopakasaṅchannā te selā ramayanti man' ti.|| ||

\[13\] Crags with tho hue of heaven's blue clouds,
Where lies enbosomed many a shining tarn
Of crystal-clear, cool waters, and whose slopes
The 'herds of Indra'[\[2\]] cover and bedeck:
Those are the hills in which my self delights.

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\[1\] As if the legend strove to link him closer to nature, the only two of his former lives mentioned in detail represent him as a tortoise or turtle, and as a dove. The stanza recurs, with others in a similar vein, in Kassapa's poem (CCXLIV.). Again, as with the two Punna-m¡lsa sayings(gatha), the Commentator takes no heed of the identity of name, nor of the substantial identity in story and verse. The verse is incorporated in the long poem (CCLXI.).

\[2\] *Indagopaka-sañchannā* 'covered by Indra's cowherds.' According to the Commentary (cf. Childers, 'a crimson beetle noticeable after rain'), these are coral-red insects (*kimi*), referred to in connection with recent rain, but said by some to be a red grass, or by others the kanikāra trees (*Pterospermum acerifolium*). To come into a highland or upland picture, these crimson insects must swarm in vast numbers. The cows of Indra - *i.e.*, the clouds - would have filled the background far more easily. The Russians, however, Sir Charles Eliot informs me, call lady-birds 'God's little cows' (*bozhya korovika*); and on upper Alpine pastures in the late summer I have seen crimson (? Burnet) moths crowded on the heath. On the colour; *cf. Vin.*, iii. 42.
1.2-3[13] Commentary on the stanza of

Vanavaccha Thera

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

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

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

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

As far as I remember myself, since I attained the age of intelligence, there had been happiness
for me, as when I was touched by His foot-sole.
The Self-awakened Buddha Atthadassī of great fame,
after having crossed over, stood on the shore of
the river and uttered these stanzas:—
‘As and when it happened to my mind that I would
cross the flowing river, this king of tortoise,
possessor of wisdom sent my across’ On account
of this sending Buddha across and the dutiful
heart of loving kindness, the tortoise will enjoy
itself in the divine world for eighteen hundred
aeons (kappa).

Having come here from the divine world, because
of being provoked by bright basis (sukkamūla) he
would sit himself down on a single seat and cross
over the stream of uncertainty (kaṇkhāsotām).
Just as also in a fertile field, in spite of but
few seeds having been sown, when the right quantity
of rain-shower supply it water, the harvest of crop
does satisfy the cultivator, exactly in the same
way, this fertile field of Buddha, taught by the
self-awakened excellent Buddha, when proper shower
of rain supply me water, the fruition will satisfy
me.

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

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

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

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

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

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

**********oOo**********
14. Sīvaka  
(A Novice attending Monk Vanavaccha.)

In this Buddha-era he was born as the son of Vanavaccha's sister. When his mother heard that her eldest brother Vanavaccha had left the world(for monkhood), had graduated in the Monk’s order, and was living in the forest, she said to her son: 'Dear Sīvaka, you should leave the world(for monkhood) under the Elder, and wait on him; the Elder is getting old now.' He, at this sole asking of his mother, and because of his previous aspirations, did so and, ministering to his uncle, lived in the forest. One day, when he had gone to the outskirts of the village on some [19] errand, he fell very ill. And when medicine did not cure him and he came not, the Elder, wondering at the reason, went and found him ill. Administering remedies and tending him the Elder, when dawn was near, said: 'Sīvaka, since the time when I left the world(for monkhood), I have not stayed in the village. Let us go hence into the forest.' Sivaka answered: 'Sir, even if my body stay now by the village, my heart is in the forest, for what reason though I lie here yet shall I go there.' Then the Elder took hold of his arm and led him to the forest teaching him. He, made firm by that teaching, won arahantsbip.

Thereafter he uttered his saying(gatha), combining his Lord(Buddha)'s words and his own, expressing both his love of seclusion and his achievement, his obedience to his Lord(Buddha) and the winning of aññā(supreme attainment):

[14] Upajjhāyo ma ɱavaca ito gacchāma sīvaka||
    Gāme me vasati kāyo arañña ɱ me gato mano||
    Semānako pi gacchāmi natthi sañgo vijānatan' ti.|| ||

[14] The teacher spoke to me thus: 'Sīvaka, hence Let's go!'[1] Here in the town my body lives; My thoughts are to the forest gone. So thus, Prostrated though I be, yet do I go. No bond is there for those who understand.

[1] The text gacchāmi, 'I go,' is in the Commentary gacchāma, 'let us go.' The latter accords with the story, and with Vanavaccha's active care for his pupil, and the latter's devotion. The Commentary compares the youth's swift response to that of a spirited horse touched by the whip. A spirited horse is called bhadro, which = also auspicious, or lucky (Sīvaka. Cf. Siva).
1.2-4. [14] Commentary on the stanza of

Sivakasāmaṇera

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

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

“I saw in the midst of hills, the stainless Buddha, the bull among men, eldest in the world, shining like a Kaṇikāra flower. Pious-minded and good-hearted, I place my clasped hands on my head, collected Kāsumārika fruits and offered them to the most excellent Buddha. Since that time I offered that fruit I do not remember any adversity (duggati) in the thirtyone aeons (kappa) from now; this is the fruitful result of fruit offering. My depravity (kilesa) had been burnt. ... Buddha’s instruction (sāsana) had been carried out.”
Having attained Arahantship, he put together the matter said by his spiritual preceptor (upajjhāya) as well as by himself and uttered a stanza starting with upajjhāyo maṃ avaca in order to make known his own performance of being specially delighted in seclusion and the condition of having done his duty (kicca).

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

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

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

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

**********oOo**********
Chapter I.
Single Verses

15. Kuṇḍa-Dhāna[1]

In the age of our Exalted One (Buddha), he was reborn at Sāvatthī as a brahmin's child, and called Dhāna.[2]
Knowing the [20] three Vedas by heart, he when advanced in years heard the Lord (Buddha) preach, and left the world (for monkhood). Now King Pasenadi (Prasenajit) of Kosala became interested in him and provided him with necessaries, so that he had not to go round for alms. But it was when the great Subhaddā invited the Lord (Buddha) and his company to dine with her, that Kuṇḍa-Dhāna revealed his powers and attainments, as it is written in the Commentary on the Anguttara-Nikāya.[3] And it was to the monks that he recited this verse:

[15] Pañca chinde pañca jahe pañca cuttari bhāvaye||
Pañcasāṅgātigo bhikkhu oghatiṇṇo' ti vucaṭṭi' ti.|| ||

[15] Five cut you off; Five leave behind, and Five beyond all cultivate!
He who the Fivefold Bond[4] transcends - a Monk
Flood-crossed is he called.

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[1] In the Comy. Koṇḍa- Koṇṭha- Kuṇḍa- Kuṇḍa-dhāna. He is mentioned in Majjh. i. 462; Uddāna, ii. 8; Dhammapada Comy., iii. 52-58.

[2] The Comy. deals at some length with the legend of this Monk's antecedents, the immediate object of which is to explain how Dhāna won the nickname of Kuṇḍa or Koṇḍa, a word which by the context would seem to mean 'gallant.' In a previous birth he appears as the victim of a fairy's practical joke, and the blame he attaches to an innocent fellow-monk in consequence is a karma, which pursues him in this life, causing him mortification. As the legend throws no light on the verse, it is not given here, nor is the account of his prior rank in receiving food-tickets (see Ang., i. 24), and for the same reason. The verse might, in fact, have been spoken by any learned Thera (cf. CCXLII., verse 633). Subhaddā is presumably the daughter of Anāthapiṇḍika, living at Sāketa (Milinda, ii. 308). The way to her (from Sāvatthī) is described as being far: in Majjh., i. 149, as seven express coaching stages.

[3] I.e., on the Etad-agga-Vagga (Ang., i. 28 f.), in which the Thera's success is recorded. It is noticeable that, in citing this Commentary, Dhammapāla does not quote it as Buddhaghosa's Manorathapūraṇī.

[4] According to the Commentary, the first of these four pentads is the group of the five lower Fetters (Bud. Psy., Ḥ 1113-1134; Rhys Davids, American Lectures, p. 141 ff.). The second pentad is the remaining five Fetters, the liberation from the ten involving deliverance from rebirth. The third refers to the five moral powers or faculties (Bud. Psy., Ḥ 305-311), and the fourth to the bonds of passion, hate, stupidity, pride, and opinion (Vibhanga, p. 877). The verse occurs in Dhammapada, v. 370, and Samyutta Nik., i. 8, and below,
633, where this comment is repeated. The verse is a good example of the kind of holy riddle in which these Elders (like others nearer home) took special delight. (Cf. LXIV.)

1.2-5[15] Commentary on the stanza of

Kuṇḍadhāna Thera

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

This terrestrial deva thought thus: - “Fond love between these two bhikkhus(monks) is exceedingly firm; how is it, indeed? Would there be any split or not should there be any cause of disunion?” Having thought so, that divinity would go but not far from them seeking an opportunity for (causing disunion) of the two. Then one of the two handed over his bowl and robe to his companion went to a spot where water was available for the purpose of easing his body, had his hands and feet washed and went out of the vicinity of a bush. The terrestrial divinity made himself become a lady of most excellent beauty, behind that Thera, and pretended as if having shaken the hair of the head combining the same for arrangement, wiping clean soft soil from his back, arranging and wearing his lower garment, following the foot-steps of the Thera and coming out of the bush. The companion Thera who kept himself standing at a certain corner, as soon as he saw that matter, became displeased, thought to himself: “Ruined am I now to have such loving affection as to have followed this bhikkhu(monk) for a long period of time; if only I were to have known him to be such a sort, I would not have any intimacy together with this one for so long a time and said to his friend who was still coming towards him thus; “Friend! Come! Here is your bowl and robe; I do not go on the same journey along with such an evil individual as yourself.” On having heard that remark, it became as if the heart of that conscientious (lajji) bhikkhu(monk) was seized and pierced by a sharp spear. Therafter, (the accused) said to him (the complainant) “Friend! Why, namely, do you say this? I do not remember having transgressed so slight an offence as to the extent of a minor disciplinary category of dukkata throughout such a long time; you, however, now allege that I am a ‘pāpa (an evil one)’; What have you seen?” The reply was: “What is the use of having heard any other matter? Why have you come out having been together with such a sort of lady as was well dressed and decorated at a single spot?” The (accused) Thera replied: “Friend! This is not mine; I do not see such sort of lady.” Although when told to him up to the third time, the other Thera did not believe (his friend’s) words but holding even the matter seen by himself as actual
certainty did not go the same journey together with that Thera and went to the presence of the Master by another road. The other bhukkhu also went but to the presence to the Master, by another road. Thereafter, at the time of entering the uposatha hall of the congregation of bhikkhus(monks) that monk recognised (his old friend) that bhikkhu(monk) in the hall of recital of pātimokkha, said to himself: “In this hall of uposatha such a one as evil bhikkhu(monk) is present; I shall not perform uposatha along with that monk,” left the hall and stood outside. Thereupon the terrestrial divinity said to himself: “Grave act had been done by me,” went to the presence of the monk thus standing outside in the guise of an aged devotee and asked thus; “Venerable Sir! Why has my lord stood in this place?” The Thera replied that he remained standing there saying to him “O devotee! One evil bhikkhu(monk) had entered this uposatha hall, I do not perform sabbath together with him.” The devotee said: “Venerable Sir! Please do not take thus; this bhikkhu(monk) is of all-round pure moral precept; the lady, namely, seen by you is I; that deed was done by me who had seen you in order to find out the possibility of your split or not saying to myself: “Is the fond love of these two Theras firm, indeed, or not?” The Thera asked: “Who, however, are you? O good man!” the devotee replied: “Venerable Sir! I am a terrestrial deity.” The young deity, so saying, did no longer stay on in his divine power, free himself down at the feet of the Thera begged the pardon of the Thera saying thus: “Venerable Sir! Please pardon me; the other Thera is not in the know of this mischief (dosa) of mine; kindly perform the uposatha.” Having said so, the deity made the Thera enter the uposatha hall. That Thera then performed uposatha duties at one and the same place; by way of friendly association, however, the two Theras were never again together at one and the same spot. The deed of this Thera was not spoken of; the questioned Thera, however, doing off and on the development of spiritual insight (vipassanā) attained Arahantship. 

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

“Do not speak abusive word to any body; those who are spoken to would speak that back to you. Miserable (dukkhā) indeed, are angry speeches; acts of retaliation would pervade you. If you do not stir yourself, like unto a destroyed (upahata) bronze vessel
(kamsa), as such you have attained peace (nibbana); quarrel does not exist for you.”

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

At that time, in the city of Ugga (the queen) Mahâsubhaddâ, living in the family of heretics, became a vegetarian, an abstainer of smell of raw-flesh (âmagandha) over her self-determined observance of pure moral precepts (uposatham adhiṭṭhâya) with the idea: “May the Master sympathise with me,” stood on the floor of the upper storey of her palace made her assertion of truth (saccakiriya) thus:- "May these flowers remain forming themselves i into a canopy above Dasabala instead of standing inside (this palace): by means of this indication, may the Dasabala, together with five hundred bhikkhus(monks) take my alms-food tomorrow,” and she had her eight fist-fuls of jasmine flowers released from her hand. The flowers flew away (gantvâ) and stood having become a canopy above the Master on the occasion of teaching the dhamma. On having seen that canopy of jasmine flowers the Master but mentally gave His consent (adhivâsetvâ) to the alms-meal (invitation) of Subhaddâ and on the next day at sun-rise, said to Ānanda thus:- "O Ānanda! We shall go far today on our begging round; do not include common disciples (puthujjanas) to the holy ones (ariyas) only.” The Thera informed the bhikkhus(monks) thus:- “Friends! Today the Master is going to a far distance on His begging round; let not puthujjanas participate; Let but the holy ones (ariya) receive the lot (salâka).” The Thera Kuṇḍadhâna stretched out his hand but first saying: “Friend! Bring the lot (salâka)” Ānanda provoked his thought (vitakka) thus:- “The Master did not let me give lot (salâka) to bhikkhus(monks) like him, He let me give it but to ariyas” went and informed the Master (about it). The Master said thus:- “You give the lot to one who asked you to bring the same.” The Thera thought over thus:- “Should it not be proper to deliver the lot to Kuṇḍadhâna, then, the Master would have made his prohibition; there must be reason in this matter.” He directed (abhinîhari) his going thus: “I shall give the lot to Kuṇḍadhâna.” Even before his coming, Kuṇḍadhâna entered upon the fourth Jhâna based upon (his own) super-knowledge (abhiññâ) stood in the sky by means of (his) magical powers, stretched out his hand saying; “Friend Ānanda! Bring (it) please; the Master knows me; the Master does not prohibit the first taking of lot (salâka) by a bhikkhu(monk) similar to me,” and caught hold of the lot. The Master made an anecdote of it and placed that Thera at the foremost position of those who collect the lot (salâka) first, in this dispensation. Since this Thera, having gained royal support, became mentally well-composed due to his getting beneficial nourishment and doing the deed of developing spiritual insight (vipassanâ) came to be possessed of six sorts of higher-knowledge as he was endowed with such sufficing qualification (upanissaya) as would become an Arahant. Therefore, it has been said in the Apadâna:-

“I attended upon the most excellent
Buddha, the self-made (sayambhū) topmost personage in His seven-days stay in seclusion (paṭissallīna), pious-mindedly and good-heartedly. On having come to know the time when the great sage Padumuttara had risen up, I collected a big bunch of bananas and approached Him. The omniscient Blessed One, the leader of the world accepted (my offering) and the Great Sage fully enjoyed (the same) in order to make my mind pleasingly-pious.

The self-awakened Buddha, the unsurpassed caravan-leader, after his meal, sat down on his own seat and uttered these stanzas. Let those appeased (samitāro) ogres who are in this hill and who were and who will be in the forest (araññe bhūtabhayāni) listen to my word. Whoever attended upon Buddha resembling the mane lion, king of beasts, about him I shall announce; when I am speaking, listen to me. He will become a divine king eleven times; for twenty four times he will become world-king.

A hundred thousand aeons (kappa) hence, he will become the Master in the world, known by His clan name Gotama born of Okkāka family. Having abused monks of good noral and free of cankers (āsava) he will get a bad name consequent upon his evil deed. He will become a disciple, known by the name of Kuṇḍadhāna, the heir in His dhamma, His bosom-son, created by dhamma.

Ever indulging in seclusion I was a man of meditation (jhāyī) and took delight in jhāna. Having satisfied the Master I lived free from canker. Surrounded by disciples and followed by the congregation of bhikkhus(monks), the Conqueror sat Himself down in the midst of the clergy of monks and made (His disciples) collect the lot (salāka). I made my robe rest on one shoulder (ekāṃsaṃ), paid my homage to the leader of the world, I collected it first in front of the (most) excellent of speakers. On account of that act (of mine) the
Blessed One, the quaker of ten thousand (mass of earth), seated amidst the clergy of bhikkhus (monks), placed me in the foremost position.

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

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

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

15. There, pañca chinde is to be construed as a man should cut off and abandon by means of the sword of three lower paths (magga) the five hither-shore portion of fetters (saṃyojana) which made men spring up and to be born in purgatory, as if he would cut off the ropes fastening his feet. Pañca jahe means:— a man should discard or cut off by means of the path of Arhatship the five thither-shore portion (uddhambhāgiya) of fetters (saṃyojana) which are conducive towards springing up (upapatti) in the upper world of divine-beings as if he would cut off the ropes bound round his neck; thus, is the meaning. Pañcacuttari bhāvaye means:— with the abandonment of those self-same thither-shore portion of fetters a man should increase by way of achieving the foremost path develop beyond (upari) the stage of achieving the path of Non-returner (anāgāmi) developing further on (uttari) such five faculties (indriya) as faith (saddhā) and so on. Pañcasangātigo is to be construed thus:— Having become thus, however, he happened to be one who had overcome (atigo) the five attachments (saṅga) by having gone beyond and forsaken such five forms of attachment as lust (rāga) hatred (dosa), delusion (moha), pride (māna), heresy (diṭṭhi). bhikkhu(монк) oghatiṇṇo tī vuccati means:— he is said to be a bhikkhu(монк) in a state of broken-down depravity (kilesa) in every manner as well as one who stood in nibbān which formed the further shore of the sea of such floods as sensual pleasures (kāma), existences (bhava), heresies (diṭṭhi) and ignorance (avijjā) after having crossed over; thus, is the meaning.

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

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Chapter I.
Single Verses

16. Belaṭṭhasīsa

In this Buddha-age he was reborn at Sāvatthī in a brahmin's family, and before the Exalted One became a Buddha he left the world to join the ascetic Order of Kassapa of Uruvelā, and tend the sacred fire. And when Kassapa was tamed by the Buddha,[1] he was one of the thousand ascetics who obtained arahantship(enlightenment) on hearing the sermon on Burning.[2]

He thereafter became the tutor of the 'Treasurer of the Path(Dhamma).'[3] And one day, reflecting on the pure bliss of fruition and his own earlier discipline, in rapture he uttered a saying(gatha):

[16] Yathā pi bhaddo ājañño nañgalāvattanī sikhī||
   Gacchati appakasirena evaṃ rattindivā mama||
   Gacchati appakasirena sukhe laddhe nirāmise' ti.|| ||

   Lightly the plough adown the furrow turns,
   So lightly glide for me the nights and days
   Now that this pure untainted bliss is won.

[1] See Vinaya Texts, i. 118-134.
[3] A soubriquet of the Elder Ānanda. Belaṭṭhasīsa is also mentioned as a sufferer from eczema (Vin. Texts, ii. 48, 226), and as committing a minor offence in storing food (Vin., iv. 86). The Commentarial tradition is that Dhammapada verse 92 refers to the last-named incident (Dhp. Com., ii. 170).
[4] The text bhaddo ājañño, 'noble, or spirited thoroughbred,' is declared by the Commentary to imply, out of the three creatures to which this epithet is applied - bull, horse, elephant - the first named, as the only one used for ploughing.
[5] Sikhī, 'crested,' is applicable to either the horns or the hump of the zebu (Commentary).

1.2-6[16] Commentary on Stanza of
The stanza starting with yathā pi bhaddo ājañño constitutes that of the venerable Thera Belaṭṭhasīsa. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Padumuttara. Having approached the Blessed One, he listened to the (teaching of) the truth (dhamma) properly gained (paṭiladdha) pious faith (saddhā), became a monk and doing his monk’s duties, was not able to bring about distinguished result due to absence of sufficing qualification for Arahantship. Having, however, accumulated much merit conducive toward escape from rounds of repeated rebirths, he wandered about his rounds of repeated rebirths and seeing the Glorious Vessabhu thirtyone aeons (kappa) ago from now, he became pious-minded and offered a citron (mātulunga) fruit. On account of that act of merit he was reborn among devas, performed meritorious deeds now and then; he went from one good existence to another and was reborn in a brahmin family in Sāvatthi when this Buddha arose. He renounced the world, became an ascetic in the presence of Uruvela kassapa, even prior to the attainment of perfect Buddha-hood of the Blessed One and while practising fire worship, as and when Uruvela Kassapa was subdued by means of the teaching of the parable of burning (Ādittaparivāya), he attained Arahantship along with a thousand former braided hair ascetics. Therefore it has been said in the Apadāna:—

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

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

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

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

26. There, yathāpi is to be construed as an indeclinable adverb (nipāta) in the sense of offering an illustration. Bhaddo means good, endowed with vigour (thāma), strength (bala), capacity (samattha), speed (java) effort (parakkama) and so on. Ājañño means thorough-bred; possessed of birth because of the knowledge of being rational (karaṇa) or irrational (cakaraṇa); he is of three types:—thorough-bred bull, thorough-bred horse and thorough-bred elephant. Out of those three, the thorough-bred bull is meant here. That bull is concerned with the business of clever cultivations (karaṇa); therefore it is said thus: “Nangalāvattanī.” From the turning of plough-share (phāla) in ploughing; one who ploughs in a field after turning the plough hither and thither; thus, is the meaning. Alternatively here the bull makes the plough turn; thus, the turning of the plough (mangalāvattam), the path of plough in the field; in that plough-turn. Here, indeed for the sake of poetic ease, it has been stated as “vattanī” after lengthening the vowel. Sikhī me thus:—it is crest (sikhā) because of its similarity to crest because of its position on the head, horn; whoever has it is a horned creature (sikhī). Others, however, say thus: Here the hump of an ox (kakudha) is ‘sikhā (crest)’; thus, is what is meant. In both cases also this, namely, ‘sikhī (one who has hump or horn)’ is the announcement (kittana) of the prominent (padhāna) limb (āṅga). Appakasirena (with less worry) with little fatigue. Rattindivā (by night as well as by day); in this way they go with little
trouble to me; thus, is the interpretation. This is what has been said:– Just as a good thorough-bred bull, engaged in ploughing, never cared for (agaṇento) such obstacles as mass of grass, roots and so on in the path of the plough but would go turning round and round hither and thither with little bother (appakasira), until it could show all-round evenness (parissamaṃ) of ploughed up grass; in the same way, nights and days also, go by and pass over but without any bother. He spoke of the reason there thus:– “Sukhe laddhe nirāmise.” Since the calm and exalted happiness of the prosperity of fruition (phalasamāpatti) which is unmixed with such mundane materials as sensual, worldly and evolutionary (vaṭṭa) had been gained, therefore; thus, is the meaning. In its separate entity (paccatte) also it is a locative expression (bhummavacana) similar to such expressions as: “vanappagumbe (in jungles and bushes);” “tena vata re vattabbe (therefore, indeed, in ra which should be said);” in other words, beginning from that time they go with little trouble night and day; thus, he said for investigation (vicāraṇāya), namely: “Sukhe laddhe nirāmise (when immaterial bliss is gained).” When there is gain of happiness free from material matter, beginning from that time of having gained it; thus, is the meaning.

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

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Chapter I.
Single Verses

17. Dasaka

He, by his karma, was reborn in the age of our Exalted One (Buddha) at Sāvatthī, as the child of a slave of Anāthapindika. Hearing of his virtuous conduct and his wishes, his Lord (Buddha) made him a freed man, and said, how happy it was to leave the life of the world. He was initiated into monkhood accordingly; but from that time he grew slothful and slack of effort, taking no steps to roll back the round of rebirth, and sleeping much after meals. At sermon-time he would get into a corner on the outskirts of the congregation, and sit snoring. Now the Exalted One (Buddha), knowing his antecedents, spoke the following verse to him in order to stir up urgency:

    Niddāyitā samparivattasāyī||
    Mahāvarāho'va nivāpapuṭṭho||
    Punappunaṁ gabbhamupeti mando' ti.|| ||

[17] Who becomes slothful and in diet gross,
    Given to sleep and rolling as he lies,
    Like a huge pig with lots to eat -
    The dullard comes back again, again to womb (rebirth).

Hearing this, Dasaka grew agitated and, developing insight, not long after realized arahantship (enlightenment). Thereafter he thought 'the verse of the Exalted One (Buddha) became as a goad to me,' and he repeated the verse. Thus, though uttered as a protest concerning food, it became the declaration of his aññā (supreme attainment).


1.2-7[17] Commentary on the stanza of
Dāsaka Thera

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

17. There Middhī is to be construed as:— overwhelmed by sloth and drowsiness; whom, indeed, drowsiness overwhelms, him sloth also but overwhelms. Yadā means at whatever time. Mahagghaso means a big eater, similar to one or other of such notorius gluttons as are known as a handful of food (āhārahatthaka), enough garment “curse-coat” (alaṃsāṭaka), provision (vaṭṭaka) there (tattha), touching as much (āmāsaka) as a crow (kāka), vomitter (vamitaka) of what had been eaten (bhutta). Niddāyitā, one who has the habit (sīla) of sleeping (supana). Samparivattasāyī (lying down rolling and turning) got accordingly engaged in enjoying the bliss of lying down, bliss of the side (passa) and bliss of drowsiness by means of both also; thus, he points out. Nuvāpapatṭho is to be construed thus:— nourished and brought up with food for pig comprising the red powder of rice-husks (kuṇḍaka) and so on; indeed, a ho use hog, being nourished beginning from the time of its infancy, when the time of his having become fat-bodied arrived, not being allowed to get out of the house but would sleep rolling and turning under the couch and so on. This is what has been said:— When a man is drowsy also and a big eater (mahagghasa) as well, like a big pig nourished by fodder, not being able to conduct itself with any other posture (iriyāpatha) becomes habituated to sleeping, lies rolling about; then he becomes unable to make himself mindful of three characteristics namely: “Impermanence, misery (dukkha) and not being self (anatta); the man of meagre knowledge (mandapañño) because of his not being mindful of them goes towards the womb (gabbha) again and again; he does not but escape thoroughly from abiding in a (mother’s) womb. Having heard that stanza the Thera Dāsaka became remorseful caused himself to have spiritual insight (vipassanā) and visualised Arahantship but before long. Therefore, it has been said in the Apadāna;

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

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

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

The Commentary on the stanza of the Thera Dāsaka is complete.
Chapter I.
Single Verses

18. Singāla-Pitar[1]

Reborn in this Buddha-age of wealthy parents at Sāvatthī, he married and named his son Singāla(ka), himself becoming known as Singāla's father. At a later time he threw off domestic ties, and left the world for the Monk’s order. The Exalted One(Buddha), contemplating his inclinations, gave him the meditative exercise of the idea of a skeleton. Taking it he lived among the Sākiyans at Suṇsumāragira, in the [23] Bhesakalā Wood.[2] Now in that wood a woodland sprite, judging that the Thera would soon grasp the fruition he laboured after, uttered this verse:

[18] Aho buddhassa dāyādo bhikkhu bhesakalāvane||
Kevala ɱa ɱaṭṭhikasaňñāya aphaɭi paɭhaviɭ imanɭ||
Maɲeβhaɭ kāmarāgaɭ so khippameva pahissatīti.|| ||

[18] Lo! in the forest of Bhesakalā
A Monk lives, heir of the Buddha's grace,
Suffusing through and through this earthy frame
With thought intent, austere, of skeleton.[3]
Curse me, if he do not swiftly drive
All passion of the senses clean away!

Hearing that verse the Monk thought 'this fairy said this to me to call forth effort,' and willing unfaltering endeavour, he developed insight and attained arahantship(enlightenment). Thereafter he recalled the fairy's words, and breathed forth that very verse as the declaration of his anna(attainment).

[1] In the Commentary Singālaka-pitā. The name means 'jackal.'
[2] This town (see Windisch, Māra u. Buddha, p. 150) and wood have until now been found in association, not with the Sākiyans, but with the Bhaggas (JPTS, 1888, pp. 63, 98). Either, therefore, there was more than one wood of this name, or the Bhaggas, whose locality seems doubtful, were a section of the Sākiyas. Cf. ver. 1208.
By creatures piled who wander through the world.
Remember the great cairn of one man's bones
From one reon alone, equal to Vipula.'

Dhaminapala, on the other hand, ignores any such allusion and interprets the line as referring to the mode of asubha-saññā, or the kasīna called 'meditative exercise of bones' (atthika-bhāvanā). Pathavī, usually applied to the extended world, he explains as atta-bhāva-pathavī, that extended or earthy attribute of the individual called, in the Nikāyas, ajjhattika-pathavīdhātu (personal extended element). That it is never called simply pathavī (the extended, or earth) may incline the critic to dissent from the Cominentarial tradition. And yet why should the latter have let slip this good exegetical opportunity, had the mountain of bones been indeed implied? 'Having by the "bones-notion" wholly suffused his own or all beings' organism with the thought "it is bone!" and making that the basis of jhāna, he will put away all sensuous passion by the Non-Returner(liberated)'s Path ...' so runs the Commentary.

1.2-8[18] Commentary on the stanza of

Siṅgālapitu Thera

The stanza starting with Ahu Buddhassa dāyādo constitutes that of the Thera Siṅgālapitā. What is the origin? It is said that ninetyfour aeons (kappa) ago from now he saw a silent buddha named Saturaṃsī wandering about for alms-food, became pious-minded, paid his homage, and offered a palm-fruit which had come into his own hand. On account of that act of merit, he was re-born in the divine world, did meritorious deeds now and then, wandered about his rounds of repeated rebirths but in good existences (sugati), was re-born in the womb of a human-being at the time of the Blessed One Kassapa, became the good gainer of pious faith in the dispensation (sāsana), became a monk and developed his mind on the perception of bone (aṭṭhikasaññā). Later, when this Buddha arose, he was re-born in a family home, in Sāvatthi and on coming of age he set up a family life, got a son and gave him the name “Siṅgālaka.” On that account people called him Siṅgālakapitā. Subsequently he forsook the household bondage and became a monk in the dispensation. Looking at his inclination. The Blessed One gave him the mental exercise (kammaṭṭhāna) on the perception of bone (aṭṭhikasaññā). He took hold of it and dwelt amongst the Bhaggas in the forest of Bhesakaḷā on the crocodile hill (Susumāra giri). Then, the divinity residing in that forest recited the stanza beginning with “Ahū Buddhassadāyādo making manifest by way of pointing out his Arahantship for this purpose, namely, ‘it will make the fruition of mental development (bhāvanā) come into his hands (hatthagataṃ) but before long, for the purpose of provoking the monk’s effort (ussāha).” Bhesakaḷāvane (in the forest which gained the name “Bhesakaḷāvana”) because it was obtained and seized all round by an ogre named Bhesaka, the place of Bhesaka or because of the abundance of wood-timber etc. He said, namely, “Kevalaṃ aṭṭhisāvāṇīya aphaṇi pathaviṃ imaṇ,” in order to speak of the cause in the becoming of the heir of Buddha for that bhikkhu. There, kevalaṃ means completely without remainder. Aṭṭhisāvāṇīya means by means of mental development (bhāvanā) contemplating on bone. Aphaṇi means pervaded (patthari) by way of making up one’s mind (adhimuccana) as “aṭṭhi (bone).” Pathaviṃ means the earth of his own body (attaṃbhāva). Indeed the body (attaṃbhāva) has here been said as “pathavi (earth)” as in the such contexts as “so imaṇ pathaviṃ vissessati” and so on. Maññehaṃ means I think. There is such a reading also as “maññhaṃ.” So means that bhikkhu.
Khippameva means but before long; he will forsake and abandon the fetter of sensual lust; thus I think. Why? Because of the fact that the perception of bone is directly opposite to sensual lust. This is what has been stated:– Whoever, in a certain spot with the idea of bone gained, stood pervading all over his own body or bodies of everybody from the point of view of “āṭṭhi (bone)” even, that monk having made that bone jhāna as basis, developing clear insight (vipassanto) will but before long forsake his sensual lust (kāmarāga) by means of the right path of a nonreturner (anāgāmimagga) or the entire craving desire (tanhā), the name so gained as “kāma (sensual desire),” because of its meaning of craving and as “rāga (lust)” because of its meaning of stainful excitement (rañjana), by means of foremost right path (aggamagga). On having heard this stanza, that Thera said to himself thus:– “This divinity said in this manner for the purpose of provoking my effort,” made his self-determination (adhitṭhāya) to have uncontradicted energy, developed clear insight (vipassanaṃ) and attained Arahantship. Therefore, it has been stated in the Apadāna:–

“The glorious silent buddha, named Saturaṃsi, the self-becomer, the undefeated, rose up from his solitude and specially came out on his begging-rounds. I who had fruit in my hand saw the bull among men and approached him. Becoming pious-minded and good hearted I offered the palm fruit. It was ninety four aeons (kappa) ago that I then offered the fruit. I do not remember any evil existence; this is the fruitful result of my offering of fruit. My depravity had been burnt; ... Buddha’s instruction had been carried out.

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

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

**
Chapter I.
Single Verses

19. Kula

Reborn in this Buddha-age at Sāvatthī of a brahmin(priest) family, he entered the Monk’s order, but from want of mental balance could not concentrate on a given idea.[1] Now one day going to the town for alms, he saw men conducting running water wherever they wished by digging channels. Within the town he marked out of the corner of his eye[2] how the bow maker fixed the arrow-shaft in his lathe, and leaving with full bowl he saw the chariot-makers planing axle and tire and hub. So entering the Vihāra(monastery) he dined; then during siesta he pondered on these three modes of taming things, making them his goad, and applying them to his own need of self-mastery. So striving he not long after won arahantship(enlightenment). And connecting those object-lessons with his own heart's taming, he declared aññā(supreme attainment) in this verse:

[19] Udakaɱ hi nayanti nettikā usukāro namayanti tejanam||
Dāruɱ namayanti tacchakā attānam damayanti subbatā' ti.|| ||

[19] The canal-makers lead the stream,
Bow makers straighten the arrow-shaft,
The joiners mould the wooden plank;
The self-it is that the pious, tame.[3]


[2] See Vin. Texts, i. 59: 'With downcast eye.' Practically directed on to the ground about a plough's length in front of him (Commentary).

[3] This verse recurs in CCLV., and occurs twice in the Dhammapada, being assigned, in the Commentary on that work, to one Paṇḍita-sāmanera at verse 80, and to Sukha-sāmanera at verse 145. Both are of Sāvatthī also, and both are described as making object-lessons of human skill over matter in the crafts referred to. But in the former instance the story is much expanded.

1.2-9[19] Commentary on the stanza of Kula Thera
The stanza starting with “udakaṃ hi nayanti” constitutes that of the venerable Thera Kula. What is the origin? It is said that this Thera formally also having accumulated abundant good deeds conducive towards escape from rounds of repeated rebirths, was endowed with devoted duties (adhikāra), saw the Blessed One Vipassī going through the sky, became pious-minded and stood being desirous of offering coconut fruit. The Master came to known his intention descended and accepted his offering. He became exceedingly pious-minded and because of that self-same proper gain of pious faith, approached the Master, and asked for monkhood. The Master gave His order to a certain bhikkhu (monk) thus:— “Make this man a monk. He became initiated, received the upasampadā ordination, performed the duties of a monk, passed away thence, wandered about his rounds of repeated rebirths among divine and human beings for six interim periods of Buddhas (buddhantara) and was reborn in a brahmin family in Sāvatthi when this Buddha arose. His name was Kula. On having come of age, he gained piety in the dispensation, became a monk in the presence of the Blessed One, but was not able to bring about distinction (vīsesa) because of abundance of perplexities (vikkhepa). Then, one day on entering the village for his alms-food, saw men leading water in places wherever wanted after having made water carrier by having dug the earth, on his way, marked it well, and the village happened to have been entered. There he saw certain arrow-maker making his arrow straight after looking at it with an extremity of his eye having thrown the arrow rod into the arrow-machine (yanta), marked well that also and as he went on he saw carpenters fashioning such details of a chariot-wheel as spoke, rim, nave and so on, after having gone in front, marked well that also, entered his monastery, finished eating his meal, arranged his bowl and robe, took his seat in his day stay, collected the characteristics seen by himself as the condition of illustration, carried close towards subduing his mind and thought over thus:— “People lead such an inanimate object (acetanaṃ) also as water to the place wherever wanted; likewise fletchers straighten by bending methodically even a crooked inanimate arrow-rod; likewise carpenters made the crooked inanimate pieces of timber and wood and so on by way of rim of a wheel, etc., then why should I not make my own mind straight.” He developed clear insight (vipassanā), exerted himself, made effort and attained Arahantship but before long. Therefore, it has been stated in the Apadāna:—

“I was then an attendant of an ārāma in the city of Bandhumatī. I saw the stainless (viraja) Buddha going in the sky. Having collected a coconut fruit I offered it to the most excellent Buddha; the greatly reputed Buddha, standing in the sky, accepted (my offering). My prosperity was well promoted, it was the bringer of immediate happiness, after having offered the fruit with my mind purely pleased. I then achieved elated zest and most excellent happiness also in abundance. Gem but sprang up (to me) who was born here and there.

It was ninetyone aeons (kappa) ago that I then offered the fruit. I do not remember any evil existence; this is the fruitful (1) result of fruit offering. My celestial eye had been clearly purified; I have become clever in concentration (samādhi). I have attained perfection in higher-knowledge (abhiññā); thus is the fruitful (1) result of fruit (1) offering. My depravity has been burnt; … Buddha’s instruction has been carried out.
Having made in this manner whatever characteristics (nimitta) as guiding goad (āṇkusa), he developed pure insight (vipassanā) and attained Arahaantship. Having associated the subduing of his own mind along with those characteristics he uttered a stanza starting with “udakaṃ hi nayanti nettikā” in order to make manifest his Arahaantship (apañā).

(1) There is play of word to display pun

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

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

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

Chapter I.
Single Verses

20. Ajita

He was reborn, when our Lord(Buddha) was living, at Sāvatthī, as the son of the brahmin(priest) who was price-assessor[1] to the king of Kosala. He became an ascetic as follower of Bavarī, the learned brahmin(priest), who lived in the Kapīṭṭha park on the banks of the Godhāvarī. Now Bavarī[2] sent him, together with Tissa and Metteyya, to the Lord(Buddha). And Ajita was so satisfied with the Lord(Buddha)’s answers to his questions, that he entered the Monk’s order. Choosing a form of mental exercise he developed insight, and attained arahantship(enlightened). Upon that he uttered his song of victory[3] in this verse:

All unafraid of death, nor glad to live,
I shall lay down this worldly frame soon,
With mind alert, with consciousness controlled.

[1] In the Jāitaka it appears that the purchase of goods by or for a king was effected by an officially regulated price. This was fixed without appeal by the court assessor or valuer, who stood between the two fires of offending the king if he valued the goods submitted too high, and of driving away tradesmen if he refused bribes and cheapened wares. See my 'Early Economic Conditions in Northern India,' JRAS, October, 1901.

[2] This episode forms part of the Sutta-Nipāta, verses 976-1089 (SBE, x. 184 ff.).


1.2-10[20] Commentary on the stanza of

Ajuta Thera

The stanza starting with Maraṇe me bhayaṃ n’atthi constitutes that of the venerable Thera Ajuta. What is the origin? It is said that ninetyone aeons (kappa) ago, he saw the Blessed One Vipassī, became pious-minded and offered Him wood-apple fruits (kapittha). After that, subsequently also he did this and that act of merit, wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a brahmin, who occupied the main seat in the service of king Mahākosala, in Sāvatthi, even before our Master had arisen in this aeon (kappa). His name was Ajika. At that time also, a citizen of Sāvatthi, a brahmin named Bāvarī, who was endowed with three characteristics of a great personage, a doctor (pāragū) in three vedas, went out of Sāvatthi, renounced the world, became a hermit and dwelt at the wood-apple monastery (kapitthārāma) on the shore of the river Godhāvarī. Then, Ajita remounced the world in his presence and being instigated (codita) by a well-wishing (atthakāmā) divinity, he was sent to the presence of the Master by Bāvarī, approched the Blessed One along with Tissametteyya etc., mentally only, he asked questions and when those questions were answered, he became pious-minded, became a monk in the pressence of the Master, collected mental exercise (kammaṭṭhāna), developed clear insight (vipassanā) and attained Arahantship. Therefore, it has been stated in the Apadāna:–

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

Buddha’s instruction had been carried out."

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

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

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

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

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

******** oOo ********

The Commentary on the Second Chapter is complete.

********* oOo *********
Chapter I.
Single Verses
Part III

21. Nigrodha

He in this Buddha - age was reborn in an eminent brahmīn's family at Sāvatthī. And on the day when Jeta Grove was presented, he saw the majesty of the Buddha and was satisfied, so that he entered the Monk’s order. When he had stirred up insight, he soon became able to exercise the six forms of supernormal thought. And pondering, in the bliss of fruition, on the advantages of the doctrine which leads us away from rebirth, he uttered this verse as the expression of anāñā(supreme attainment):

[21] Nāhaṃ bhayassa bhāyāmi satthā no amatassa kovido||
Yattha bhayaṃ nāvatiṭhati tena maggena vajanti bhikkhavo' ti.|| ||

[21] No fear have I of fearsome things, for He,
Our Lord(Buddha), knows well the ambrosial wisdom.[1]
The Path where fear nowise a footing finds,
Along that Path the monks hold their way.

[1] Lit., 'skilled, learned in ambrosia,' amātā, the most frequent synonym for Nibbāna. The Path is the Ariyan Eightfold Path (Commentary).

1.3  Third Chapter
1.3-1[21] Commentary on the stanza of

Nigrodha Thera

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

“Having penetrated into the Sal grove
a hermitage was well built for me.
I then lived well-covered with Sal
flowers in the wood.
The Blessed One Piyadassī, the self-
made foremost personage, the self-
awakened Buddha, desirous of solitude,
approached the Sal grove.
Having come out from my hermitage,
I went to the forest; I then wandered
about in the forest in search of roots
and fruits.
There I saw the self-awakened Buddha
Piyadassī of great fame shining with
splendour in the deep forest well
seated absorbed in meditation (samâpanna).
Having set up four (supporting) sticks
over and above Buddha, I made a well-built
pandal and roofed the same with Sal flowers.
For seven days I held up the Sal-roofed
pandal; having made my mind pleased there,
I paid my homage to the most excellent
Buddha.
The Blessed One at that time rose up
from his concentration (samâdhi).
Keeping His looking ahead at a pole’s
length, the most excellent man sat
Himself down.
The disciple named Varuṇa, of the Master
Piyadassī, with his hundred thousand
powers (over his senses) approached the
distinguished leader (vinâyaka).
The Glorius One Piyadassī, the eldest
of the world, the bull among men having
got seated amidst the congregation of bhikkhus, the Conqueror made a smile apparent.

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

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

The youth who held for me the Sal-cover for seven days; remembering his deed I made my smile manifest.

I do not see any lack of opportunity (okāsa) in which merit matures.

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

When the one possessed of meritorious deed is living in the divine world there will be Sal-cover for as many a number as his assembly comprises.

The well-endowed with meritorious deeds will always be bemused there with divine dancing, singing and music.

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

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

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

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

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

In His dhamma, he will become a good heir, the bosom son created by dhamma; with an all-round knowledge of all conkers (āsava), he will, being free from
cankers, enter nibbāna.
As and when he realises (abhisameti) the dhamma, there will be Sal-shelter (for him), which also will occur over the funeral pyre where and when his body is going to be burnt.
Having announced the fruitful result (of my good deed), the great Sage Piyadassi taught the dhamma to His audience satisfying the assembly with the rain-shower of dhamma. I exercised the celestial sovereignty among the divine beings for thirty aeons (kappa). For sixty and seven times I was a world-king.
I came here from the divine world and I gained bountiful bliss. Here, also, there is Sal-shelter. This is the fruitful result of the pandal. This is my final stage; it turns out To be my last existence. Here also there is Sal-shelter; it will be so for all time.
Having satisfied the great Sage, Gotama, the bull of the Sākyans I have attained the unshaken place having abandoned conquest and defeat.
It was eighteen aeons (kappa) ago, that I specially made reverential offering to Buddha. I do not remember any evil existence (duggate). This is the fruitful result of reverential offering to Budha. My depravity had been burnt, all existences had been uprooted. Similar to an elephant which had cut off its fastened fetters, I live free from cankers. My going to the presence of the most excellent Buddha was, indeed, a good going. Threefold knowledge (vijjā) had accoudingly been attained; Buddha’s instruction had been carried out. Fourfold analytical knowledge (paṭisambhidā), these eight kinds of emancipation (vimokkha) and six sorts of higher-knowledge (abhiññā) had been visualised. Buddha’s instruction had been carried out.”

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

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

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

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Chapter I.
Single Verses

22. Cittaka

He was born in this Buddha-age at Rājagaha, as the son of a brahmin(priest) of great possessions. And when the Lord(Buddha) was staying in the Bamboo Grove, Cittaka went to hear him, and found faith and so entered the Monk’s order. Choosing ethical conduct as his exercise, he entered a wooded spot, and there in devotional practice induced jhāna. By that developing insight he soon attained arahantship(enlightenment). Upon that he went to salute the Lord(Buddha). Asked by the monks, [27] Have you been strenuous, friend, in your forest stay? be uttered his saying(gatha), to show he had been so, and to declare aññā(supreme attainment):

[22] Nīlā sugīvā sikhino morā kāramćiyaŋ abhinadanti.||
     Te sītavātakadditakalitā suttaŋjhāyan nibodhentī' ti.|| ||

[22] Peacocks of sapphire neck and comely crest
     Calling, calling in Kārṇīvaś woods;[2]
     By cold and humid winds made musical:[3]
     They wake the thinker from his noonday sleep.

[1] Pronounced Chittāka. Sister Cittā was also of Rājagaha (Sisters, p. 27).

[2] The Commentary, reading Karambhiya, states this word is the name of a species of tree, and possibly also the name of the wood.

[3] In the compound sītavāta-kaliṭā the Br. M8. of the Commentary reads kilīṭā, the S. MS. kaddīṭā. In both the word denotes the musical call (madhuravassitam) of the peacock (mora - mayūra). According to the Abhidhānappadīpikū (137), the term kalasaddo is used to designate any inarticulate pleasant sound. The birds are described as crying their ke-kā call when they hear the thunder of the approaching clouds heralding the rains. Mora, a redundant foot, has crept in - from the Commentary perhaps. 'Humid,' the translator's gloss, from meghavātena, 'rain-cloud-breeze,' in the Commentary.

1.3-2[22] Commentary on the stanza of

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

“I saw the stainless (viraja) Buddha, the world-leader Vipassī, seated inside the hill radiant like unto Kaṇikāra flower (of yellow colour). I plucked up three small -bell shaped (kiṃkaṇi) flowers and made my special offered (abhiropayiṃ). Having specially offered reverentially to the self-awakened Buddha, I went facing south (dakkhunāmukho). On account of that well-done act with volition (cetanā) and self-determination (pañidhi), I reached Tāvatiṃsa after I had discarded my human body. It was ninety one aeons (kappa) ago from now, that I specially made reverential offering. I do not remember any evil existence; this is the fruition result of reverential offering to Buddha. My depravity had been burnt. … Buddha’s instruction had been carried out.

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

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

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

**********oOo**********
Chapter I.
Single Verses

23. Gosāla

He was born in this Buddha-age in a wealthy Magadhese family. He came to know Soṇa-Kutikaṇṇa, and when he heard that the latter had left the world (for monkhood), he grew agitated, and thought: 'If he who has so great an estate shall leave the world (for monkhood), why not rather I?' And entering the Monk’s order, he took for exercise the subject of ethical conduct, and seeking a suitable place, lived on the uplands not far from his native village. Now one day his mother, who daily donated alms, gave him, on his round, rice-porridge prepared with honey and sugar. This he took and ate in the shade of that hill under a bamboo thicket. With bowl and hands washed, and refreshed by the appropriate treatment offered to him, he put forth insight without toil and, with mind intent on the ebb and flow of all things, attained the topmost meditation of the Paths, winning arahantship (enlightenment), with mastery of the form and meaning of the doctrine. Desirous to go up to the hilly region that he might live in bliss while he lived, he made known his own experience in this verse:


[23] Lo! I who in the bamboo thicket dined Off rice and honey, who now comprehend, Him worshipping, the ebb and flux of all These factors of my life, will hie me back Up on my hill, to foster there the growth Of heart's detachment, lone and sepāmate.

[1] See Ps. CCVIII. Soṇa was of Avanti far to the E.


[3] Padakkhiṇaṁ sammatanto. The Commentary explains the former word as ‘perfectly accepting the Lord(Buddha)'s discipline(teaching).’ The Chronicle lays stress on the tonic effect of the food on his spiritual attainment, a characteristically anti-ascetic comment.


1.3-3[23] Commentary on the stanza of
The stanza starting from Ahaṃ kho velugumbasmim con-stitute that of the venerable Thera Gosāla. What is the origin? He also, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths here and there, came across a robe of rags (paṃsukūla) of a silent buddha hanging on a branch of a tree on a certain hill, nineteyone aeons (kappa) ago from now became pious-minded saying to himself thus:— “This, indeed, is an emblem (dhaja) of an Arahant” and did honour to it with flowers. On account of that act of merit, he was reborn in the Tāvatiṃsa heavenly mansion. From that time onwards only amongst divine and human-beings he wandered about his rounds of repeated rebirths and when this Buddha arose, he was reborn in Magadha kingdom in a menial family and known by the name of Gosāla. He was made to be familiar with Sūṇa, however, with the extremity of his ear and on having heard about his having become a monk, his remorse become well-brought about saying to himself thus:— “He also, namely, is of abundant wealth and yet he would become monk, why then I, however?” He became a monk in the presence of the Blessed One, collected mental exercise (kammaṭṭhāna) commensurate with his conduct (cariyānukūla), sought a suitable (sappāya) residential place, and dwelt on a certain forest-hill not far from his own native village. His mother offered him alms-meal every day. Then one day, when he entered the village for his alms-food, his mother offered him milk-rice specially well-prepared with honey and sugar. He collected it, sat himself down at the foot of a certain bamboo-bush in the shade of that hill, fully enjoyed it, had his hands and begging-bowl washed, and began to develop clear insight (vipassanā). Because of the preparedness (kalla) of his body and mind due to the gaining os congenial (sappāya) catering of alms-meal (bhojana), he became well-composed (samāhito) and carrying cleverly and courageously such (transcendental) knowledge as rising and ceasing (udayabbaya) and so on, made himself indulge in developing clear insight (vipassanā) with but little bother (kasira), raised himself to the highest height (matthakām) the development (bhāvanā) of successive (paṭipāṭi) righteous path (magga) and visualised (sacchākāsi) Arahantship along with (fourfold) analytical knowledge (paṭisambhidā). Hence, it has been stated in the Apadāna:—

“There was a hill named Udāṅgaṇa not far from Himavanta; there I saw a ragged robe (paṃsukūla) hung on a tree-top. Having plucked down three kīṇkaṇi flowers then, I became joyful and did honour to the ragged (paṃsukūla) robe with joyous mind. On account on that act well-done with my volition and self-determination, I reached Tāvatiṃsa (heaven) on having discarded my human body. It was nineteyone aeons (kappa) ago, from now, that I did the deed then; I do not remember evil existence (duggati) after I had honoured the Arahant’s emblem (dhaja). My depravity had been burnt. ... Buddha’s instruction had been carried out.

Having however attained Arahantship, he was desirous of going but to the forest hill for the purpose of enjoying the life of current (diṭṭhadhamma) happiness and uttered a stanza starting with “Ahaṃ kho velugumbasmim” in order to inform his own proper attainment (paṭipatti).
23. There, veḷugumbasmiṃ means near the bamboo bush; in the shade of that jungle. Bhutvāna madhapāyāsaṃ, having enjoyed milk-rice sprinkled over with honey. Padakkhinaṃ means with good grasping; with acceptance made properly of the teaching of the Master; thus, is the meaning. Sammasanto khandhānaṃ udayabbayaṃ means clearly seeing the rising and ceasing also of the five aggregates (khandha) of attachment (upādāna); if also the duty had been done now (katakicco), making clear insight (vipassanā) established in order to enter, however, upon the proper attainment (samāpatti) of fruition (phala); thus, is the significance. Sānum patigamissāmi I shall go in the direction of (uddissa) the forest hill even spoken of by me before. Vivedamanūbruhayaṃ means:—all-round fostering the properly serene seclusion and proper fruition attainment (phalasamāpatti) of bodily seclusion; alternatively I shall go on account of that (tassahetu) all-round promotion of it. Having, however, said in this manner, the Thera went but there; this even, was also the stanza which makes manifest the Arahantship (aññā) of this Thera.

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

**********oOo**********
Chapter I.
Single Verses

24. Sugandhā

He was reborn in this Buddha-age of wealthy parents at Sāvatthī. And because of his aspiration in the past, when he presented Kassapa Buddha with a Fragrant Chamber of sandal-wood, that he might in one life be reborn with a fragrant body, he, on the day of his birth-and his mother before that day-filled the house with fragrance. Then said his parents: 'Our son is come bringing his own name!' and they called him Sugandha (Aroma). When grown up, he was induced to leave the world (for monkhood) by the preaching of the Thera Mahā-Śela. And within seven [29] days he attained arahantship (enlightenment). Confessing aṭṭhā (supreme attainment) he uttered this verse:

[24] Anuvassiko pabbajito passa dhammasuddhamatān||
Tisso vijjā anuppattā kataṁ buddhassa sāsana' ti.|| ||

[24] Scarce have the rains gone by since I went forth (into monkhood),
Yet see the seemly order of the Path (Dhamma)!
The Threefold Wisdom[2] I have I gotten now
And done all that the Buddha asks us do.[3]

[1] This Thera ('Great-rock') is probably the brahmin (priest) teacher of the Sela-Sutta in the Sutta-Nipāta, who was converted by the Buddha, became an arahant (enlightened), and would naturally continue to exercise his oratorical gifts. Cf. Milinda, i. 253; Sum. V., i. 276.

[2] Tevijjo, lit., 'thrice wise.' This brahminist phrase, referring to one who had learnt the three Vedas, was adopted by the Buddha, and transferred to one who had the three kinds of paññā, vijjā, or ābhiññā (intuition, insight), entitled reminiscence of former lives, the heavenly eye, and the destruction of the asava's, or intoxicant (defilements/desires) - sensuality, lust of life, opinions, ignorance (Ang. Nik., i. 163-165). Cf. p. 14, n. 3.

Gen. 8.22: "While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." - K.J.V.

[3] The phrase anuvassika-pabbajito is, according to the Commentary, capable of more than one interpretation. If it means 'renounced the world a year ago' (vide Neumann), it is curious that Dhammapāla does not paraphrase by the term saṇvacchāra. Is it not perhaps permissible, in view of the strong emphasis on the order (lit., 'Normity') of the Path (Dhamma), to see a parallel between two strands of the fivefold order (niyama) of the universe: - the seasons and the Path (Dhamma) (utu-niyama, dhamma-niyama)? (Cf. Dialogues of the Buddha, ii 8, n. 3, and my Buddhism, 118 f.) The fruition-namely, of his moral and spiritual evolution - was as certain and inevitable as that 'seedtime and harvest, ... summer and winter shall not cease' (Gen. viii. 22). The phrase, however, recurs frequently with no such point.
1.3.4[24] Commentary on the stanza of Sugandha Thera

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

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

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

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

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

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

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

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

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

Chapter I.
Single Verses

25. Nandiya

Born in this Buddha-age at Kapilavatthu, in the house of a Sākiyan (king)rāja, his parents said: He is born bringing us bliss; and they called him Nandiya (Bliss). Grown up, he went forth(into monkhood), when Anuruddha and the rest left the world(for monkhood) under the Lord(Buddha). And because of his studies and his resolve made in the past, he soon attained arahantship(enlightenment). Thereafter he lived with Anuruddha the Thera[1] and his [30] friends, in the Eastern Bamboo Wood. There Mara(deathlord/devil), the Evil One, wishing to frighten him, appeared in a terrifying shape. But the Thera drove him away with the words, ‘O Evil One! what can you do with those that have transcended your realm? it is you that by that will meet with defeat and ruin.’
[25] To him whose thought is ever newly born
   From splendour of the Path, and hard work has touched
   The Fruit - if such a Monk you assail,
   Black-hearted sprite, to misery you must go.[2]

[1] On Anuruddha and his friends, see Ps. CXXXVIII. - CXXXIX., CCLVI. (cf. Ps. CXXXVIII). The only passage where Nandiya is mentioned independently is Samy., v. 403. Dhammapada Com., on verses 219, 220, refers to a quite different Nandiya (verse 11, Nandika, Nanda) of Benares, a lay-adherent.

1.3-5 Commentary on the stanza of

Nandiya Thera

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

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

When the great Hero passed away to nibbāna, there became a spacious shrine. But from afar people had it attended to (upaṭṭhenti), at the most excellent well-built relic chamber. Being pious-minded and of good heart, I made a sandal-wood railing; the solid shrine then looked as a shrine should suitably be.

In any existence I was reborn, whether divine or human, I never saw (my) inferiority (omatta), this is the fruitful result of my former (good) deed.

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

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

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

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

**********oOo**********
Chapter I.  
Single Verses

26. Abhaya

He was reborn in this Buddha-age as the son of King Bimbisāra. The circumstances of his rebirth will be set forth later.\[1\] Nāṭaputta the Jain leader taught him a dilemma to set the ‘Samana Gotama(Buddha),’ but in the Lord(Buddha)'s reply he recognized the defeat of the Jain and the supreme enlightenment of the Exalted One(Buddha). Thereafter, when the king died, Abhaya grew anxious and left the world for the (Monk's)Order. Through the preaching of the Sutta on the parable of the hole in the yoke, he reached the First Path(of Nirvanic trance); again, stirring up insight, he realized arahantship(enlightenment).\[2\] Upon that, glorifying that which he had won, he declared anna(supreme attainment) saying:

[26] Sutvā subhāsitaṃ vācaṃ buddhassādīcabadhunō||  
Paccavyadhīṃ hi nīpuṇaṃ vālagaṃ usunā yathā' ti.|| ||

[26] Of him, the Buddha, of clan of the sun, I heard  
The word most eloquent, and hearing pierced  
The subtle truth of things, as it was the tip  
Of hair by cunning bowman's are transfixed.\[3\]

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\[1\] See Sisters, p. 80 (where the printer altered the name to Abhaya). The dilemma episode occupies the Abhayarājakumāra Sutta (58) of the Majjh. Nik.

\[2\] I.e., the fruition of the Fourth, or Topmost, Path. This Sutta is probably that of the turtle and the floating trap (Sajīy., v. 455; Majjh. iii. 169).

\[3\] The typical test of skill with the bow (Dhp. Com., i., p. 288).

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1.3-6[26] Commentary on the stanza of Abhaya Thera

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

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

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

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

It was ninetyone aeons (kappa) ago from now, that I did offer flowers reverently; I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha. My depravity had been burnt; ...

Buddha’s instruction had been carried out.”

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

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

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

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

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

Chapter I.
Single Verses

27. Lomasakangiya

When Kassapa was Buddha, this Monk left the world and followed him. Now after the Lord(Buddha) had preached the Sutta on Happy-Lonely, a certain bhikkhu(monk) talked with Lomasakangiya about it. And our Thera, being unable to explain it, uttered the wish: 'May I in the future become able to teach you the Happy-Lonely!' The other answered: 'May I ask you!' Of these two the former, when our Buddha lived, was reborn at Kapilavatthu, in the house of a Sakiyan (king)rāja. And he was very delicate, and covered with fine hair, and therefore he was called Lomasakangiya. The other was reborn at that time among the gods, and named Candana. The other was reborn at that time among the gods, and named Candana. When Anuruddha and the other Sākiyan youths left the world(for monkhood), Lomasakangiya would not. Then Candana, to stir him up, came to him and asked concerning the Happy-Lonely. The other knew not what he meant. Then Candana reminded him. So Lomasakangiya went to the Exalted One(Buddha) and asked him if it was true that he had made that resolve in the past. yes, youth,' replied the Exalted One(Buddha); ‘and the meaning of it is to be understood in more than fifty points of detail.’ Then Lomasakangiya said: 'Therefore, lord, let me be initiated into monkhood.' And the Exalted One(Buddha) sent him to get his parents’ permission. He asked his mother, but she feared for his health, saying: 'My dear, you are delicate. How can you leave the world(for monkhood)?' Then Lomasakangiya uttered this verse:
Upon that his mother said, 'Well then, my dear, go forth.' And he gained the Lord(Buddha)'s consent to be initiated into monkhood. After doing the preliminary exercises he went to enter the forest. And the bhikkhus(monks) said to him: 'Friend, you are delicate. What can you do here? it is cold in the forest.' But he repeated his verse, and entering the forest, devoted himself to meditation, and soon acquired the six forms of supernormal thought. When he won arahantship(enlightenment) he declared aññā (supreme attainment) in the same verse.


[3] Cf. XXIII., and see Ps. CLXXIV. The Commentary gives us the previous half of the legend, the latter half of which is told in the Lomasaka-kangiya-Sutta of Majjh. (iii. 199). Here Candana is represented as teaching the Sutta in question to the Thera. No less than four Suttas of this Nikaya deal with the little poem called 'Bhaddekaratta,' or 'the happy-lonely one,' giving expositions by the Buddha, by Ānanda, by Kaccana the Great, and by Candana in succession.

[4] 'The powers named Iddhi, the Celestial Ear,
Discerning others' thoughts; reminiscence
Of former births, and fifth, the Heavenly Eye.'

Compendium of Philosophy, p. 209.

The sixth, extirpation of the Āsavas, is tantamount to arahantship(enlightenment). The six are comprised in the term 'Abhiññā,' and are left untranslated as 'Abhiññā' in the following sayings(gatha).

1.3-7[27] Commentary on the stanza of

Lomasakaṇgiya Thera

The stanza starting with Dabbaṃkusāṃ constitutes that of the venerable Thera Lomasakaṇgiya. What is the origin? It is said that ninetyone aeons (kappa) ago from now, he saw the Blessed One Vipassī, became pious-minded, offered Him variety of flowers reverentially, was reborn in the divine world on account of
that act of merit, and later on again now and then he performed much merit, wandered about his rounds of repeated rebirths in excellent existences (sugati), became a monk in the dispensation of the Blessed One Kassapa and performed his monk’s duties (dhamma). On that occasion also a certain bhikkhu(monk) made discussion with him by way of the discourse (sutta) on a well-spent night (bhaddekarattha), which was taught by the Master for proper practice (paṭipadā) of spending a well-spent night (bhaddekarattha). He was not able to explain it. On not being able to explain it, he made his self-determination (panidhāna) thus:— “May I in time to come become capable of speaking to you on a well-spent night (bhaddekarattha).” The other (resolved); “May I be able to ask.” Between these two, the first (i.e. the former) wandered about his rounds of repeated rebirths among divine and human beings for an interim Buddha-period (Buddhantaram) and was reborn in the royal Sākyan family, in Kapilavatthu, at the time of our Blessed One. Because of the state of being of delicate hair grew up on the soles of his feet like those of Soṇa. On that account, his name was Lomassakānya. The other (i.e. the latter) was reborn in the celestial world and was known as Candana. When such Sākyan princes as Anuruddha etc., became monks, Lomasakāngiya was not desirous of becoming a monk. Thereupon, in order to make him remorseful the youthful divinity, Candana approached him and asked him about a well-spent night (bhaddekarattha). The other said: “I do not know.” Later (puna), the young divinity urged him thus:— “Then, why did you make a compact thus:— ‘May I speak about a well-spent night (bhaddelaratṭam); now, however, you do not know even to the extent of the name. The other approached the Blessed One along with him and asked thus:— “Venerable Sir! It is said that an agreement had been made by me formerly in this wise: ‘I shall speak about one well-spent night (bhaddekaratthi) to this one’” The Blessed One replied thus:— “O son of good family! Yes, this sort of agreement was made by you at the time of the Glorious One Kassapa.” This meaning of that should be understood extensively in the manner as had come in Uparipaṇḍa, (the third fifty suttantas of the Majjhimanikāya). Thereupon Lomassakānya said thus;— “Well then, indeed, Venerable Sir! Please make me a monk.” The Blessed One rejected him saying:— “Indeed, Tathāgata does not make a son who has not been permitted by his parents a monk.” He went to the presence of his mother and said to her thus:— “O mother! Please allow me to become a monk; I shall become a monk.” On being permitted by his parents a monk.” He went to the presence of his mother and said to her thus:—

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

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

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

**
Chapter I.
Single Verses

28. Jambugāmika's Son

He was reborn in this Buddha-age at Campā as the son of a lay-adherent named Jambugāmika, and became called [33] after his father. While studying as a novice in the Monk’s order, he lived at Sāketa, in the Añjana Grove. Then his father, thinking, 'I wonder if my son remains devoted to his life in the Monk’s order or not?' wrote the following verse to examine him, and sent it to him:

\[28\] Kacci no vatthapasuto kacci no bhūsanārato||
Kacci sīlamayaɱ ɱ gandhaɱ ɱ kiɱ tvanɱ vāyasi netarā pajā' ti.|| ||

And are you then not gratified by dresses?
And are you then not charmed yourself to fashion?
And is this fragrant odour, virtue-fraught,
Wafted by you, and not by other folk?

When he had read2 this he thought: 'My father is suspicious that I want worldly vanities. Even to-day I have not got beyond the level of the common man!' Filled with anxiety, he strove and wrestled, so that he soon acquired the six abhinnas. And taking the verse his father sent him as a goad, he finally realized arahantship(enlightenment). And both to confess aññā(supreme attainment) and honour his father, he recited the verse.

[1] In the Commentary Jambugāmiya. The name refers to an office, and means syndic of the village of Kose-apple-trees, a place included by the Buddha on his last preaching tour (Dialogues, ii. 138), and which probably was a suburb of Campā (pronounced Champā), on the Ganges, the easternmost point of the Buddha’s ministrations.


1.3-8[28] Commentary on the stanza of Jambugāmiyaputta Thera
The stanza starting with kaccu no vattha-pasuto constitutes that of the venerable Thera Jambūgamīya-putta. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths in this and that existence, thirty one aeons (kappa) ago from now, at the time of the Glorious One Vessabhū, one day came across silk-cotton kapok (kiṃsuca) flowers, collected those blossoms and offered reverentially throwing them into the sky, dedicating them to the Blessed One reflecting suitably on the qualities of Buddha. On account of that act of merit he was reborn among the three and thirty devas in the Tavatiṃsa heaven. Thereafter, subsequently, he did meritorious deeds and wandering about his rounds of repeated rebirths now and then among divine and human beings was reborn as the son of a devotee named Jambupāmuya in Campā when this Buddha arose. Therefore, his name became but Jambūgamīya-putta. On having come of age, he listened to the dhamma in the presence of the Blessed One, suitably gained remorse, became a monk, finished doing his preliminary duties (pubbakicca) took hold of mental exercise (kammaṭṭhāna) and lived in the jet-black (Añjana) forest at Sāketa. Then his father, in order to find out (vimaṃsana) saying: “How is it, indeed, does my son live being particularly delighted in Buddha's dispensation (sāsana) or not,” wrote a stanza starting with “Kaccino vattha-pasuto” and sent it. He had that stanza read (vāceti) became remorseful saying: “My father is doubtfully anxious (āsakati) about my negligent life; I also even today have not gone beyond the region of a common ordinary monk (puthujjanabhūmi),” and uniting (ghaṭento) and exerting (vāyamanto) became an Arahant but before long. Hence it has been stated in the Apadāna:–

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

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

Thirtyone aeons ago from now, it was that I did that deed then. I do not distinctly remember any evil existence; this is the fruitful result of (my) reverential offering to Buddha.

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

Having, however, attained Arahantship, he went to the residential city of (his) relatives and showed the miracle by means of his magical powers in order to make manifest the state of way of escape from saṃsāra (niyyānika) of the dispensation (sāsana). On having seen that miracle, (his) relatives became pious-minded and made many monasteries for the clergy (Sāṅgha). The Thera also having made a goad of the stanza sent by his own father uniting (ghaṭento) and making effort (vāyamanto) visualised Arahantship. In making manifest his attainment of Arahantship (aṇṇā) also, he recited that selfsame stanza, starting with “kaccino vattha-pasuto” for the purpose of doing honour to (his) father.

28. There, kacci is interrogative particle (nipāta). No is negative particle. Vatthapasuto means being fond of clothes, greedy of garment; specially got delighted in adornment of (maṇḍana) robes; this is, however, just an example, because of the fact that it signifies also such fickleness (cāpalla) and negation (paṭikkhepa) as begging bowl finery and so on. There is such a variant reading (pāṭha) as “kacci na vatthapasuto;” that is but its meaning. Bhūsanārato means being delighted and especially pleased in adorning one's own body (attabhāva); similar to some, who in spite of their having become monks are fickle athletic (dāḷhi bahulā) physically, are engaged in the adorning and beautifying of not only such ecclesiastical essentials as robes and so on but also of their own
bodies. “How even was it not in pursuit of recluse’s requisites and delight in adornment as well?”

This is the meaning of the two feet of stanza (padadvaya). Silamayaṃ gandhaṃ means the sweet-scent made of moral precepts; this has been stated thus:—“This sweet-scent of those who possess moral precepts which is the most excellent blows its sweet smelling breeze among devas,” by way of excellently all-round pure fourfold moral-precepts by producing (āpādana) such condition as non-breakage (akhaṇḍa) etc.; tvam vāyasi means that breeze you blow; by being excellently prosperous in moral precepts (sīlasampatti), by good sound of repute what do you spread out to all directions? Thus, is the meaning. Netarā pajā means not other people of evil conduct; because of but bad moral percept bad smell made of bad moral precept blows with the breeze; without blowing in this manner the breeze of any bad small, do you blow the breeze of sweet smell made of moral precepts? Thus, is the meaning. In other words, netarā pajā means not other people of bad moral precepts; it does not happen in any way (kacci) since you blow sweet smell made of moral precepts. Thus, with surplus it makes manifest but the blowing of the sweet-smell of moral precept.

The Commentary on the stanza
of the Thera Jambuṅāmiy
putta is complete.
Chapter I.
Single Verses

29. Hārita

Reborn in this Buddha-age at Sāvatthī, as the son of a wealthy brahmin(priest),[1] his parents wedded him to a brahmin's daughter suitable in birth, beauty and every other respect. And he, enjoying his lot with her, was one day, while he contemplated the perfection of her beauty, addressed by the order of things,[2] that such beauty must needs before long be crushed out by decay and death. No, when but a few days had passed by, his wife was bitten by a black snake and died. Overwhelmed by anguish he sought the Lord(Buddha) and, hearing the Path(Dhamma), severed his domestic ties and left the world(for monkhood). Now while he was training himself ethically, he could not make straight his heart.[3] And going for alms into the village,[4] he saw a bow maker applying his tools and making straight the shaft of an arrow. Then, he thought: 'These men make even a senseless thing straight; why do I not make straight my heart?' So he turned back and, seated for siesta, stirred up insight. And lo! the Exalted One(Buddha), seated in the air above him, addressed him by this verse:

[29] Samunnamayamattānaṃ usukāro'va tejanāṃ||
Cittaṃ ujunī karīvāna avijjāṃ bhinda hāritā' ti.||

[29] Now bend upwards yourself; even as his bolt
The bow maker, so do you, O Hārita,
Make straight your heart and ignorance cut away.

Hearing him, the Thera developed insight, and soon became an arahant(enlightened). He upon that declared aññā(supreme attainment) with this same verse.

[1] Cf. CLXXXIV. Hārita, one of the gods of the Brahma(ArchAngel)-heaven (Dialogues, ii 292), was the name in the Jātaka of an erring bhikkhu, on whose account the Buddha related a birth-story of his own fallibility when Bodhisat (Jāt., iii. 295).


[3] Cittaṃ may be rendered by heart or mind, understood as synonymous, as in our New Testament.

[4] Gāmo, whether Sāvatthi, called elsewhere nagaro, 'town,' or a suburb, or other place, is not stated. Cf. Ps. XIX.
1.3-9[29] Commenatry on the stanza of

Hārita Thera

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

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

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

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

The Commentary on the stanza
of the Thera Hārita
is complete.
30. Uttiya

He was born in this Buddha-age at Savatthī, as the son of a brahmin(priest), and leaving the world on the quest of the Ambrosial,[1] he became a Wanderer.[2] One day on his[35] travels he came where the Exalted One(Buddha) was preaching, and entered the Monk’s order. From the impurity of his moral principles he could not win the goal. And seeing other bhikkhus(monks) who had won confessing to aññā(supreme attainment), he asked the Lord(Buddha) for a lesson in brief. The Lord(Buddha) answered, 'It follows that you, Uttiya, must purify the rudiments,',[3] and he taught him them in brief. Uttiya, accepting the lesson, called up insight, but in the process he fell ill. In his anxiety he put forth every effort, and attained arahantship(enlightenment). Inasmuch as he won to perfect attainment in the face of such a condition, he declared aññā(supreme attainment), with reference to his illness:

[30] Ābādhe me samuppanne sati me upapajjatha||
Ābādho me samuppanno kālo me nappamajjitunti.|| ||

[30] Since sickness has befallen me, O now
Let there arise in me true mindfulness.
Sickness has now befallen me - it is time
For me no more to ease or delay.[4]

[1] Amata, the not-dead, a term applied to Nibbāna, or the Paths to that; more generally, to the Summum Bonum.

[2] Paribbājaka - i.e., an unattached religieux. It is very possible that the Uttiya paribbajaka of Ang., v. 193, and the Uttiya bhikkhu(monk) of Saŋy., v. 166, who asks for a lesson in brief, are identical with this Uttiya.


[4] The unique reiteration of the me, twice in the locative, twice in the dative, in the Paii (the word is identical in both languages), scarcely makes for elegant poetry; but, to be faithful, the translation was bound to reproduce it. It is very possible that there is here a suggestion of the harassed travail of the feverish and ailing, but unfaltering, indomitable brain. Under this aspect the verse becomes a very living document.

1.3-10[30] Commentary on the stanza of
The stanza starting with Ābādhe me samuppanne constitutes that of the venerable Thera Uttiya. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating merit, conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn as a crocodile of big form in the river Candabhāga at the time of the Blessed One Siddhattha, ninety one aeons from now. On having seen the Blessed One who had come near the shore of the river, he became pious-minded and lay himself down near the river bank being desirous of carrying Him across to the further shore. The Blessed One, out of compassion for him placed His feet on his back. He became joyful and elated, his energy became double due to his speed of zest (pātivega), he consequently cut across the river-channel (sota) with swift speed and carried the Blessed One across to the other bank. The Blessed One observed his mental pleasure, took His departure after having prophesied thus:— “This one on having passed away and from that time onward will wander about his rounds of repeated rebirths among excellent existences (sugati) and attain immortal (amata) nibbāna, ninety four aeons (kappa) later from now.”

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

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

At that juncture, Siddhattha, that self-made foremost personage came near the river’s landing place being desirous of crossing the river. When the self-awakened Buddha approached I also went near there; having approached the self-awakened Buddha, I spoke these words.

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

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

The world-leader Siddhattha consoled (assāseti) me there on the other bank of the river that (this one) will
obtain the immortal state (amata).
On having passed away from that body,
I reached the divine world; I enjoyed
divine bliss surrounded (purakkhato)
by nymps.
For seven times I was divine king
exercising heavenly sovereignty; for
three times I was world-king reigning
on earth.
I indulged in seclusion; being mature
in wisdom and well self-controlled, I
carry my ultimate body, in the dispensa-
tion of the self-awakened Buddha.
It was ninety four aeons (kappa) ago
from now that I sent the bull among
men across. I do not remember any
evil existence (duggati); this is the
fruitful result of sending across.
My depravity has been burnt. ...
Buddha’s instruction had been carried
out.

Homing, however, attained Arahantship, he uttered a stanza starting with Ābdhāme samuppanne
making manifest his Arahantship (aññā), in the course of clarifying (vibhāvanamudha) the manner of all-
round perfection (paripunnā) of his own right proper practice (patipatti).

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

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

The Commentary on the third Chapter
is complete.
Chapter I.
Single Verses
Part IV

31. Gahvaratīriya

He was reborn in this Buddha-age at Sāvatthī, in a brahmin's family, and named Aggidatta.\footnote{I.e., Fire-given. Even if Ratīriya mean Ratīra woodlander (see next page), it is not evident how to interpret Gahva. The name and the Thera are not met with elsewhere. The Monk's disposition and his simile occur in a Sutta comparing five qualities common to excellence in elephants and in bhikkhus(monks) (\textit{Ang.}, iii. 161 ff.).} When grown up he saw the Exalted One(Buddha) work the twin-miracle,\footnote{The power of emitting fire and water from any two opposed parts of the body respectively and simultaneously, also of conjuring up a figure moving differently from himself (\textit{Paṭisambhidā}, i. 125). This the Buddha (in post canonical works) is recorded to have done at Sāvatthī (\textit{Milinda}, ii. 247; \textit{Sumangala-Vil.}, i. 57; \textit{Dham. Comy.}, iii. 213 ff.).} and, being convinced, he entered the Monk's order. Taking a subject for meditation, he went to the Ratīra forest, and became known as Gahva-Ratīriya. Growing in insight, he in a short time attained arahantship(enlightenment). Upon that he went to worship the Exalted One(Buddha) at Sāvatthī. His family, hearing of his coming, bestowed liberal gifts upon him. And when he wished to go back to the forest, they said: 'Sir, the forest is full of peril through the gadflies and mosquitoes. Stay here!' But the Thera, devoted to detachment, replied, 'Life in the forest suits me,' and confessing aṇñā(supreme attainment) he uttered this verse:

\footnote{Recurs CLXXVIII., verse 244.}

\begin{verbatim}
Nāgo saṅgāmasīseva sato tatādhivāsaye' ti.|| ||
\end{verbatim}

[31] In the great forest, in the mighty woods,
Touched though I be by gadfly and by gnat,
I yet would roam, like warrior-elephant,
In midst of battle, mindful, vigilant.\footnote{\textit{I.e.}, Fire-given. Even if Ratīriya mean Ratīra woodlander (see next page), it is not evident how to interpret Gahva. The name and the Thera are not met with elsewhere. The Monk's disposition and his simile occur in a Sutta comparing five qualities common to excellence in elephants and in bhikkhus(monks) (\textit{Ang.}, iii. 161 ff.).}
**Gahvārāṭīriya Thera**

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

“Formerly, I was a deer-hunter, in a forest grove (vipina). I saw the stainless Buddha surrounded by a crowd of divine-beings. He was making manifest the four-fold noble truth showing the deathless path. I listened the sweet dhamma of Sikhi, the kinsman of the world. I made my mind pleased with His voice, in the peerless personage unrivaled. Having made my mind pleased there I crossed over the existence which is difficult to cross. It was thirty one aeons (kappa) ago from now that I gained that perception; I do not remember any evil existence (duggati); this is the fruitful result of voice perception. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he paid his homage to the Blessed One and went to Sāvatthi. On having heard about his arrival his relatives came near him and brought about a great charity. Having stayed for a few days, he became desirous of going but to the forest. His relatives said to him thus: “Venerable Sir! Forest, namely, is bountiful with danger (parissaya) by way of gad-flies, mosquitoes and so on; please live but here. On having heard what his relatives said, the Thera uttered a stanza, starting with “Phuṭṭhoḍaṃsehi,” making manifest his Arahantship (añana), in the face of (mukha) announcement of his special pleasure in solitude saying thus: “Forest-residence alone pleases (ruccati) me.”

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

The Commentary on the stanza of the Thera Gahvaratīriya is complete.
Chapter I.
Single Verses

32. Suppiya

He in this Buddha-age was reborn, in consequence of his actions, in a despised class, as one of a clan of watchmen in a cemetery at Sāvatthī. Converted by the preaching of the Thera Sopāka, his friend, he entered the Monk’s order and attained to the highest, declaring this in his saying(gatha) while he yet was striving for arahantship:

\[32\] Ajaraṃ jiramānena tappamānena nibbutim||
Nimmisaṃ paramaṃ santim yogakkhemaṃ anuttaran' ti.|| ||

\[37\] [32] O would that I who hourly waste, might change
For that which never decays - who ever burn,
Might change for that peaceful bliss - even for the Peace
That passs all, Safety beyond compare!.\[4\]

[1] Through pride and conceit when a bhikkhu(monk) in the Order of Kassapa Buddha. Apparently not the detractor of Dialogues, i. 1.

[2] Cf. XXXIII., CCXXVII.

[3] The Commentary reads nimīyam, and paraphrases by parivatteyyaṃ cetāpeyyaṃ (cf. Vin., iii. 219), and concludes: 'Just as men, exchanging any goods for which they care not, are greatly taken by what they get, even so this Monk, caring not for body or life (jīvitaṃ), strove after Nibbāna till he won.' 'Peaceful bliss' is nibbuta, on which, and on the last clause, see Sisters, p. 19, n. 4, and p. 13, n. 2, and p. 14, n. 2, respectively. This is one of the very few sayings(gatha) which resemble our own anthologies in having a burden of the quest not yet won.


1.4-2[32] Commentarey on the stanza of

Suppiya Thera

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

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

“A brahmin, I was proficient in knowledge (mantapāraṇa) known by the name of Varuṇa; having discarded my ten sons I, at that time penetrated into the forest. Having made a well-built hermitage, a well-apportioned (suviḥhattaṁ) and joyful to the heart (manoramaṁ) and having made a leaf-hut, I lived in the forest. That world-wise (likavidū) Padumuttara, the proper recipient of sacred sacrificial offerings (āhuti) being desirous of uplifting me, came to my hermitage. There became bountifully brilliant
light all over the dense forest. At that time the forest was shining bright because of the power of Buddha.

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

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

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

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

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

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

As many as there were flocks of birds which should fly in the sky, they also abided by my desire (vassa); this is the fruitful result of my fruit offering.

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

Birds known as good-winged (supaṇṇa), winged-creature of great vigour; they also approached me for refuge; this is the fruitful result of fruit offering.

Such elephants (nāga) as are long-living, possessed of powers and of great repute; they also abided by
my desire; this is the fruitful result of my fruit offering.
Lions, tigers and panthers (dīpi), bears (accha) wolves (koka), hyenas (taracchaka); they also abided by my desire; this is the fruitful result of my fruit-offering.
Star of healing (osadhi), grass-dwellers (tanavāsī) and those who live in the sky; all of them approach me as refuge; this is the fruitful result of my fruit offering.
I live being pervaded (by the dhamma) which is extremely difficult to see supremely subtle, profound and well elucidated; this is the fruitful result of fruit offering.
I live free from cankers (anāsava) after having been permeated by the eight forms of enancipation (vimokkha);
I am a mature (nipaka) burner of depravity (ātāpī) also; this is the fruitful result of (my) fruit-offering.
I am one of those sons of Buddha, who have become established in the fruition of the right paths, whose faults (dosa) had become exhausted and who are of great repute. This is the fruitful result of fruit offering.
Having reached the perfection of higher knowledge (abhiññā), having been urged by the bright basis (sukkamūla) and having all round known (pariññāya) all the cankers (āsava) I live free from cankers (āsava).
I am one of those sons of Buddha, who possessed threefold knowledge (tevijjā), had attained magical powers (iddhi), have been of great repute, and who have well-gained (samāpannā) divine ear.
It was a hundred thousand aeons (kappa) ago that I offered fruits; I do not remember any evil existence (duggati); this is the fruitful result of (my) fruit-offering.
My depravity had been burnt. ...
Buddha’s instruction had been carried out.

Having, however, attained Arahantship, even, he recited that self-same stanza by way of making manifest (his) Arahantship (aññā).

The Commentary on the stanza
of the Thera Suppiya
is complete.
Chapter I.
Single Verses

33. Sopāka
(A Boy-Bhikkhu.)

He was reborn in this Buddha-age at Sāvatthī, of a very poor woman. In her travail his mother fell into a long deep swoon, so that her family relatives said 'She is dead!' And they took her to the cemetery, and prepared to cremate the body. But a spirit prevented the fire burning by a storm of wind and rain, so they went away. Then was the child born hale while the mother died. And the spirit, in human shape, took the infant and placed it in the watchman's house, nourishing it for a time with suitable food. After that the watchman adopted it, and the child grew up with his own son Suppiya (Ps. XXXII.). And because of his birth in the cemetery, he became known as Sopaka, 'the Waif.'\[1\] When he was seven years' old it came to pass that the Exalted One(Buddha) early in the morning spread out his divine net of Insight in meditation what folk might be brought in. And seeing what the net enclosed, [38] he went to the cemetery. The boy, impelled by his antecedents, approached the Lord(Buddha) with a gladdened mind and saluted him. The Lord(Buddha) taught him, so that he asked to leave the world(for monkhood), and when asked to gain his father's consent, fetched the latter to the Lord(Buddha). The father saluted, and asked the Lord(Buddha) to admit the boy. And the Lord(Buddha) had him admitted, and assigned to him the study of fraternal love.\[2\] He, taking this exercise and living in the cemetery, soon acquired the corresponding jhāna.\[3\] He, fostering insight and realized arahantship(enlightenment). As arahant(enlightened) he showed in his verse to the other bhikkhus(monks) living there the principle of the love exercises, asking them make no difference between those who were to them friendly, indifferent, or hostile. For all alike their love should be one and the same in its nature, and should include all realms, all beings, at all ages:

[33] Yathāpi ekaputtaṁ piyāṁ kusaṁ siyā||
Evaṁ sabbesu pānesu sabbattha kusalo siyā’ ti.|| ||

[33] Even as she would be very good
Towards her only child, her well-beloved son,
So too you should be very good
Towards all creatures everywhere and everyone.\[4\]

\[1\] Cf. Sutta-Nipāta, verse 137.

\[2\] Cf. Dialogues, ii. 219. It is a pretty touch that the boy, who as a waif owed everything to fraternal love and pity, should have been set this study. Cf. Ps. I.

\[3\] Compendium, p. 62.
This simile is better known in the form given it in the *Sutta-Nipāta* (verse 149) and the *Khuddaka-pātha*, bringing in the loving mother more explicitly. Here the language is so simple that it really lends probability to the Commentator's story of the boy-bhikkhu, who as a 'waif' had never known a mother. I have therefore rendered it as a child's attempt. 'Ye' is lit. 'one.'

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1.4-3[33] Commentary on the stanza of

**Sopāka Thera**

The stanza starting with yathā pi ekaputtasmiḥ constitutes that of the venerable Thera Sopāka. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as the son of a certain estate owner (kuṭumbika) at the time of the Blessed One Kakusandha. One day, on having seen the Master, he became pious-minded and offered fruits full of substantial seed (bīja) to the Master. The Blessed One accepted (his offering) out of compassion for him. Having become specially pleased with the clergy of bhikkhus(monks) also he set up meal-offering by lot (salākabhatta) and gave offering of milk-meal throughout his span of life to three bhikkhus(monks) by way of (his) dedication to the entire congregation of monks. On account of those acts of merit, while enjoying mow and then the prosperity among divine and human beings, he was reborn once in the womb of a human being and gave as charitable offering, milk-meal to a silent buddha. Having done meritorious deeds in this and that existence, thus, he wandered about round and round but in excellent existences (sugati) and took conception in the womb of a certain poverty-stricken lady (duggatitthi) in Sāvāṭṭhi, consequent upon (nissanda) (his) former deed, when this Buddha arose. His mother having all-round borne (pariharitvā) the embryo for ten months by means of her womb was unable to give delivery at the time of giving birth when the pregnancy became all-round nature, fell into a fainting and kept herself lying down as if she were dead for a long time. Her relatives carried her away to the cemetery since they were under the impression that she was dead, mounted her on a funeral pyre and when wind and rain arose due to divine power, did not set fire to the pyre and took their departure. The baby-boy came out in good health from the mother’s womb by the power of divine beings because of the fact that it was his final existence (pacchimabhavikattā). The mother, however died. The divine-beings collected that baby-boy, in the guise of human-beings, placed it in the house of cemetery-custodian and for some time nourished the baby-boy with suitable nourishment. Thereafter, subsequently, the cemetery custodian also made that baby his own son and brought him up (vadṭheti). Growing up on that manner, that boy wandered about sporting together with a boy named Supiya, the son of that cemetery custodian. His name became Sopāka because of the fact that he was born and well brought up in the grave-yard.

Then one-day the Blessed One caught sight of him who had become seven years old and entered inside (antogadhaṃ). His net of knowledge (ñāṇa jālaṃ), on His having looked at the world to find convertible kinsmen (vaneyyabandhava) after having spread out His net of knowledge early in the morning, and proceeded on His journey to the region of the cemetery. Being urged by his former cause (pubbahetu), the boy became pious-minded, approached the Master and stood having paid his homage to Him. The Master taught him the dhamma. He listened to the dhamma, asked for monkhood, and on being asked whether he had got the approval of his father, he led his father to the presence of the Master. His father approached the Master, paid Him his homage and bave his consent saying: “Venerable Sir Please make this boy a novice.” The Master had him initiated into His order of monks and assigned him (niyojesi) with the duty of developing (bhāvanā) loving kindness (mettā). He took hold of the mental exercise on loving kindness (mettākammaṭṭhāna) and dwelling in a cemetery he brought about the jhāna of loving knidness, made the jhāna his basis, developed clear insight (vipassanā) and visualised Arahantship but before long. Hence, it has been stated in the *Apadāna*:

“That great hero Kakusandha, proficient (pāragū) in all dhamma separated Himself
from His organisation (gaṇa) and went into the midst of the forest.
I collected marrow of seeds (bījamiñjaṃ)
and strung upon them with a creeper (latāya āvuniṃ). At that juncture the Blessed One had entered upon jhāna amidst the hills.
On having seen the divine of the divine (devadeva), I offered the seed-marrow to the hero (vāra) worthy of dedicated donation, with my pious mind.
It was in this very aeon (kappa) that I offered then the marrow (miñja). I do not remember any evil existence; this is the fruitful result of seed-marrow (offering).
My depravity had been destroyed. … Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he uttered a stanza, starting with “yathā pi ekaputtasmiṃ” in order to point out to other bhikkhus (monks) who practise the cemetery-austerity (sosānika) the method (vidhi) of developing loving kindness (mettāvāhana).

33. There yathā constitutes an indeclinable particle (nipāta) in the sense of an illustrative example (opammattha). Ekaputtasmiṃ is to be construed thus:— He cleanses (punāti) also he looks after (tāyati) the family lineage (kulavamsa); thus, he is a son (putta); a son is of such varieties as one’s own offspring (atraja) etc. One son is a single son (ekaputta); in that single son. In the sphere also (visayeca) this is a locative word (bhummavacana). Piyasmiṃ means:— because he should be loved as well as because of being the only son, in such a son as has become the centre of creating affectionate love (pema) with such qualities as beauty (rūpa, moral preepts, good conduct (ācāra) and so on. Kusali is to be construed thus:— Kusala is said to be security (khema), the state of being happy (sotthi); there is in this one that secure happiness which ought to be gained; thus, the securely happy one (kusali); the seeker of welfare for living creatures, whose heart is but loving kindness (metta). Sabbesu pāṇesu means towards all living-beings. Sabbattha means:— in all directions (disā); alternatively, in all existences and so on; or in all unlimited space (avatthāsu). This has been stated:— Just as the parents would be securely happy people (kusali) and definite seekers of welfare (ekantahitesī) over their only lovely (piya) and endearing (manāpa) son, in the same way one should be securely happy (kusali); in the same way, towards all directions beginning with such divisions as the east portion and so on, towards all existences beginning with such varieties as sensual existence and so on, as well as toward all creatures who stood in all such unlimited details (avatthāsu) as varieties beginning with young people and so on, one should be securely happy (kusali) because of his being definitely a seeker of welfare. Single flavoured (ekarasaṃ) loving kindness should be developed everywhere by way of no demarkation of boundary (simāsambheda) without having made such boundary limit as: “Friends, neutral (udāsīna) and enemy (paccattika). Having uttered this stanza, however, he gave his instruction thus:— “If you all venerables were to indulge yourselves (anuyuñjeyyātha) in the development of loving kindness in this manner, you all will definitely become (bhavatha) the recipients of such eleven sorts of benefits accruing from loving kindness as begun with “one sleeps blissfully,” and so on which had been spoken of by the Blessed One.

The Commentary on the stanza of the Thera Sopāka is complete.
34. Posiya

He was reborn in this Buddha-age at Sāvatthī, as the son of a very wealthy councillor,[1] and the younger brother of the Thera Sangāmājī.[2] When he was grown up he married; but when a son was born to him, he, being impelled by the order of things belonging to the last span of life, grew anxious concerning birth and the like. So he left the world (for monkhood) and lived alone in the forest, exercising himself in the Four Truths. And soon after he won arahantship (enlightenment).

Then he went to Sāvatthī to worship the Exalted One (Buddha), and came to his home. There his former wife entertained him and, unaware of his disposition, was desirous of drawing him back by her attractions. The Thera thinking 'Alas! the fool of desire has designs even on such as me,' said no word, but rose up and went away into the forest. And the bhikkhus (monks) there said to him: 'Why, friend, you are come back too quickly; have you not seen your people?' The Thera told them what had taken place, and recited a verse:

[34] Anāsannavarā etā niccomeva vījānatā||
Gāmā araṇṇamāgamma tato gehaṃ upāvisin||
Tato uṭṭhāya pakkamiṇṭhā anāmantiya1 posiyo' ti.|| ||
Itthāṃ sudamā āyasmā posiyo therogāthāṃ abhāsitthā' ti.|| ||

[34] Best when not near, both now and forever,
Are such as these for him who understands.
Forth from the township to the woods I went,
From there to my home once more I came; but from there
Rising I got up again, nor ever
Did this same Posiya let fall a word.

[1] On the term setṭhi, see Sisters, p. 192, n. 1. I have in this work decided to use 'councillor' as expressing, for us, a burgess of some official importance, head (setṭhi) - e.g., of a guild, etc.

[2] See Udāna, i. 8; Netti, p. 150.
4,1. The stanza starting with Anāsanna varā constitutes that of the venerable Thera Posiya. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds bountifully, which were conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, wandered about his rounds of repeated rebirths but in excellent existence (sugati), became a deer-hunter at the time of the Blessed One Tissa, ninetytwo aeons (kappa) ago, from now, and roamed about in the forest. At that time, in order to make an uplift for him, the Blessed One went to the forest and showed Himself in his visual path (cakkupatha). On having seen the Blessed One, he became pious-minded, threw down his weapon, and stood lifting up his clasped hands (in adoration). The Blessed One showed His desire to sit down. There and then, he collected a handful of grass (tiṇamuṭṭhi), spread the same himself reverentially (sakkaccaṃ) on an evenly levelled piece of land, and offered (the seat to the Blessed One). Out of compassion for him, the Blessed One took His seat there. When, however, the Blessed One had become seated, he accordingly experienced abundant zest and delight, paid his homage to the Blessed One and himself sat down at a suitable spot (ekamantaṃ). Then, the Blessed One said to Himself thus:—

“This much is proper for the seed (bāja) of good deed (kusala) for this man, rose up from His seat and departed. Not long after the departure of the Blessed One, a lion, king of beasts (migarājā) killed him. On having died, he sprang up in the divine world. “It is said that if the Blessed One did not go near him, he would be killed by a lion and be reborn in purgatory (niraya);” thus, on having seen him, the Glorious One went near him for the purpose of his springing up on excellent existence (sugati) and also for the purpose of mounting a seed of good deed on him.

4,2. He lived on there as long as his life-span lasted, passed away thence from the divine world, wandered about his rounds of rebirths in excellent existences (sugati) even, and was reborn as the son of a certain bountifully wealthy banker, the youngest brother of the Thera Sangamajita, in Savatthi, when this Buddha arose. His name was Posiya. On having come of age, he got himself married (dārapariggahāṃ katvā), obtained a son, and on being urged (codyamāno) by the nature (dhammatā) of his being final existence (pacchimabhava), there arose in him, remorse, dependent on (paṭiccā) such phenomena as birth (jāti) and so on, became a monk, entered the forest, isolated (vūpakaṭṭho) himself, consistently engaged in the development (bhāvanāṃ) of mental exercise (kammaṭṭhāna) on the fourfold noble truths, indulged in the development of spiritual insight and attained Arahantship but before long. Hence, it has been said in the Apadāna:—

“Not far from Himavanta, there was a hill named Lambaka. The self-awakened Buddha Tissa walked to and fro but there in the open air. I was then a deer-hunter in the woody forest. On having seen that divine of the divine (devadevaṃ) I offered Him a handful of grass. Having offered it for the purpose of Buddha’s seat I made my mind pleased. Having paid my homage to the self-awakened Buddha I took my departure facing north in particular. Not long after my departure, a king of beasts attacked me. Being attacked by a lion, I died there. Since soon after (āsanne) the deed was done by me towards the cankerless most excellent Buddha, I reached the divine world similar to the speed of an arrow.
well shot (sumutto).

My divine palace there was pleasant, having been specially created by (my) meritorious deed. It had a thousand sectional details (kaṇḍa) with a hundred ball turrets (bheṇḍa), full of flags (dhajālu) made of gold (haritā).

Its radiant rays (pabhā) runningly radiated (niddhāvate) and rose up (uggato) resembling the sun of hundred rays (sataraṃsī). Crowded it was with divine damsels, I enjoyed myself (āmodiṃ) realising all my wishes (kāmakāmi).

Having passed away from the divine world, and being urged (codito) by bright base (sukkamūla) I came to be a human-being and I attained Arahantship (āsavakkhaya).

It was ninety four aeons (kappa) ago, from now, that I made an offering of the seat; I do not remember any evil existence (duggati); this is the fruitful result of a handful of grass. My depravity had been burnt. ...

Buddha’s instruction had been carried out.

4.3. Having, however, attained Arahantship, he came over to Sāvatthi in order to pay his homage to the Blessed One, and went to the home of his kinsmen out of compassion to his relatives. There, his former wife (porāṇadutiḍīkā) paid him her homage, first of all showed her such duties as offering of seat and so on, similar to a lady-devotee, and not knowing the Thera’s disposition (ajjhāsaya), later became desirous of luring the Thera with such womanly wiles as coquetry (kuttā) and so on. The Thera considered thus:— “What a wonder (aho)! Blind fool behaves (paṭipajjati) in this manner, namely, to a man like me (mādisa),” did not say anything whatsoever, rose up from his seat and went away but to the forest. The forest-dweller-bhikkhus asked him thus:— “How is it, friend? You have come back (nivatto) exceedingly quickly (atilahuṃ); have you not been seen by your relatives?” The Thera uttered a stanza starting with “anāsannavarā etā” in order to inform the matter (pavatti) which occurred there.

34. There, anāsannavarā is to be construed thus:— etā means these ladies: anāsannā is na āsannā (not near), not approached; alternatively, having become stationed even far distant are excellent (varā), they are the best promoters of welfare for a man; that also, indeed, niccameva (but permanently), at all times even; neither but at night, nor by day even, nor on the occasion of loneliness (rahovelāya) also. Vijānatā means by one who knows clearly. There is such a text (or reading) as “anāsannaparā” also; that even is the meaning. Here, indeed, this is the significance (adhippāya) ---- - fierce elephant, howse, buffalo, lion, tiger, ogre, demon, and sprite (pisāca) also which do not go near people are excellent, best and not non-promoters of welfare; they would, however, in approaching (people) do to the disadvantage (of people) even in the immediately present time (diṭṭhadhammika). Women, on the other hand, having approached (men), do destroy such welfare as is conducive towards emancipation (vimokkhanissita) pertaining to present immediate existence (diṭṭhadhammika) and future rebirth (samparāyika) and bring about (āpādenti) great disadvantage (anatthaṃ); therefore, these ladies are better to be not near and should be clearly understood (vijānatā) as such at all times. Now, in order to point out that matter with reference to (upanāyika) himself, he said beginning with the word gāmā. There gāmā is to be construed as gāmaṃ, (to the village); indeed, the word is said in the ablative form (nissakka) in the accusative sense
Araññamāgamma is to be construed as araññato āgantvā, having come from the forest; the consonant m is the maker of union (sandhi) of words (pada); this accusative word (upayogavacanaṃ) is, however, in the sense of ablative (nissakka). Tato means from the couch (mañcaka). Anāmantetvā means; without calling by way of addressing (ālapati) his previous (or former) wife (dutīyikā), not having said this much even, namely: “Be diligent” to his former wife. Posiyo means: he said but about himself as if referring to another. Whoever, however, read (pāthanti) of them, I, Posiya, take my departure; thus, is the interpretation (yojanā). Whoever, however, say thus: “That lady, having fed the Thera who had come (upagataṃ) to (her) house, became desirous of luring (him): on having noticed it, the Thera there and then went out of the house, proceeded to the monastery and sat himself down on the couch in his own residence; that lady also, indeed, aftermeal dressed up and decorated herself approached the residential abode of the Thera in the monastery; on having seen her the Thera did not say anything, rose up and went but to his place for day stay;” to them, the meaning of the feet of the stanza is thus: “Having come back to the forest from the village;” it is guided (niyyati) but by way of having been sung (ruta) accordingly (yathā). Here, indeed, vihāra (monastery) is meant to be (adhippeto)” araññaṃ (forest).”

The Commentary on the stanza of the Thera Posiya is complete

Chapter I.
Single Verses

35. Sāmaññakāni

e was reborn in this Buddha-age as the son of a Wanderer,[1] and converted to the religious life(path/Dhamma) when he saw the Exalted One(Buddha) perform the twin-miracle.[2] And through jhāna he attained arahantship(enlightenment).

Now a Wanderer named Kātiyāna, whom he had known as a layman, had lost all support from the lay people since the Buddha had arisen, and was destitute. He came to the Thera and said: 'You of the Sakiyans(clan), who have won much fame and support, live happily, but we are distressed and destitute. What should one do to compass happiness both in this life and the next?' The Thera said: 'Happiness not of the world: - this, for one who undergoes the suitable procedure to get it, and who gets it, is alone to be called unqualified happiness.' And to illustrate this by his own attainment, he uttered this verse:

[35] Sukhaṃ sukhattho labhate tadācaraṃ||
Kittiṃ ca pappoti yasassa vaḍḍhati||
Yo ariyamaṭṭhaṅgikamañjasaṃ ujum||
Bhāveti maggaṃ amatassa pattiyā' ti.|| ||
Happiness he who seeks may win an he practise the seeking -
Honour he gains beside, and growth of renown shall befall him -
So he but practise the road called Straight,[3] even the Ariyan,
The Noble Eightfold Path by which we may reach salvation.[4]

[1] Paribbājaka - i.e., an unattached religieux. Whether he was born before the father left the world(for monkhood), or after he had lapsed into it again (cf. Sisters, Ps. lxviii.), is not stated.


[3] 'Because one has put away all bodily and other crookedness,' explains the Commentary. I seem to discern an echo of the Nikāya verse: Ujuko nāma so maggo (Sāny., i. 14; Sisters, verse 361)- 'Straight is the name that Way is called.' The Pāli is in Gāyatrī metre (Vedic).


1.4-5[35] Commentary on the stanza of

Sāmaññakāni Thera

5,1. The stanza starting with Sukhamṣukhattho constitutes that of the venerable Thera Sāmaññakāni. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds in this and that existence, was reborn in a human womb (manussa yoni) at the time of the Blessed One Vipassī, ninety one aeons (kappa) ago, from now. On having seen the Blessed One Vipassī, he became pious-minded and offered (Him) a couch (mañca). On account of that act of merit, he wandered about his rounds of repeated rebirths among devine and human beings and was reborn as the son of a certain wandering ascetic (paribbājaka) when this Buddha arose. His name was Sāmaññakāni. On having attained the age of intelligence, he saw the twin miracle of the Master, became pious-minded, took entry into the dispensation as a monk, got hold of mental exercise (kammaṭṭhāna) commensurate with his conduct, brought about jhāna, made the jhāna his basis (padaka), developed spiritual insight (vipassanā) and attained Arahantship. Hence it has been said in the Apadāna:–

"With my own palms and pleasing piety, a couch was offered by me, to such a Blessed One as Vipassī, the eledest of the world.
I was in receipt of (samajjhagaṃ) ele-phant transport, horse transport and divine conveyance; because of that offering of couch, I had attained Arahantship, having become free from cankers (āsava).
It was ninety one aeons (kappa) ago, from now, that I then offered the couch; I do not remember any evil existence; this is the fruitful result of couch-offering.
My depravity had been burnt. ...
Buddha’s instruction had been carried
5.2. A householder-associate of the Thera, however, a wandering philosopher (paribbājaka) named Kātiyāna, because of the fact that the gain and honour (sakkāra) of the heretics happened to be hard hit ever since the appearance (uppāda) of Buddha, not gaining even to the extent of food and clothing, moved himself away (apakato) from the fold of ājīvaka ascetic, approached the Thera and asked thus:— “You all, namely, sons of the Sākiyan lead happy lives because of having attained greatly foremost gain and fame; we, however, are poverty-stricken and have to lead a hard life (kiccha jivika); how indeed, dose happiness pertaining to the present (diṭṭhadhammika) and the future as well (samparāyikañca) acrues to one who practises properly (paṭipajjamāna). Thereupon, the Thera uttered a stanza starting with “sukham sukhattho labhate tadācara.” In order to make manifest the state of his having attained that happiness saying to him thus:— “In the absence of explanation (nippariyāyato) happiness, namely, is but the transcendental happiness (lokuttarasukha); that also is of one who properly practises (paṭipajjanta) the proper practice (paṭipatti) commensurate with that happiness,” by means of instruction (pariyāyena).

35. There Sukham means; here, the significance is happiness free from sensual desires. That happiness also comprises the proper attainment of noble fruition (phalasamāpatti) and nibbāna as well. Likewise, indeed, it has been stated thus:— “This concentration (samādhi) is the happiness (sukhvipāko) as well; “Nibbāna is the highest (paramañca) happiness.” Sukhatho means: the purpose (payojana) of happiness; one who desires (athiko) such happiness as aforesaid. Labhate means: this happiness is of one who desires; not of another. He said thus:— “Who, however, is he who desires?” “Tadācaraṃ” means conducting one self for that purpose; properly practising (patipajjanto) such proper practice (patipattim) as is conducive towards that proper attainment; thus, is the meaning. Not wholly (kevala) that conduct (ācara) gain but happiness; then, indeed, kittiṃ ca pappoti means he attains the state of far and wide (patthāna) happiness free from sensual desires. That happiness is straight forward añjasaṭṭhaṃ and in the sense of going as he keeps killing all forms of depravity (kilesa), is the name gained as “maññha” which is reckoned as good fortune (sukhavipāko) as well;” “Nibbāna is the highest (paramañca) happiness.” Sukhattho means: the happiness (sukha) in front of him (parammukhā) in such a way as begun with thus:— “In this way also he is possessed of moral precepts; his physical and verbal actions are excellently pure all round; his livelihood is excellently pure all round; he is a possessor of fame which is reckoned as good fortune (sampadā) of having retinue (parivāra). Now, in order to show graphically (sarūpato) the happiness, namely, is but the transcendental happiness (lokuttarasukha); that also is of one who properly practises (paṭipajjanta) the proper practice (paṭipatti) commensurate with that happiness;” by means of instruction (pariyāyena).

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

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Chapter I.
Single Verses

36. Kumā's Son

Reborn in this Buddha-age in the Avanti country,[1] at the town of Veḷukaṇḍa in the family of a housefather, he was called Nanda. But his mother's name was Kuma, from where he was known as Kuma's son. He entered the Monk's order after hearing the venerable Sāriputta preach, and studied on the slope of the frontier hills; but it was only after he had gone, to hear the Exalted One(Buddha) that he was able so to correct his exercises, as to realize arahantship(enlightenment). As arahant(enlightened) he saw that the other bhikkhus(monks) showed excess in bodily needs, and he addressed them in the doctrine, saying:

[36] Sādhu sutaṃ sādhu caritakaṃ||
   Sādhu sadā aniketavihāro||
   Atthapucchanaṃ padakkhiṇakammanā||
   Etaṃ sāmaṅgamakīñcanassā' ti.|| ||

[36] O goodly are the things our ears now hear!
    O goodly is the life we here may lead!
    O good it is always to lack a house![2]
Now questioning on things of high import,
Now showing all due thanks and reverence:
    Such is the calling of the true monk,
    Of him who owns not of anything.

[1] See Buddhist India, by Rhys Davids, p. 8 f. It is Noteworthy that one of the principal lay-followers of the Buddha was a lady called the Veḷuκanḍiyan or -kaṭṭikan, mother of Nanda. This, however, was probably Uttarā; she can scarcely be our Kumā, since she is represented as telling the chief Theras that her only son Nanda had been put to death as a boy by the (king)rāja(rājāno), or oligarchs. Nanda was a common name, and it is possible, if we do not impatiently class all such references as purely legendary, that to call one Nanda Kumāputta was a convenient distinction among neighbours. It may, of course, have reference to bīna-marriage descent (Saṃv., ii. 236; Ang., i. 26, 88, 164; iii. 336; iv. 63; and cf. Dialogues, i. 193, I 5).

[2] An allusion to Sutta-Nipāta, verse 844. This is discussed in Saṃv., iii. 9 ff.; 'lacking a house' is symbolical of 'not being engrossed by objects and pleasures of sense.'
Kumāputta Thera

The stanza starting with sādhusutaṃ constitutes that of the venerable Thera Kumāputta. What is the origin? It is said that he, having done devoted service toward former Buddhas, became a hermit who wore an antelope's skin ninety one aeons ago, from now, and was dwelling in the royal garden in the city of Bandmati, when he saw the Blessed One Vipassī, became pious-minded and offered (Him) oil for rubbing feet (pādabbhañjana). On account of that act of merit, he was reborn in the divine world (devaloka). Beginning thence, he wandered about his rounds of repeated rebirths in excellent existences even (sugati yeva) and was reborn in the family of a wealthy householder (gahapati) in the city of Velukenataka, in the kingdom of Avanti when this Buddha arose. They made him known as “Nanda.” His mother, however, was named Kumā and therefore he came to be called Kumāputta. Having heard the dhamma in the presence of the venerable Sāriputta, he gained pleasing piety, became a monk, and having done his preliminary duties, did his monk's duties (samaṇadhama), and not being able to bring about distinction, approached the Blessed One, listened to the truth (dhamma), had his mental-exercise (kammaṭṭhāna) cleansed, lived at a suitable site (sappāyaṭṭhāna), developed spiritual insight (vipassanā) and visualised (sacchākāsi) Arahantship. Hence, it has been stated in the Apadāna:-

“I lived in the royal garden in the city of Bandhumati; I was then a wearer of skin (camma) and a bearer of water goblet (kamanḍalu).
I saw that stainless (vimala) Buddha, the self-made (sayambhū) the unconquerable (aparājita), who had directed His mind toward strenuous effort (padhāna), entered upon jhāna, and who was dwelling (vasīṃ) with (His) delight in jhāna.
Having seen the canker-free (anāsava) who had crossed the flood (ogha) and who had well accomplished (samiddha) all his requirements (kāma), I became pious (pasanna) and pleased (sumana) and offered (Him) ointment (abbhañjana)
It was ninety one aeons (kappa) ago, that I offered ointment; I do not remember any evil-existence; this is the fruitful result of (my) ointment (offering).
My depravity had been burnt; …
Buddha’s instruction had been carried out.

6,2. Having, however, attained Arahantship, he happened to have come across bhikkhus (monks) in the fullness (bahule) of their bodily vigour (daḷhi), he uttered a stanza starting with “Sādhu sutaṃ sādhu caritakaṃ, giving instruction to them, making manifest the state of facilitation escape from dukkha (niyyānika) of the dispensation (sāsana).

36. There, sādu (good) means excellent (sundaraṃ). Sutaṃ (heard) means hearing (savanaṃ). What is meant (adhippetam) here, is that hearing which, indeed, is conducive towards escape from rounds of repeated rebirths, distinctively; it is the listening to such ten basic teaching (kathāvatthu) as is properly connected with having few wants (appicchatā) and so on. Sādu caritakaṃ is to be construed thus:– practised that very practice of few wants and so on; indeed, the self-same good practice (carita) itself has been said to be “caritaka (pratice).” By means of two words also, he points out as “sundaraṃ (good),” much learning and proper practice (paṭipatti) also commensurate
with it. Sadā means at all times, at the time of being a fresher (navaka) intermediate (majjhima) and senior (thera); alternatively, during the moments all bodily movements (iriyāpatha). Aniketavihāro is to be construed: it is known as the abode of five strands of sensual pleasures because of being residential region of the forms of depravity (kilesa); alternatively, they are six worldly (lokiya) objects (dhamma) of contemplation (ārammaṇa). Accordingly (Buddha) said thus:—“O wealthy householder! Indeed the spreading bondage (visāravinibandha) of abode (niketa) which has the sign (nimitta) of form (rūpa) is said to be ‘niketasāri (a home-wanderer)’, and so on. The proper practice (paṭipadā) for the purpose of discarding of those homes (niketa) is the homeless living (aniketavihāro). Atthapucchāṃ is to be construed as: the asking of such different matters as the present (diṭṭhadhammika) welfare (attha), the future (samparāyika) welfare and absolute (parama) welfare, after having approached a good friend (kalyāṇamitta) by one, who desires asking about of such varieties as good deed (kusala) and so on or the beneficial meaning (attha) of natural (sabhāva) truth (dhamma) saying: “Venerable sir! What is good deed (kusala)? What is sinless (anavajja)?” And so on. Padakkhīṇa kammaṃ is to be construed as: Having, however, asked that question, there is self-determination (āshīṭṭhāna) and righteously (sammā) proper practice (paṭipatti) over his instruction (ovāda) up (what is taught). Here also, the interpretation should be made (yojetabbaṃ) by the word (pada) “sādhu (well, good).” Etaṃ sāmaññaṃ is to be construed as:—This is monkhood (sāmaññaṃ), this is the condition of being a monk (samañabhāvo), which is the hearing (yaṁsuttaṃ), which also is the practising (caritaṃ), which again is homeless living (aniketavīhāro), which is asking of beneficial meaning (attha), and which is right-handed act as well (yañ ca padakkhīṇa kamma) of what has been said (vuttaṃ) thus “sādhu sutam (it is good to be heard)” and so on. Since by means of this proper path or practice (paṭipadā) there is the state of being a monk (samañabhāva) and not in any other way, therefore, “sāmaññaṃ (monkhood);” thus, is the special word (adhiVacana) of the fruition of the right path (maggaphala) candidly speaking (nippariyāyato). Alternatively, however, this is the proper path (paṭipadā) which is certainly true (apaṇṇaka) for it; to such a one as this monkhood (sāmañña) properly happens (sambhavati), in order to show the same it has been stated as: “skiācanassa, of an anxiousless Arahant.” Of one who does not hoard (apariggahaka), of one who has nothing to do (rahita) with all-round seizing (pariggaha) and accepting (patiggaha) field-sites, gold of hiraṇṇa and suvaṇṇa qualities, male and female slaves and so on; thus, is the meaning.

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

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Chapter I.
Single Verses

37. Friend of Kumā's Son

Reborn in this Buddha-age at the town of Veḷukaṇḍa, of a wealthy family, and named Sudanta - some say Vasuloki - he became the dear friend of Kumā's son. When the latter left the world (for monkhood), he thought: 'That can be no mean religion which Kumā's son has entered.' So he went and heard the Lord (Buddha) preach. Upon that he was filled with a much more fervent desire and entered the Monk’s order, living with Kumā’s son on the frontier hills devoted to religious exercises.

Now at that time many bhikkhus (monks) touring in various districts, going and coming, halted at that station, so that there was much noise. And Sudanta, disturbed in his concentration of mind, made his trouble the goad for the taming of his thoughts, and uttered this verse:

[37] Nānājanapadaṃ yanti vicaranto asaññatā||
Samādhiṃ ca virodhenti kimśu raṭṭacariyā karissati||
Tasmā vineyya sārambhāṃ jhāyeyya apurakkhato' ti.|| ||

[37] To many regions back and forth they move about
Heedless of heart upon their rounds, and balk
The mind's due concentration. What, indeed, Shall all this vagabondage[1] bring to pass?
Hence is it meet that clamour be subdued, Nor harass him who gladly would meditate.

[1] Raṭṭhaṅcariya, lit., kingdom-touring; not a bad predecessor of our 'globe-trotting.' It was part of a bhikkhu's duties, though liable to be abused or - at least, as here - mismanaged. Raṭṭhaṃ is metrically redundant, but the disturbance in rhythm may be intentional.

1.3-7[37] Commentary on the stanza of

Kumāputtasahāyatthera

7,1. The stanza starting with nānā janapadaṃ yanti constitutes that of the venerable Thera Kumāputtasahāya. What is the origin? It is said that he, having done devoted service toward former Buddhas accumulating good deeds conductive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Glorious One Siddhattha, ninety four aeons ago, from now. On having attained the age of intelligence, he entered the forest cut down many a
bough and branch of trees, made them into walking sticks (kattarayaṭṭhi) and offered them to the organisation of monks. Having done other meritorious deeds according as he had wealth (yathā vibhava), he was reborn among divine beings, and beginning from that time onwards, he rolled himself about all round (paribattento) but in excellent existences (sugati) and was reborn in a prosperous (iddha) family in the city of Veluṅkāṭa, when this Buddha arose. His name was Sudanta. Some say that (his name) was “Vāsula.” He was a deer associate of Kumāputta and as he wandered about heard that Kumāputta had become a monk and said to himself thus:— “Surely indeed, that spiritual discipline (dhammavinaya), where Kumāputta had become a monk, is not inferior (oraka).” In pursuit of his associate, he himself became desirous of becoming a monk, and approached the presence of the Master. To him the Master taught the truth (dhamma). To a much more extent, his desire for becoming a monk was well aroused, became a monk, and lived devoting himself to the development of meditation (bhāvanā) together with Kumāputta in the all-round end of a hill, (pariyanta pabbata). On that occasion also, many bhikkhus (monks), wandering about on their tour of district all over different districts (janapada) went near that place as they went off on their journey as well as when they returned from their tour. On that account there was on uproar (kolāhala) there. On having noticed it, the Thera Sudanta became remorseful (saṃvegajāṭa) saying to himself thus:— “These bhikkhus (monks), having become monks in the dispensation (sāsana) that would enable them to get out of repeated rebirths (niyyānika) making themselves follow (aṇuvattentā) their pre-occupations of district-mindedness (janapada vitakka), make themselves miss (virādheti) their concentration of mind (cittasamādhi).” Making that selfsame remorse a guiding goad (a ṛṭṭa) for subduing his own mind, he uttered a stanza starting with: “nānājanapada yanti.”

31. There, nānā janapadaṃ is to be construed: district of different denominations separately and individually (visuṃ visuṃ); many a kingdom comprising kāsi, Kosala, etc.; thus, is the meaning. Yanti means they go. Vicaranṭā is to be construed: wandering about on a tour of districts by way of entertaining such anxious thoughts (vitakka) as: “Is such and such a district well-provided sīth meals?; is alms-food easily obtainable (there)? is such and such (a district) secure and devoid of disease?” and so on. Asaṅñatā means the condition of being mentally uncontrolled, because of not having discarded that selfsame preoccupation of the mind (vitakka) over the districts. Samādhīhi ca virādhenti is to be construed; they miss, namely, concentration (samādhi) also of initiation (upacāra) and cessation (apanā) varieties, which is the true (bhūta) foundation (mūla) of all transcendental truths (uttarimanussadhamma) as well. The grammatical syllable ca means assumption or supposition (sambhāvana). They miss, namely, the concentration (samādhi) which was not achieved owing to lack of opportunity to meditate (jhāyituṃ) because of their wandering about amidst different region (desantarā) not achieving, they began growing old without reaching mastery (vasibhāvānāpadānena) over the achievement (adhigatam) as well. Kim su raṭṭhacariyā karissati is to be construed thus:— su means but an indeclinable particle (nipāta). He says blaming thus:— “What will these wanderers of districts, conducts of kingdom (raṭṭhacariyā) of those who have become thus, do? What benefit, namely, will they derive? It is simply non-beneficial.” Tasmā means: since such a conduct as going about different districts (desantaracariya) is not conducive towards the welfare (atthavahā) of a bhikkhu; on the other hand, indeed (api ca kho), because of his missing of all kinds of prosperity (sampattīna) and cessation (apānā) of mental depravity (cittasamkilesaṃ) in the form of displeasure (arati) in the region of residence, by means of commensurate (tadanurūpa) careful consideration (paṭīsāṅkhāna). Jhāyeyya means: one should meditate by means of two kinds of jhāna: (1) reflecting on (upanijjhāna) sense-object (ārammama) and (2) reflecting on characteristics (lakkhana). Apurakkhato is to be construed thus:— not being led by (purakkhato) either evil thoughts (micchāvitakka) or craving desire (taṃhā) etc.; thus, without following their dictates (vasaṃ) one should make himself mindful of but his mental exercise (kammaṭṭhāna); thus, is the meaning. Having however, said in this manner, the Thera made that self-same remorse (saṃvega) his guiding goad (aṅkusa), developed spiritual insight (vipassanā) and attained Arahatship. Hence, it has been state in the Apadāna:—

“Having penetrated into the forest and
cut bamboo, then, I made several supports (ālambana) and offered them to the organisation of monks.

Having paid my homage to the virtuous (subbata) and having offered supporting sticks (to them) I departed facing north. It was ninety four aeons (kappa) ago from now that I them offered the sticks: I do not remember any evil existence; this is the fruition of staff-offering (daṇḍadāna). My depravity had been burnt. ... Buddha’s instruction had been carried out.

31,7. This Thera having treasured in his heart that self-same circumstance (attha) which has acted as (his) beneficial guiding goad in that he had attained Arahantship, uttered this self-same stanza starting with “Nānā janapadāṃ yanti, although he had attained Arahantship. Therefore, that very stanza became the elucidation (vyākaraṇaṃ) of his Arahantship (aṇñā).

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

**********oOo*********

Chapter I.
Single Verses

38. Gavampati

He was reborn in this Buddha-age as one of the four lay-companions of the Thera Yasa, who, when they heard of Yasa’s renunciation, imitated him, and also won arahantship (enlightenment).[1] Thereafter he lived in the Añjana Grove at [43] Sāket, experiencing the bliss of emancipation (nirvana). Now at that time the Exalted One (Buddha) came also with a great company of bhikkhus (monks) to the Añjana Grove, and the accommodation was insufficient, many of the bhikkhus (monks) sleeping around the vihara (monastery) on the sandbanks of the River Sarabhū.[2] Then in the middle of the night the stream rose in flood, and a great cry arose from the younger monks. The Exalted One (Buddha) hearing it, sent for the venerable Gavampati, and said: 'Go, Gavampati, arrest the rising stream, and put the bhikkhus (monks) at ease.' And the Thera by his mystic power did so, and stopped the stream afar so that it stood up like a mountain-peak. From then on the might of the Thera became known. One day as the Lord (Buddha) sat teaching in the midst of a great assembly he saw Gavampati, and in compassion for the world praised his virtues in this verse:

[38] Yo iddhiyā sarabhumī āṭṭhapesi||
So gavampati asito anejo||
Taṃ sabbasāṅgātigataṃ mahāmuniṃ||
Devā namassanti bhavassa pāragun' ti.|| ||
[38] Who by his might[3] reared up the Sarabhū,
Who stands self-reliant and unmoved,
Who has transcended every tie, Gavampati,
Him mighty seer the very gods praise,
Surpasser of the coming back(rebirth) to be.[4]

[1] See Vinaya Texts, i. 110, and below, CXXXII. On Gavampati. see also Dialogues, ii. 373; Sañj., v. 436; Kathāvatthu, p. 220.

[2] The present city of Ayodhyā stands on a corner of the site of what was once the great city, 24 miles in circumference, of Sāketa, about 100 miles north-north-east of Benares. The Sarabhū or Sarayū flows through it into the Gharghara, a tributary of the Ganges. Cf. XXVIII.


[4] Bhavassa pāraguṇ. The former half of the gāthā is of the Triṣṭubh, the latter of the Jagati metre.

1.3-8[38] Commentary on the stanza of

Gavampatitthera

8,1. The stanza starting with yo iddhiyā sarabhuṃ constitute that of the venerable Thera Gavampati. What is the origin? It is said that he, having done devoted service toward former Buddhas, thirty one aeons (kappa) ago, from now, saw the Blessed One Sikhī, became pious-minded and made reverential offerings of flowers to Him. On account of that act of merit, he sprang up on the divine world and doing meritorious deeds now and then, he had an umbrella as well as a railing (vedikā) made at the shrine of Konāgamana. He was reborn in a certain family home at the time of the Glorius One Kassapa, however. In that family again there was many an ox-round (gomaṇḍala). Cowherds looked after it. This one at intervals there, used to wander about intent upon (yuttapayuttaṃ) investigatign (vicārento). On having seen a canker-free Arahant doing his meal-duty daily at a certain spot outside the village after having wandered about for alms-food in the village, thought to himself saying: “The Lord will feel fatigued owing to the heat of the sun,” had four acacia sirīsa erected (ussāpetvā), placed acacia sirīsa branches above them, made a pandal of branches and offered the same. Some say also thus: “He had an acacia sirīsa tree planted near the pandal.” Out of compassion for him, the Thera sat himself down there daily. On account of that act of merit, he passed away thence, and was reborn in the heavenly world amongst the four great divine kings. A large Acacia Sirīsa tree sprang up at the door of his heavenly mansion indication his former deed, endowed with beautiful colour and sweet scent outshining (upasobhayamānaṃ), at all times, other flowers; on that account that mansion became known as “Serisaka. (Acacia).” That divine youth wandered about his rounds of repeated rebirths among divine and human beings, for an interim period of two Buddhas, (ekam Buddhantaram) became one of the four lay-associates (gihisahāya) of the Thera Yasa, known by the name of Gavampati, when this Buddha arose. On having heard that the venerable Thera Yasa had become a monk, he went to the presence of the Blessed One along with his own associates. The Master taught the truth (dhamma) to him. At the end of the teaching, he became established in Arahantship along with his associates. Hence, it has been stated in the Apadāna:–

“A game-hunter, formerly was I
who wandered about in the wood.
There I saw the stainless Buddha,  
the profoundly proficient personage of all dhamma.  
Pious in heart and pleased in mind,  
I offered reverentially faultless  
flowers to that greatly merciful  
who took delight in the welfare of  
all living creatures.  
It was thirty one aeons (kappa) ago  
from now, that I made special reverential offering of flowers.  
I do not remember any evil existence;  
this is the fruitful result of my  
reverential offering of Buddha.  
My depravity had been burnt. …  
Buddha’s instruction had been carried out.

8,2. Having, however, attained Arahantship, the Thera while properly experiencing himself the bliss of emancipation, lived at Sāketa in the forest of Añjana (jet-black colour). On that occasion, however, the Blessed One went to Sāketa with a large congregation of monks and dwelt in the dark forest (añjanavana). There was no adequate accomodation for seating and sleeping (senāsana). Many bhikkhus (monks) slept on the sands of the sandy shore of the river Sarabhu which flowed down bordering their monastery. Then, at mid-night, when the water of the river came to be flooded, novices and so on became noisy highly and greatly. On having known of it, the Blessed One gave orders to the venerable Gavampati thus:— “O Gavampati! Go and make the living of bhikkhus (monks) comfortable (phāsu) after having destroyed (vikkhambhetvā) the flood of water (jaloghaṃ). The Thera responded saying: “Very well, venerable sir!” and by the vigour of his magical powers paralysed the stream of the river (nadīsotaṃ vikkhambhi); that river-stream stood but far off resembling a mountain peak. Thenceforward, the power of the Thera became obvious (pākaṭa) in the world. Later on, one day, the Master, on having seen the Thera teaching the truth (dhamma) after having sat down amidst a large assembly of heavenly beings, uttered a stanza starting with “yo iddhiyā Sarabhuṃ” in praise of him to elucidate his qualities, out of compassion for the world.

38. There, iddhiyā means by the magical powers with resolution. Sarabhuṃ is to be construed as: a river named in that manner; that river which they call in the world as: “Sarabhu.” Aṭṭhapesi means: (the Thera) placed after having made a high heap of water resembling a mountain-peak, having caused the stream to recede, without allowing the same to follow on. Asito is to be construed as: unattached, not clinging (nasito); devoid of dependence on craving desire (taṇhā) and wrong view (diṭṭhi); alternatively, not bound (abaddho) by any bondage (bandhana) whatsoever, because of having completely cut (samucchinna) all the fetters (samyojana) reckoned as binding (bandhana); thereafter even, because of the non-existence of distracting (ejā) depravity (kilesa), Anejo so Gavampati, that Thera Gavampati is passionless and calm; taṃ sabbasangātigataṃ means: him who had become free (atigata) from all attachments (saṅgā), because of being established (thita), after having gone beyond (atikkamitvā) all such attachments as lust (rāga), hatred (dosa), delusion (mohā), pride (māna), heresy (diṭṭhi) as well; who is mahāmuni, (great sage) because of being a post-learner (asekkha) sage (muni); moreover even, who happens to be bhavassa pāraguṃ (one who had gone to the further shore of existence), because of having gone to nibbāna, the further shore of entire existence even which could be classified as sensual, actional (kamma) existence and so on. Devā namassanti (divine-beings) make their adorations; even celestial creatures make their worship; all the more other living beings also.

38,1. At the extreme end of the stanza there was clear understanding (abhisamaya) of the truth (dhamma) for the massive multitude of people. The Thera uttered this self-same stanza starting with “Satthāraṃ pūjessāmi” in order to make manifest (byākaronto) his Arahantship (aṅñā).
Chapter I.
Single Verses

39. Tissa

He was born in this Buddha-age at Kapilavatthu, as the son of the Buddha's aunt, and named Tissa. He left the world to follow the Exalted One (Buddha), and living in a woodland settlement, was proud because of his rank, being irritable and critical in his conduct, so that he did not do his duties with zeal. Then the Lord (Buddha), surveying him one day with celestial vision from afar, while he was sleeping with open mouth in afternoon, came over him above as a glorious divine image shedding grace upon him, and wakening him with these words:

[S39] Sattiyā viya omaṭṭho ḍayhamāno'va matthake||
      Kāmarāgappahānāya sato bhikkhu paribbaje' ti.|| ||

[S39] As one is down hit by impending sword,
      As one whose hair and turban are aflame,^{2}
      So let the Monk, mindful and alert,
      Go forth, all worldly passions left behind.

When the Thera heard this, his heart was filled with anguish, and he abode intent on insight. Noting this, the Lord (Buddha) taught him the 'Sutta of Thera Tissa,' which is in the Sānụya collection.^{3} At the close of it Tissa was established in arahantship (enlightenment). And to confess aḷānā (supreme attainment) and honour the Lord (Buddha), he uttered that same verse.


[2] On this metaphor, see *Sisters,* p. 172, verse 7. The Commentary has a note on various sword-wounds, but the moral is simply the need of instant action, whether to heal or to extinguish. See verse 1, 162 f.

[3] *Sānụya,* iii. 106. Tissa confesses to the monks his mental sluggishness and distaste for religion. They bring him to the Lord (Buddha). The discourse, with catechism, is in keeping with the above. In the *Dhammapada Comy,* (i. 37) he is called Thulla-Tissa (Fat Tissa). *Cf. Sānụya,* i. 13.
1.4-9[39] Commentary on the stanza of

Tissa Thera

9,1. The stanza, starting with Sattiyā viya omatṭho constitutes that of the venerable Thera Tissa. What is the origin? This one also, having done devoted service toward former Buddhas and accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence, cleaned the foot of the bodhi tree of the Blessed One Tissa after removing the old leaves. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of the paternal aunt (pitucchā) of the Blessed One in the city of Kapilavatthu when this Buddha arose, known by the name of Tissa. He became amulated by the Blessed One to become a monk got himself fully ordained (upasampanno), dwelt in the forest region, made himself conceited dependent on (paṭiccā) on his (high) birth, and wandered about having become abundant in anger and unrest as well as taking offence abundantly; he did not make any endeavour in the duties of a monk (samaṇadhama). Then, one day, the Master, by means of His divine eye, caught sight of (olokento) him sleeping with his mouth open in the place where he made his day stay (divāṭhāna) went through the sky from Sāvatthi, stood above him but in the sky pervaded it with His ray of light, roused up his mindfulness toward Buddha (paṭibuddhassa) by means of that ray of light and uttered a stanza, starting with “sattiyā viya omatṭho” giving him instruction.

39. There saattiyā is to be construed thus:— This word is the heading of the instruction (desanā); with the holding (dhara) together (ekato) etc., by means of knife weapon; thus, is the meaning. Omatṭho means struck (pahaṭṭo). Indeed, there are four forms of strokes or blows (pahāra): - omatṭho (hitting from below), ummatṭho (up-stroke), matṭho (blow) and vimaṭṭho (different kinds of hits). There, having stood oneself above, the hit given with face downwards is known as the blow facing downwards (omatṭha); after having stood below, the blow given facing upwards is known as upward hit (ummatṭha); (the Blow) that had gone having pierced through and through (vinivijjhitvā) similar to the blot-pin (aggaḷa-sūci) is known as the hitting stroke (matṭha); all the rest of blows also is known as different varieties of hits (vimaṭṭho) in this context (ṭhāna), however, the blow given facing downwards (omatṭho) has been taken (gahito). Indeed, he was entirely severe (dāruṇo), with an arrow difficult to be drawn out (duruddharaṇasallo), difficult to be given medical treatment (duttikiccho), intenely defective (antodoso) and was with but pus and (bad) blood inside (antopubbalohito); the pus-formed blood did not come out but stood enveloping the sore-opening (vaṇamukha). By those who desire to take out (nīharitukāma), the pus-formed blood, (the patient) is to be bound along with the couch and should be made head down-wards (adhosito). (The patients) arrive at misery (dukkhaṃ) either in the form of death or to that extent. ḍayamāne means on being burnt by fire. Matthake means on the head. This is what has been said:— Just as a man struck by a knife (satti) facing downwards (omatṭho) begins to make exertion for the purpose of extracting the arrow (sallubbāhana) ans healing his sore (gaṇatikicchana), makes such a preparation (payoga) as that (tādisa), puts forward his effort (parakkamati); just as also a head-burnt man, whose head is being burnt, starts exerting for the purpose of extinguishing that fire, makes such undertaking (payoga) like that (tādisaṃ), in the self-same way a bhikkhu(monk) should live mindfully (sato), diligently (appamatto) and becoming excessively energetic for doing away with sensual lust (kāmarāga).

39,1. In this manner, the Blessed One, giving admonition to that Thera for the calming down of that Thera’s anger and turbulence (upayāsa), completed His teaching (desanāṃ) under the heading (sīsena) of the doing away with sensual lust for his standing alone all by himself (tadakaṭṭhatāya). On having heard this stanza, the Thera became remorseful at heart, and dwelt being intent on (yuttapayutto) developing spiritual insight (vippasanā). On having understood his inclination (ajjhāsaya) the Master taught (desesi) the Tissattherasutta in the Saṃyuttaka. Hence, it has been said in the Apadāna:—

Having enjoyed both types of bliss (yasa)
in the divine world as well as human, I attained the unsurpassed, cool nibbāna also in the end.

What, namely, is difficult to gain for a man who produced (pasavi) merit regarding the bodhi tree of that Master after having specifically allotted it (uddisitvāna) to the self-awakened Buddha (Himself_.

As one free from cankers (āsava) I am to enter nibbāna, having become superiors (adhiko) to others in attaining the right noble path (magga), its fruition, the ability in memorising the piṭakas (āgame) as well as in such qualities as jhāna and higher knowledge (abhiññā).

Formerly with my mind full of joy I discarded the (dry) leaves of (cleaned) the bodhi tree. (Consequently) I became in every manner endowed with these twenty qualities (aṅga).

My depravity had been burnt. ...

Buddha’s instruction had been carried out.

39,2. Having however attained Arahantship, the Thera uttered that self-same stanza in order to revere the Master, making manifest his Arahantship (aññā).

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

**********oOo**********
As one threatened by impending sword,
   As one whose hair and turban are aflame,
       So let the Monk, mindful and alert,
   Go forth, all lust of living\(^1\) left behind.

\(^1\) Lit., of becoming. For satto read sato.

1.4-10[40] Commentary on the stanza of

Vaṭṭhamāna Thera

10,1. The stanza starting with: Sattiyā viya omaṭṭho constitutes that of the venerable Thera
Vaḍḍhamāna. What is the origin? It is said that this one also, having dome devoted service towards former
Buddhas, was reborn in a family home at the time of the Blessed One Tissa, ninety two aeons (kappa). ago
from now and on having attained the age of intelligence, he saw the Blessed One Tissa wandering about
for alms-food, became pious-minded, and offered (Him) good thoroughly-ripe mango fruits released from
their twigs (vanaṭtato). On account of that act of merit, he was reborn in the divine world and accumulating
meritorious deeds now and then, was reborn in the royal family of Licchavi in Vesāli, when this Buddha
arose. His name was Vaḍḍhamāna. On having come of age, he became a donor full of pious faith (saddho),
piety (pasanno), who took delight in giving charity, and attended on the clergy as a doer of deeds, (kārako).
When such an offence (aparādha) as the act of upsetting of the begging bowl (pattanikkujjana-kamma) ---
(an act equivalent to the present-day boycott) ---- had been caused by the Master to be done, he humbly
apologised (khamāpetvā) the clergy as if the was treading on fire, had the act appropriately condoned
(paṭippassambhetvā), became remorseful and entered the Order of monks. Having become a monk,
however, he dwelt overwhelmed by sloth and drowsiness (thinamiddhābhihūto). In order to make him
repent the Master uttered a stanza starting with “Sattiyā viya omaṭṭho.”

40. There, bhavarāgappahānāya is to be construed thus:-- for the purpose of discarding the clinging
(rāga) to existence (bhava), the clinging to physical form (rūpa), the clinging to the formless (arūpa).
There is no such thing as the doing away with (pahāna) the external fetters (bahiddha saṃyojana)
without having forsaken the internal fetters (ajjhattasamyojana), should it be so also (yadi pi);
because of being without anything intervening (nānantarika), however, by saying about the doing
away with the fetters belonging to the upper part (uddhambhāgiya), it amounts to but having said
about the fetters belonging to the lower part also. Alernatively, since it might be possible that the
fetters belonging to the upper part are difficult to be done away with for whoever noble Stream-
winners (kesaṅ ci ariyānaṃ) after they had themselves also cut off all the fetters belonging to the
lower part, therefore, in order to shown the self-same difficulty of discarding from the point of view
of easy abandonment, the Blessed One spoke about the discarding of even all the fetters belonging
to the upper part with the heading (sīsa) of the doing away with the clinging to existence
(bhavarāga). Alernatively (vā), it has been said in this manner but by way of the propensity
(ajjhāsaya) of the Thera. The rest is but in the manner as has been said.

The Commentary on the stanza
of the Thera Vaḍḍhamāna

is complete.

The Commentary on the fourth
Chapter has come
to an end.
41. Sirivaḍḍha

He was reborn in this Buddha-age at Rājagaha, in the house of a prosperous brahmin(priest). Previous causes induced him, when King Bimbisāra met the Lord(Buddha), to take to monk’s order, and he went to a certain forest near the hills Vebhāra and Paṇḍava, and there lived devoted to religious exercises. And there arose once a great storm, and the lightnings entered the cave. But the wind from the pregnant clouds assuaged the heat and fever oppressing the Thera, so that by the more suitable temperature his heart grew concentrated, and he was able to exercise such insight that he won arahantship(enlightenment). So he, with aññā(supreme attainment) as a pretext, broke forth into this utterance touching himself:

[41] Vivaramanupatanti vijjutā vebhārassa ca paṇḍavassa ca||
Nagavivaragato ca jhāyati putto appaṭṭimassa tādino' ti.|| ||

[41] The lightnings flash even in the rocky cave, striking Vebhāra's crest and Paṇḍava,\[^1\]
And, in the mountain-bosom hid, a child
Of that incomparable Lord(Buddha) sits
Ardent in meditative ecstasy(trance/samadhi).

\[^1\] Two of the five crests in the group of hill-ranges rising above Rājagaha (Rājgir). The former name persists as Baibhāra or Vaibhāra (see illustration) [Ed.?], which rises to the East. The last line expands the one word jhāyati, a word meaning, in Pali, both 'burns' and 'meditates in jhāna.' Cf. verse 1, 167.

1.5 Fifth Chapter
1.5-1[41] Commentary on the stanza of Sirivaḍḍha Thera

1,1. The stanza starting with Vivaramanupatanti vijjutā constitutes that of the venerable Thera Sirivaḍḍha. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating good deeds conducive to escape from rounds of repeated rebirths (vaṭṭa), was born in a family home, at the time of the Blessed One Vipassī, ninety one aeons (kappa) ago from now. On having attained the age of intelligence, he saw the Blessed One Vippassi made reverential offerings of small-bell (kiṅkanika) flowers. On account of that act of merit, he was reborn in the divine world and having performed meritorious deeds, now and then, he wandered about his rounds of repeated rebirths but in
excellent existences (sugatī) and was reborn in the house of a wealthy brahmin in Rājagaha when this Buddha arose. His name was Sirivaḍḍha. On having come of age, there arose in him pleasing mind in the royal assembly of Bimbisāra and in the Master as well as His good dhamma and he became a monk because he came to be endowed with cause. Having become a monk also, he had his preliminary duties done, and dwelt devoted to mental exercise (kammaṭṭhāna), in a hill-cave in a certain forest region, not far from Vebhāra and Paṇḍava hills. On that occasion also, an unseasonal shower of rain sprang up. Creepers of lightning wandered about as if they were entering the opening of the hill. The heat of the hot season became cooled by the treasury (sāragabbha) of rainy breeze (meghavāta) for the Thera who was overwhelmed by the heat of the hot season (ghammapariḷāha). With the gain of congenial weather, his mind became one-pointed, (ekagga). His mind being well-composed (samāhita), he indulged himself in the development of spiritual insight and attained Arahantship. Hence, it has been stated in the Apadāna:

“The omniscient Buddha, the leader of the world, whose appearance was of percious gold, the foremost personage went down the water of the lake and had His bath. I plucked Kīṅkani flowers and specially placed them on Vipassī; I was of elated mind and good heart to such a Buddha who was the monarch of men, the bipeds. It was ninety one aeons (kappa) ago from now, that I offered flowers as charity; I do not remember any evil existence; this is the fruitful result of making reverential offering to Buddha.

I was a king, Bhīmaratha, the world-king of mighty vigour, endowed with seven gems in twenty seven aeons (kappa).

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

1,2. Having, however, attained Arahantship, he uttered a stanza starting with “vivaramanupatanti vijjutā,”, making his joyous utterance in connection with himself (attasannissaya) by pointing out (padesā) his Arahantship (aññā).

41. There vivaram means in between (antarā), the middle, centre (vemajjha). Anupatanti means the fall (pata) in every character (anulakkhāne), they turn out to be (pavattanti) they brilliantly shine (vijjotanti); thus, is the meaning. Indeed, the selfsame brilliant shining (vijjotana) is said to be (nāma) the occurrence of lightning flashes (vijjulatā). Anu means here also an ellipsis by being connected grammatically (saddayogene): for example:—“rukkhamanuvijjotam (the tree brightly shining equally).” Vijjutā means lightning (saterata). Vebhārassa ca paṇḍavassa ca means: they fall corresponding to the opening (vivaramanupatanti) of vebhāra hill and Paṇḍva hill; thus, is the interpretation. Nagavivaragato means: approached the hillcave, the cleft (vivara) of hill (naga); jhāyati means: he meditates reflecting on the sense-object of contemplation (ārammanūpanijjhāna) and also with reflection on characteristic sign (lakkaṇuapaijjhāna); he develops making himself indulge in (ussukkāpento) gaining calm cessation (samatha) and developing spiritual insight (vipassanā). Putto appatimassa tādinā is to be construed thus:—the bosom (arosa) son of the Blessed One, such a Buddha as being prosperous (sampatti) with body of dhamma beginning with mass of moral precepts and so on, prosperous with physical form (rūpakāya), peerless, shorn of comparison (upamārahita), prosperous with such excellent
characteristics (tādilakkhaṇa) in desirable and undesirable matters and so on. By the self-same word putta (son) here also, the Arahantship (aññā), and been explained by the Thera by bringing to light (dīpana) the state of his being the type of son who sprang up to the Arahant level (anujāta) of the Master; thus, it should be understood.

The Commentary on the stanza of the Thera Surivaḍḍha has enede.

**********οΟο**********
Chapter I.
Single Verses

42. Khadira-Vaniya
(Revata)

He was reborn, in this Buddha-age, in the kingdom of Magadha, at the village of Nālaka, as the son of Rūpasārī, the brahminee. When he was grown up his mother desired[46] he should marry, but he heard of Sāriputta's[1] renunciation, and said: 'If my elder brother Upatissa has laid aside this wealth, I too will vomit back his vomit,' and he went to the bhikkhus(monks) and, announcing himself as the younger brother of the 'General of the Path(Dhamma),'[2] he asked for initiation into monkhood. When he had won arahantship(enlightenment) in the Acacia Wood,[3] he went to Sāvatthī to salute the Exalted One(Buddha) and his brother, staying a few days at the Jeta Grove. Then the Lord(Buddha), seated in the conclave of the ARIYANS, assigned 'Revata the Acacia-woodlander the first place among forest bhikkhus(monks).'[4]

At another time he went to his native village and fetched away his three nephews, the sons of his three sitters, Cālā, Upacālā, and Sīsūpacālā.[5] named respectively, Cālā, Upacālā, and Sīsūpacālā., and initiated them into monkhood. One day the Thera was ill, and Sāriputta heard of it, and said: 'I will make inquiry after Revata's state and treatment.' And seeing him coming far off, Revata addressed the three novices to be heedful, saying:

\[
\text{[42] Cāle upacāle sīsūpacāle||} \\
\quad \text{Patissatā nu kho viharatha||} \\
\quad \text{Āgato vo vālaṃ viya vedhī' ti.} ||
\]

\[
\text{[42] Come, Cālā, and you, Upacālā too,} \\
\text{Sīsūpacālā also, take good heed,} \\
\text{Be on your guard, for he who comes to you} \\
\text{Is as a wondrous archer splitting hairs.}
\]

And when they heard him the novices went forth(for monkhood) to meet the General of the Path(Dhamma), and while he conversed with their uncle, sat near composed and intent. When he approached them, they rose up, bowed, and remained standing. The Thera asked them at which vibara they were each living, and they replied: 'At such an one.' Then, instructing the boys, he said: 'My younger brother has indeed taught the lesser duties belonging to the Path(Dhamma),' and thus praising Revata, he departed.

[1] Rūpasārī's relation to Upatissa Sāriputta (i.e., son of Sārī), the chief Thera, is given in Dhp. Com., i. 88, and below CCLIX.
1.5-2[42] Commentary on the stanza of

**Khadiravaniya Thera**

2,1. The stanza starting with Cāleupacāle constituttes that of the venerable Thera Khadiravaniya Reveta. What is the origin? It is said that this one was reborn in the family of a fording-place boat-man in the city of Haṃsavati, at the time of the Blessed One Padumuttara. While doing the work of fording-place boatman at the Payāga landing place, of the great Ganges river, he saw, one day, the Blessed One together with the clergy of His disciples approaching the river-shore, became pious-minded, combined (yojetvā) a multitude of boats (nāvāsaṅghāta), made them reach the further shore with great reverence made by himself (sakkāra), noticed a certain bhikkhu(monk) being placed by the Master at the foremost position of forest-dwellers set up (paṭṭhapetvā) an aspiration (patthanaṃ) to that effect (tadatthaṃ) and brought about a great charitable offering to the Blessed One and the clergy of bhikkhus. The Blessed One also made His prophecy of the unbarrenness (avañjhabhāva) of his aspiration. Thenceforward, he did good deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, wandered about his rounds of repeated rebirths and was reborn in the womb of the brahmin lady Rūpasārī in Nālada village in the kingdom of Magadha, when this Buddha arose. His parents became desirous of binding him on his coming of age with household bondage. On having heard about monkhood of the Thera Sāriputta, he said to himself thus:— “My eldest brother, Lord Upatissa has become monk after having discarded this wealth; how shall I later swallow the lump of saliva vomitted by him?” He became remorseful, slipped (or deceived) his relatives like a deer offering up its snare, went to the presence of the bhikkhus(monks), being urged (codiyamāno) by the prosperity of cause (hetusampatti), informed them about his being the youngest brother of the commander-in-chief of Dhamma nad made known to them about his own desire to become a monk. The monks novitiated (pabbājetvā) his and when his age had completed twenty years, conferred on him full ordination (upasampādetvā) and assigned him to do mental exercise. (kammaṭṭhāna). He collected his assignemnt of mental exercise, entered the Acacia (khadira) forest, and saying to imself thus:— “On having attained Arahantship I shall see both the Blessed One and the commander-in-chief of dhamma,” strived continuously (ghaṭento vāyamanto), he became, but before long, an Arahant with six sorts of higher-knowledge because of the fact that his intelligence (ñāṇa) has reached all-round maturity. Hence, it has been stated in the Apadāna:—

“The river, named Bhāgīratī took its source from Himavanta; I was a boatman at a bad fording place; I made my crossing at the near shore (orime). The leader Padumuttara, the Self-awakened Buddha, the most excellent of men, the bipeds, approached the shore of the river, together with a hundred thousand powerful disciples.
Having collected many boats, well-made by carpenters, I served the bull among men (narāsabha) after having made a roof for the boat. The self-awakened Buddha also, came and mounted on that boat; having stood in mid-water, the Master uttered these stanzas; He who sent across the self-awakened Buddha as well as the canker-free clergy will enjoy in the divine word on account of that pious-mindedness. There will spring up a celestial mansion for you, well-built in the shape of a ship; in the sky a flower umbrella will ever be held (over you) Fifty eight aeons (kappa) hence, a warrior-prince (khattiya) named Taraka, you will become, a world king who had conquered (the land) with four far-borders (caturanta). Fifty seven aeons (kappa) hence, a khattiya named Cammaka, of great vigour (mahabbalo) will shine bright like the rising sun. A hundred thousand aeons hence, the off ring of Okkāka family, known by the clan-name of Gotama will become The Master in the world. After having passed away from the heavenly abode of the thirty three he will go to be a human-being; known by the name of Reveta, he will become a brahmin, the kinsman of brahmā. After having come out of the household, he will become a monk in the dispensation of the Blessed One Gotama, being urged by bright basis (sukkamūla). Later, after having become a monk, being earnest in endeavour (yuttayogo) and gifted in introspection (vipassako) he will, being free from cankers (āsava) enter nibbāna, after his all-round knowledge (pariññā) of the cankers. My exertion is that of a yoked ox (dhuradhorayha) carrying (adhivāhana) towards the utmost security of perfect peace (yogakkhema); I bear my last body (antima deha) in the dispensation of the self-awakened Buddha.
The deed done (by me) a hundred thousand (aeons ago) showed its fruitful result to me here; resembling the well-released arrow-speed; my depravity (kilesa) had been burnt. Thereafter, the sage who had gone to the end of the world (lokantagū) having seen me being fond of forest, the greatly wise (mahāmati) declared (me) chief of forest-dwelling bhikkhus. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

2,2. Having, however, become an Arahant with six sorts of higher-knowledge, the Thera left his bed (senāsaṃ samāsāmetvā) took his bowl and robe in order to pay his homage to the Master as well as to the commander-in-chief of dhamma, reached Sāvatthi in due course, entered Jetavana, paid his homage to the Master as well as the commander-in-chief of dhamma and stayed at Jetavana for a few days. Then, the Master, seated in the midst of noble (ariya) crowd (gaṇa) placed him at the foremost place of forest-dweller bhikkhus(araññaka bhikkhu) saying thus:— “O monks! This one is the chief of my disciple-bhikkhus who are forest-dwellers, namely this Revata the Acacia forest-dweller (khadiravaniya).” Subsequently, he went to his own native village brought his three nephews: Cāla, Upacāla and Sīsūpacālā, made them monks and assigned to the mental exercise (kammaṭṭhāna). They lived, appropriated and engaged in mental exercise. At that juncture, however, a certain ailment arose to the Thera. On having heard about it the Thera Sāriputta went near Revata saying to himself thus:— “I shall put (karissāmi) question on ailment as well as question on achievement (adhigama). The Thera Revata caught sight of the commander-in-chief of dhamma coming even from after and uttered a stanza, starting with: “Cāle Upacāle,” in order to instruct those novices (samaṇera) by way of generating mindfulness (satuppādāna).

42. There, Cāle Upacāle Sīsūpacālē means the calling or addressing ofthem. Indeed, those three boys, who received names by way of female gender as “Cālā, Upacālā and Sīsūpacālā,” though they had renounced the world and become novices they were continued to be called likewise. Scholars say also thus: “Their names were ‘Cālī, Upacālī and Sīsūpacalī.’ In order to show that which was advantageous (attha) such an address, as begun with “Cāle” was done. In order to show that, he said thus:— “Patissatā nu kho viharathā (indeed, do you dwell suitably mindful?)” and said about the circumstance (kāraṇāṃ) there, thus:— “Āgato vo vālāṃ viya vechi (there came for you like unto the splitter of hair).” Patissatā means those who are mindful suitably (patissatikā). Kho means calling attention to, emphasis. Āgato means he came. Vo means your, for you. Vālāṃ viya vedhī means resembling a hair-splitter; this, indeed, here is the concise meaning:— There and arrived here the Thera, your (elder) uncle, similar to the Master, resembling a hair-splitter, because of his sharp, swift and penetrating wise-knowledge; threfore, you should stay on having become but engaged in mindfulness and circumspection (sampajaññā) provoking your perception of being novice-monks. “You should be diligent in dwelling according as you have achieved.”

42,1. On having heard that stanza, those novices performed their duty of welcoming and so on towards the commander-in-chief of dhamma, and sat themselves down not too far away after having entered upon concentration. (samādhi) at the time of the conversation between the two Theras, both of whom being their uncles. The commander-in-chief of dhamma, after having conversed together with the Thera Revata, rose up from his seat and went near those movices. Because of the fact that they made their performance within likewise time-limit, when the Thera came near them even, they rose up, paid their respective reverence and kept standing. The Thera asked thus:— “With what way of living do you all live?.” When the reply was to the effect with this and that by the three, he took his departure praising the Thera thus:— “Even boys, namely, when my younger brother disciplined them in this manner, they, indeed, regulated their lives of dhamma according to the truth (anudhammam).”

The Commentary on the stanza
of the Thera Khadiravaniya
is complete.
**********oOo**********
Chapter I.
Single Verses

43. Suman̄gala

He was reborn in this Buddha-age at a small village near Sāvatthī, in a poor family. Grown up, he earned his living in the fields, furnished with a little sickle, plough, and spade. Now one day when King Pasenudi of Kosala was bestowing a great offering on the Exalted One (Buddha) and the Monks and Sisters, he went, taking milk and butter, along with men who were taking woodwork. Seeing the attentions and honours paid to the Monks and Sisters, he thought: These Sākiyan monks live in sheltered lodgings and in delicate robes—what if I too were now to leave the world (for monkhood)? And he approached a certain great Thera and made known his intention. The Thera out of compassion admitted him, and sent him into the forest with an exercise. But in solitude he pined and wavered, and departed to his native village. Then as he went along he saw the peasants ploughing the fields in soiled garments, covered with dust blown by hot winds. And he thought: Truly these fellows earn their living in great misery! And feeling anxious, his insight approaching maturity, he set himself to do the exercises that had been given him, going to the roots of a tree, and remaining in seclusion. Thus he finally won arahantship (enlightenment). Thereafter, to celebrate his own emancipation (nirvana) from the sorrows of life, he broke forth into this saying (gatha):

[43] Sumuttiko sumuttiko sāhu sumuttikomhi tīhi khujjakehi||
     Asitāsu mayā naṅgalāsu mayā kuddālāsu1 mayā||
     Yadipi idhameva idhameva athavā pi alameva alameva||
     Jhāya suman̄gala jhāya suman̄gala appamatto vihara suman̄gala' ti.|| ||

[43] Well rid, well rid, O excellently rid
Am I from these three crooked tasks and tools,
    Rid of my reaping with your sickles, rid
Of working with ploughs, and rid's my back
    Of bending Over these wretched little spades.
Though they be ever here, yes, ever here,
    Enough of them, I say, for me, enough!
    Go meditate, Sumangala, yes, go
And meditate, Sumangala, and remain
    Earnest and diligent, Sumangala!1]

[1] This curious and racy verse runs into four lines of text, is of no assignable metre or symmetry, and would seem to represent a Walt-Whitmanesque effort of a peasant bhikkhu (monk) to turn out rough-hewn the utterance of his emotions. As such, it is of striking interest, and is paralleled in homeliness and verve by the verse of Muttā (Sisters, Ps. xi.), herself of humble circumstances, rejoicing to be rid of her special trio of crooked things—husband, quern, and churn.
3,1. The stanza starting with Sumuttiko constitutes that of the venerable Thera Sumaṅgala. What is the origin? He, also, having devoted service toward former Buddhas, accumulating merit conducive towards escape from rounds of repeated rebirths in this and that existence, sprang up as a tree-divinity at the time of the Blessed One Suddhattha. One day, he happened to notice the Naster who kept Himself standing in a single robe after His bath, became pleasing-minded and clapped his elbows. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human-beings, was reborn in a poverty-stricken family, owing to the consequence of the deed done likewise, in a certain village, not far from Sāvatthi when this Buddha arose. His name was Sumaṅgala. On having come of age he led his life as a cultivator, having as his implements, an inferior ploughshare for ploughing and a spade. One day, when a great charitable offering was being made to the Blessed One as well as to the clergy of monks by king Pasenadī Kosala he collected materials for making charity, and had come bringing a jar of milk-curds in the company of the people who were on their way to that great royal charity. On having seen honour (sammāna) and reverence (sakkāra) paid to the bhikkhus(monks), he thought to himself thus:— “These monks, the sons of the Sākiyans, well-dressed in delicate robes, enjoying good meals dwelt in wind-free monasteries; would it not be well should I also become a monk?,” approached a certain great Thera and let the latter know about his own intention for renunciation to become a monk. That Thera, being merciful to him made him a monk and let him know the mental exercise (kammaṭṭhāna). Dwelling in the forest he became bored over living all alone, became dissatisfied (ukkhaṇṭhita) and being desirous of forsaking the Order (vibhāmitum) went to his relatives village and on his way there, he encountered the cultivators, preparing (bandhitvā) the marshy land (kacchaṃ), ploughing the field, dressed in dirty dress with their bodies strewn with dust from all around, afflicted by wind and heat, suitably gained remorse saying to himself thus:— “Indeed, these creatures have to suitably suffer from misery characteristic of their lives (jīvaka nimittam). There stood close to him (upāṭṭhāsi) such mental exercise (kammaṭṭhāna) as was collected by him because of his knowledge (ñāṇa). He went towards the root of a certain tree, gained suitable seclusion, made himself mindful wisely (yoniso), developed pure insight (vipassanā), and attained Arahantship in the succession of the noble right path (maggapaṭipāṭiyā). Hence, it has been stated in the Apadāna:—

“The Excellent Conqueror Atthadasi, the eldest of the world, the bull among men, having specially come out of the monastery, approached the lake. After having had His bath and a drink of water, the self-awakened Buddha came up (from the lake), in a single robe. The Blessed One stood Himself there looking at different directions. I approached my mansion and I saw the leader of the world. I was glad and with my joyful mind at that juncture, I clapped my elbows. I was engaged in (payutto) dancing and singing, as well as five forms of musical instruments, brilliantly shining, similar to the sun (sataramsi), resplendent also resembling gold. Whichever existence I became reborn
in, whether divine or human, I did conquer all creatures; my fame was abundant.

O Well-bred man! I do adore you. My adoration is to you, O most excellent person! Having made yourself satisfied, you, the Sage, satisfied other people.

Having sat down on my belongings (pariggahe), made the virtuous joyous (hāsa) and attended upon the self-awakened Buddha, I was reborn in the Tusita heaven.

Sixteen hundred aeons (kappa) ago from now I became two, nine and one thought-of (dvinava eka cintita) world kings possessed of mighty army and endowed with seven ‘gems’.

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

3.2. Having however, attained Arahantship, he uttered a stanza, starting with “Sumuttiko,” making his joyous utterance by way of announcing his own prosperity and exquisite escape (vimutti) from misery (dukkha).

43. There, Sumuttiko is to be construed thus:— This one to whom there is freedom (mutti) which constitutes the condition of having no existence, excellently (sandara) and absolutely (accantikatāya); thus, sumuttiko (a well escaped individual). He said “Sumuttiko snapping his fingers because of the fact that, that clear freedom (vimutti) happened, however, to be praise-worthy and wonderful (acchariya). Again there in his excellent emancipation (vimutti), in order to point out the firmness (dalhabhāva) of his own pleasant piousness (pasāda), he said thus: “Sāhu saumuttiko’ṃhi (well done! I am excellently emancipated).” Good indeed! I am well emancipted; thus, is the meaning. From where, however, has this one become excellenty emancipated? Desiringly also (kāmañca), this Thera had become well emancipated from all kinds of misery (dukkha) which comprises rounds of repeated rebirths (vaṭṭa); however, in order to show, now, his own misery (dukkha) which stood close to him (upaṭṭhitaṃ) and which had been exceedingly undesirable (aniṭṭhabhūtaṃ), he said thus:— “Tīhi khujjakehi,” and so on. There, khujjakehi means with the nature of being small or inferior; alternatively, with inferior characteristics. This is the word (vacanaṃ) in the ablative case (nissakka) in consideration of the grammatical word mutta (muttasaddāpekkhāya). Indeed a cultivator, though being not inferior refers to (dasseti) himself making himself inferior in three places:— in reaping, ploughing and doing spade-work. Indeed, that cultivator, however, did the reaping, etc.

43,1. Now, in order to show them substantially in their individual forms (sarūpato), he said thus:— “Asitāsu maya, naṅgalāsu mayā, khuddakuddālasu maya.” There asitāsu mayā is to be construed thus:— I have escaped from sickles, the reaping implements (lavitta). In the ablative case, this word is, however, in the locative sense. In the remaining cases also the method (naya) is but this (eseva). Others, however, say so:— “By me had been deviated (khujjita) from the condition of working with sickles.” In their opinion (matena), this word (vacana) is either in the sense of locative (bhuma) or instrumetive to indicate circumstantial cause (hetu). “Naṅgalāsu” is to be construed thus:— It has been said so having made distortion of gender: from ploughs (naṅgalehi) and from ploughing implements (kasirehi); thus, is the meaning. It has been said thus:— “Khuddakakuddālasu, in inferior spades,” because he was either not being by nature (appākatattā) with the behaviour (valañjana) or because of the nature of the spade resorted to (valañjita) by himself. There is such a contest as “kuṇṭhakuddālasu, in blunt spades,” also. But by behaviour
or tracing (valañjana) in the diggings of excessive digging up (khīnakhaṇittha) Idhameva is to be construed thus:—The letter ‘m’ is maker of union of words. Word ‘vā’ is but an indeclinable particle (nipāta). Because of being stationed in the village, those sickles and so on, whatever they may be, they are but near me even here; in spite of being likewise the same is but enough (for me); thus, is the meaning. By way of being in a hurry (turita), again, this is an expression (vacana) of sympathy (āmedīta), Jhāyā is to be construed thus:— It is by way of Jhāna of proper attainment of fruition (phalasamāpatti) and by way of divine dwelling and so no for the purpose of currently present happiness; thus jhāya (do meditate). Sumaṅgala means:—he addresses himself. In the jhāna, however, sympathy (āmedītan) is made for the purpose of showing respect (ādara). Appamatto vihara is to be construed thus:— O Sumaṅgala! You should be diligent even everywhere for the attainment of bountiful (vepulla) mindfulness and wisdom (paññā); therefore, now, you might live happily. Some scholars, however say thus:— “Even not having attained Arahatship, despising the distress of the household life according as it happened to him, for the promotion of his special delight in the dispensation (sāsana) for the proper entry into the path of clear insight (vipassanā), the Thera recited this stanza, later, developed spiritual insight (vipassanā) and attained Arahatship.” By means of their thinking, the meaning of the words: “Jhāya appamatto vihara (meditate, live diligently)” does but fit in (yujjati) by way of the right path of spiritual insight (vipassanā).

The Commentary on the stanza of the Thera Sumaṅgala has ended.

Chapter I.
Single Verses

44. Sānu

He was reborn in this Buddha-age at Sāvatthī, in the family of a lay-follower, after the father had left his home. The mother, naming him Sānu, brought him when he was seven years old to the bhikkhus (monks) for initiation into monkhood, deeming she would thus ensure for him supreme happiness. Now Sānu, the Novice became very learned, a teacher of doctrine, and practised in the jhāna of bliss, being beloved by gods and men. And as we know from the Sānu,-Sutta (Samyutta Nikāya, i. 208) his mother, in his previous birth, was a Yakkha.[1] Now as time went on Sānu lost his intellectual discernment and grew dissatisfied, and longed to go a-roaming. Then his previous mother perceived this, and warned his human mother saying: 'Your son has a fancy to roam, for that reason made him mobilize himself. Tell him what the Yakkhas say:

Do not do of evil, open or concealed,
If you do evil now or will do later,
you will not escape from sorrow, even though you flee.[2]

Thus saying, the Yakkha-mother disappeared. But when the human mother heard, she was overwhelmed with grief. Then Sānu the novice, taking his robe and bowl, set out early and came to his mother. At sight of her sorrow he said: 'Mother, why do you weep?' When she told him why, he said this verse:

[44] Mataṇ vā amma rodanti yo vā jīvāṇ na dissati||
Jīvantāṇ manṭ amma passantī kasmā manṭ amma rodasī ti.-|| ||
[44] Mother, they weep for the dead, or the living they may not see.
But for him, O mother, who lives, who is here, why mournest you me?

His mother answered him from the Suttas, "This is death, O bhikkhus (monks), that one should reject the training and turn again to lower things," and with this verse:

_They mourn for son who lies dead, or him _
_Who is alive but whom they no more see. _
_And him they mourn, who though he did renounce _
The world, my son, did here come again, 
_For though he live again, yet is he dead. _
_Drawn forth from burning embers, O my dear, _
_Do you on embers wish to fall again? _

When he heard her, anguish seized on Sānu the Novice, and making firm his insight, he soon won arahantship (enlightenment). And upon that thinking, 'My victory is due to that verse,' he repeated it as his saying (gatha). [4]

[1] The Yakkhas, denizens of the jungle, and man-eaters; conceivably the legendary survivors of aboriginals, but, as here, invested with more than human intuition.

[2] _Samy._, i. 209; _Udāna_, v. 4; _Sisters_, verses 246, 247.

[3] _Samy._, ii. 271; _Sisters_, verses 246, 247; the verse is from _Samy._ i. 209.

[4] The _Dhammapada Commentary_, discussing verse 826, has, as its subject, Sānu and his mother. His own question was the penultimate, though not the proximate, cause of his victory.

1.5-4 [44] Commentary on the stanza of Sānu Thera

Sānu Thera

4.1. The stanza starting with: "Matam vā Amma rodanti," constitutes that of the venerable Thera Sānu. What is the origin? He also, having done devoted service towards former Buddhas, accumulating merit conducive towards escape from rounds of repeated rebirths in this and that existence, made an offering of water to the Blessed One Siddhattah, for washing His face, ninety four aeons (kappa) ago, from now. Indeed, the Master was desirious of washing (His) hands and legs at the time of taking meals. He noted well the requirement (ākāra) of the Master and provided (upanesi) the water. Having washed His hands and feet and taken His meal, the Master was desirious of rinsing (vikkhāletu) His mouth and washing His face. That also he knew and offered water for face and mouth (mukha). The Master rinsed His mouth and washed His face and had His cleaning of mouth and face finished. In this manner, the Blessed One, out of compassion for him, agreed to (sādiyi) his rendering of service (to Him). On account of that act of merit, he was reborn in the divine world, and having done deeds of merit, now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and took conception in the house of a certain
devotee in Sāvatthi, when this Buddha arose. Even when he had entered his mother’s womb, his father went away from home (pavasmaṃgato); the lady devotee, with the lapse of ten months, gave birth to a son and gave him the name Sānu. When he grew up in due course, the mother made that son who was still seven years of age to join the Order of monks in the presence of the bhikkhus (monks), saying to herself thus:— “In this way, this one will grow up safely (anantarāyo) and become sure (accanta) sharer (bhāgī) of happiness (sukha). He came to be well-known as “Sānuṣāmaṇera (novice Sānu)” a teacher of truth (dhamma) endowed with duties done (vatta) and much learning. He became near and dear to and fond favourite of divine and human-beings because of his feeling of loving kindness towards living beings; thus, everything (about him) should be understood in the manner which had come in the Sānu sutta.

4.2. His mother in his past existence was reborn in the womb of an ogress. The ogress got fond of her (mānenti) having become much respect-minded saying to themselves thus: “This one is the mother of the Therā Sānu.” As time passed in this manner, by way of making manifest the disadvantage of the state of an ordinary common category (puthujjana), one day there arose to Sānu the most mental desire to return to layman’s life (vibbhamitukāmatācittaṃ) unwisely (ayoniso) emerging (ummujjantassa) from the condition of his being wisely mindful (yoniso manasikārābhāvato). Having come to know of it his ogress-mother informed his human-mother thus:— “Your son Sānu had provoked his mental desire to roll back to layman’s life.” Therefore, you rather say to him thus:—

‘There is (āsi) reproachable fault (vajja) to wakeful Sāmu; this is the verdict (vacana) of the ogress. Whether in public (āvi) or in private (raho), do not do any evil deed. Should you have done, or if you will do, evil deed, you will not escape from painful suffering (dukkha) even if you run away (palāyato) flying up (uppacca).

4.3. Having, however, said in this manner, the ogress neither disappeared even there. The human-mother, on the other hand, having heard about it became full of worry and anxiety and afflicted with mental malady (cetodukkha). Then the novice Sānu, dressed himself at day-break, took his bowl and robe, went towards the presence of his mother, whom he saw weeping and asked thus:— “Mother! On account of what are you weeping”? When her reply was made: “On that account of his,” he uttered a stanza starting with “Mataṃ māma rodanti, yo vā jīvaṃ nadissati,” for his mother.

44. The meaning of the stanza is: Anna is to be construed thus:— Either relatives or friends weep, namely, over either a relation or friend; mataṃ, commotes dead; due to being dead; rodanti means they weep, because (that friend or relation) had gone to the other world; yo vā means or whoever, either a relative or friend; jīvaṃ means living; na dissati means is not seen, because of his having gone to another sphere (desantata); it may be with reference to that person (taṃ vā uddissa) people cry (rodanti); both of these (circumstances) do not exist in me; thus being the case, jīvitaṃ means living, being alive, (dharamānaṃ), māṃ means me, me who am standing in front of you (puratoṭhitam); passantī kasamā amma rodasi, means: seeing (me) mother! Why do you weep? There does not exist but any reason for you weeping with reference (uddissa) to me.

44.1. On having heard what her son said, his mother uttered two stanzas pointing out that the giving up of monk-hood amounts of death in the discipline of the holy noble (ariya) in conformity with (anusārena) the authentic words of Buddha in the sutta piṭaka (suttapada).

“O Son! People weep either over the dead, or over one whose living is not to be seen. Again, O Son! People weep alternatively (vā) weep over him also, who having, however, given up (cajitvāna) comes back here again; moreover, that person is indeed, dead while still living (jīvam). O dear son! Having risen up from ashes, you want to fall down towards the embers.”
44,2. There, Kāme cajitvāna is to be construed thus:—Having forsaken the basic sensual pleasures (vatthukāma) by means of the disposition (ajjhāsaya) of renunciation; that also should be understood by way of temporary dispelling of sensual desire (kāma) in depravity (kilesa kāma). Indeed, monkhood, here, signifies (adhīppetō) all-round sacrifice of sensual desire (kāma). Punarāgacchate idha means he comes but again here to his home; she says with reference to (sandhāya) her son’s desire to return to the world (hīnāyāvattanaṃ). Tam vā pi means: he who having become a monk forsakes the Order (vibbhamati); over such a person as him also, alternatively, people like me weep as if he is dead. If asked: Why? Punājīvāmato hi so means: He, who lives later after he had forsaken th Order of monks, is but dead under the circumstance of his quality being dead (guṇamaranā). Now, in order to provoke distinctive remorse (savisesasamvegaṃ) in her son (tassa), such a statement as starting with “kukkulā (from embers)” was made. The meaning of it is:—Having become as if having been burning (ādittāṃ) day and night, and because it stood burning (ṭahanaṭṭhena) the condition of being a householder (gihibhāvā) resembles the purgatory of embers (kukkulā). Kukkulā means the ember-like household life. Out of compassion for my son (anukampantiyā), ubbhato means I raised my son up, I pulled out from the state of a layman’s life; tāta means O Sānu! Kukkulāṃ patitum icchasi means you are desirous of falling down into the embers.

44,3. Having heard what his moter said, the novice Sānu became remorseful, provoked clear insight (vipassanā) and attained Arahantship but before long. Therefore it has been stated in the Apadāna:—

“On havign seen the mealng monk
pure (vippessannā) and clean (anāvīla),
I brought water in a jar and offered
it to Siddhattha.
Today I am free from impurity, devoid
of dirt with doubt dispelled. Pleasant
fruition would come into being for me
who was reborn in any existence.
It was ninetyone aeons (kappa) ago
from now that I made my offering of
water. I do not remember any evil
existence (duggati). This is the
fruitful result of water charity.
Sixty one aeons (kappa) ago from now,
I was but a single world-king Vimala,
the pure, endowed with seven sovereign
gems and mighty vigour.
All depravity of mine had been burnt.
... Buddha’s instruction had been
carried out.

44,5. Having however attained Arahantship, the Thera recited again that self-same stanza in the manner of joyous utterance saying to himself under the influence of these stanzas:— “There arose my effort to gain clear insight (vipassanā) and my attainment of Arahantship.

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

*********oOo*********
Chapter I.
Single Verses

45. Ramaṇīyavihārīn

Reborn in this Buddha-age at Rājagaha, as the son of a leading citizen, he lived in youthful wantonness. One day he saw the king's officers arresting an adulterer, and growing agitated, he listened to the Lord(Buddha) teaching, and left the world(for monkhood). As a bhikkhu, but still susceptible to fleshly lusts, he made himself a well-decorated chamber,[1] well furnished as to food and drink, seat and couch; and so he ever lived. For this reason he was known as Ramaṇīya-vihārin (Pleasant-lodge Monk). But his previous indulgence making the monk's life too hard for him, he felt unworthy to accept the offerings of the faithful and said: 'I will roam.' On his way he sat down beneath a tree. And as carts were passing by on the road, one ox being weary stumbled at a rough place and fell. The carter loosened its yoke, gave it hay and water and so allayed its fatigue; then he harnessed it again and they went on. And the Thera thought: 'Even as this ox having stumbled has arisen and draws his own load, so is it my duty, who once have stumbled in the forest of vice, to arise and carry out the duty of a monk.' And thoughtfully turning back, he told what he had done and seen to Thera Upāli,[2] was by him absolved from his fault, and helped back into right ways. And not long after he attained arahantship(enlightenment). Thereafter enjoying the bliss of freedom, he set forth his lapse and return in this verse:

[45] Yathāpi bhaddo ājañño khalitvā patitiṭṭhati||
    Evaṃ dassanasampannam sammāsambuddhasāvakanti.|| ||

[45] Even though he trip and fall, the mettled brute
    Of noble breed will firm stand once more.
    So look on me as one who having learned
    Of Him, the All-Enlightened One, have gained
    True insight, am become of noble breed,
    And of the Very Buddha very child.[3]

[1] Or well polished, susamatthaṃ.

[2] See Ps. CLXXX. As the greatest expert in Vinaya, or the discipline of the Order, Upāli (if it be this Upāli who is meant) was eminently qualified to judge respecting his lapse, and to advice him.

[3] 'As this verse stands in the PTS version, it is incomplete. The Commentary leads us to suppose that it should be completed, as is the case, in verse 174, q.v.
1.5-5 Commentary on the stanza of

Ramaṇiyavihārī Thera

5,1. The stanza starting with Yathā pi Bhaddo ājañño constitutes that of the venerable Thera Ramaṇiyavihārī. What is the origin? He also, having done devoted deeds toward former Buddhas, accumulating meritorious deeds in this and that existence, happened to see the Blessed One Vipassī ninety one aeoms (kappa) ago, from now, became pious-minded paid his homage to Him with five forms of placing on earth (pañcapatiṭṭhita), and made reverential offering of Korāṇḍa shrub-flowers. On account of that act of merit, he was reborn among divine-beings and having done meritorious deeds, now and then, and wandered about his rounds of repeated rebirths among divine and human beings, was reborn as the son of a certain banker, at Rājagaha, when this Buddha arose. Intoxicated with (mucchaṃ) sensual pleasures (kāmesu). One day he happened to notice a certain act of adultery (pāradārikaṃ) being committed in diverse (vividhā) actinal circumstances (kammakaraṇā) by royal retainers (rājapūrisa), became remorseful, listened to the truth (dhamma) in the presence of the Master, and became a monk. After having become a monk also, because of his having lustful conduct (rāgacarita), he lived at all times (susammaṭṭha), his food and drink (pānīyaparibhojanīya) served near him (sūpaṭṭha) and his couch as well as stool well prepared. On that account he was well-known even as Ramaṇiyavihārī.

5,2. Because of the accumulation (ussannatā) of lust (rāga), he made his mindfulness unwisely (ayoniso), committed (āpajji) such an ecclesiastical offence (āpatti) of emission of semen (sukka) as was intentional (sañcetanika), became repentent (vippaṭisāri), saying to himself thus:—“Shameful it is to me that I who had become in this manner to enjoy the food offered (by domors) with their pious faith (saddhā).” As he went away with the intention of forsaking the Order, he sat himself down at the foot of a tree on his way (antarāmagge); when by that very road bullock-carts kept going, an ox, yoked to a cart, being filled with fatigue (parissamanto), stumbled at an uneven spot and fell; the cartmen released that ox from its yoke, fed it with grass and water, made it free from fatigue, yoked the animal again to bear the burden and went (their way). On having seen the same, the Thera said to himself thus:—“Just as this ox, in spite of having stumbled once, rises up and once again bears its burden, in the same way, by me also, who had however stumbled once, it is proper that the duties of a monk should be done after having got up.” Thus, emerging wisely (yoniso), he turned back, informed the Thera Upāli as to what had happened to himself got exhomeredated (vuṭṭhahitvā) from the ecclesiastical offence in due form (vidhi) as directed (vatta) by that Thera, made his moral precept normal, promoted (paṭṭhapetvā) clear insight and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“On having seen the trodden down foot-print adorned with wheel-ornament, I went closely following the foot-steps of the great sage Vipassī.

On having caught sight of the korāṇḍa shrub flower which was blooming, it was reverentially offered by me together with its root; having become glad, I paid my homage to the most excellent feet (pada) with my happy heart (haṭṭhena cittena).

It was ninety one aeons (kappa) ago from now that I specially offered the flower with reverence. I do not remember any evil existence; this is the fruitful result of my making reverential offering to Buddha.
Fifty seven aeons (kappa) ago, I was a single world-king devoid of dirt (vitamalo) mighty and strong, endowed with seven gems. My depravity had been burnt. ...

Buddha's instruction had been carried out.

5,3. Having, however, attained Arahantship, he enjoyed the bliss of emancipation, and uttered a stanza, starting with “Yathā pi bhaddo ājañño khalitvā patiṭṭhati,” shedding light (dīpaniṃ) on his achievement of the holy deed (ariyadhamma) together with his proper practice (paṭipatti): of his own past (pubbabhāga).

45. There khalitvā means having stumbled, staggered (pakkhalitvā). Patiṭṭhati means stands again, he stands but again, according as he has stood (yathāṭhāne). Evaṃ is to be construed thus:—Just as an excellent thorough-bred bull, bearing its burden, having fallen into fatigue, came to an uneven piece of ground, stumbled for a single occasion and having fallen did not give up its burden (dhūra) on account of that much accident (tattakena): on the contrary, because of its being endowed with physical strength (thāma), agility (java) and effort (parakkama) though it had stumbled, it stood up again, and bears its burden after having stood up by means of its own nature; in the same way, having fallen into fatigue due to depravity (kilesa) and stumbled with the commission of sin, he made that stumbling to become appropriately normal (patiṭṭhākatikāṃ) because of the prosperity of his physical strength and exertion, by means of the holy path of right view (maggasamādiṭṭhi); dassanasampannaṃ means endowed with insight, the right view; as a result of that even, sammāsambuffhassa sāvakaṃ is to be construed thus:—At the end of listening (savānante) because I had become (jātatā) the product (jāti) of the holy (ariya) and because of my special birth (abhijāti) born of the exertion (vāyāmajanita) in His breast (tassārea), you should regard (dhāretha) me and closely bear in memory (upadhāratha) about me that I am the bosom son, and that I am a thorough-bred (ājanīya) because of having done what ought to be done similar to the excellent thorough-bred individual; thus, is the meaning.

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

* * *

Chapter I.
Single Verses

46. Samiddhi

He was reborn in this Buddha-age at Rājagaha, in a clansman's family.[1] From the time he was born the wealth of his family increased, and he himself, handsome and virtuous, became known as Samiddhi (Prospero). He saw the power of the Buddha when the latter was met by Bimbisara,[2] won faith in him, and left the world (for monkhood), remaining devoted to meditation. When the Exalted One (Buddha) was staying at the Tapoda Park,[3] Samiddhi one day was meditating in exquisite joy on his good fortune as a bhikkhu. Then Mara (deathlord/devil) the Evil One, unable to bear it, made a fearful noise near him, as if the very earth were splitting. The Thera told this to the Exalted One (Buddha). The latter asked him to persist where he was and think no more about it. He obeyed, and soon after won arahantship (enlightenment). Māra, unaware of it, once more created a fearful noise. But the Thera felt no fear: 'Undaunted by all such Māras, not once have I turned a hair!' And confessing anāñña (supreme attainment), he uttered this verse:
And Mara (deathlord/devil), thus rebuked, said, 'The monk knows me,' and vanished from that place.


[3] This episode is related in nearly the same words, and with the same gāthā, in the *Māra-Saṅyutta* (*Saṅy.*, i. 119 f., p. 91), but the geography is a little halting. In the Nikāya the locality is Silāvatī of the Sākiyans; the Tapoda Park was on the river of that name at Rājagaha. Samiddhi, in the double rôle of Adonis and Galahad, is the subject of the 'Samiddhi-jātaka' (*Jātaka ii.*, No. 167).

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1.5-6 [46] Commentary on the stanza of

**Samiddhi Thera**

6.1. The stanza starting with Saddhāyāhaṃ pabbajito constitutes that of the venerable Thera Samiddhi. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, saw the Blessed One Suddhatha, ninety four aeons (kappa) ago from now, became pious-minded, collected flowers along with their twigs bound into a sheaf (kaṇṇika-baddha) and offered them reverentially (to Him). On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then thoroughly turned himself round in his repeated rebirths in excellent existences even, he came to be reborn in a family home at Rājagaha, when this buddha arose. Beginning from the time he was born, that family became increasingly prosperous with wealth of cash and grains; his body also was specially beautiful, good-looking and possessed of good quality thus, because of the prosperity of wealth as well as the glory of quality he was known as Samiddhi even. He noticed the power of Buddha in the royal assembly of Bimbisāra, gained suitably his pious faith (saddhā), became a monk, led such a life as being intent on well-developed meditation (bhāvanā), one day, when the Blessed One was residing in the Tapoda monastery, throught himself in this manner:—“Gain, indeed, is to me, the Master, the worthy one, the self-awakened Buddha; moreover I have become a monk in the discipline of the dhamma which has been well-taught; my fellow leaders of holy life (sabrahmacārī) are possessed of moral precepts and good by nature (dhamma)” To him who was thinking thus, immense
zest and delight arose. Not being able to bear it, the evil one Māra made a great frightful sound not far from the Thera; there was as if the time of bursting of the earth had come; the Thera informed the Blessed One about that matter. The Blessed One said thus:— “It was Māra’s design to perplex you; O bhikkhu! Go there and live on without thinking about it.” The Thera went there, where he lived on, indulged himself in developing clear insight (vipassanā) and attained Arahantship but before long. Hence, it has been said in Apadāna:—

“On having seen Siddhattha, the charioteer of men, seated inside the hill, shining similar to Kanikāra flower, lighting up all directions; I then made my bow undividedly certain, armed myself with an arrow, plucked a flower together with its twig and specially offered it to Buddha.

It was ninety-four aeons (kappa) ago from now, that I specially offered the flower; I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha.

Fifty one aeons (kappa) ago from now I became a single world-king, the bearer of brilliance, mighty and strong and endowed with seven gems. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

6,2. Having, however, attained Arahantship, when the Thera was still staying on there, Māra, not knowing the fact that the Thera had become canker-free, made a great fearsome sound, even in the same manner as before. On having heard it, the Thera, who was not afraid and unshaken, uttered a stanza starting with “Saddhāyāḥam pabbajito making manifest about his Arahantship (aññā) and saying to Māra thus:— “Even a hundred and a thousand of Māras like you do not make even my body-hair shake.”

46. There, Saddhāya means: by means of the pious faith in action and its fruition (kammaphala) as well as by means of faith in the three gems for the purpose of provoking desire for dhamma. Ahaṃ means:— he points out himself. Pabbajito means having gone near monkhood. Agārasmā means either from home or from household life. Anāgāriyaḥ means renunciation, monkhood. Indeed, whatever work of cultivation, commercial trading and so on is ‘the welfare of a householder’ (agārassa hitam); thus, namely, is household life; because of the absence of it, it is said to be “anāgāriya (houseless life).” Satī paññā ca me vuddhā is to be construed thus:— rememberance (saraṇa) is the characteristic of (lakkhaṇa) of mindfulness (sati); knowing rationally (pañjāna) is the symbol (lakkhaṇa) of mindfulness (sati); knowing rationally (pañjāna) is the symbol (lakkhaṇa) of knowledge (or wisdom) (paññā); thus, beginning from the moment of my clearly seeing (vipassanākhaṇa) these phenomena (dhamma) there had been increase in my developing the holy paths (magga) in succession (paṭippatti) up till the attainment of Arahantship; now there is nothing left that ought to be increasingly developed; there had been attainment in abundance of mindfulness (sati) and wisdom (paññā); thus, he shows. Cittaṃca susamāhita is to be construed thus:— My mind has been well-composed by way of eight kinds of excellent jhānic attainments (samāpatti) as well as by way of transcendentental concentration (lokuttara samādhi) now, there is no more of what should be concentrated upon for that mind; there has been attainment of abundance of concentration (samādhi); thus, he points out. Therefore Kāmaṃ karassu rūpāni is to be construed thus:— O Evil One! You do as you please any and every form of alteration making me as your target (uddissa); n’eva maṃ byādhayissassi is to be construed thus:— By means of them, however, you will not be able to manage even to the extent of shaking up my body; whence the change in my mind (cittaṃca susamāhita)? Therefore, your doings will not accomplish any beneficial purpose similar to a present which had not been accepted (appaticchita pahenaka); the fruitful result (of your doings) would merely serve to upset the mind of yours altogether; thus, the Thera
threatened Māra. On having heard what the Thera had said, Māra disappeared but there saying to himself; “The monk recognises me.”

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

Chapter I.
Single Verses

47. Ujjaya

He was reborn in this Buddha-age at Rājagaha, as the son of a brahmin(priest) graduate. He grew up and proficient in the Three Vedas, he saw no kernel in them, and being urged by maturity of conditions, he went to the Bamboo Grove, and when he had heard the Lord(Buddha) preach, he left the world(for monkhood). Meditating in the forest on ethical conduct, he was not long in winning arahantship(enlightenment). Upon that he approached the Lord(Buddha), saluted him, seated himself on one side and, by praising the Exalted One(Buddha), declared anna(supreme attainment) in this verse:

[47] Namo [8] te buddhavīratthu vippamuttosi sabbadhi||
Tuyhāpadāne viharanḍ viharāmi anāsavo' ti.|| ||

[47] Buddha the Awakened One, the Great one hail! all hail!
You who from every bond are wholly free!
Strong in the wisdom I learnt of you, I live
From fourfold venom cleansed, sane, immune.

[1] Sotthiya brāhmaṇa (Sansk. śrotriya), 'one who had graduated in the sacred tradition.'
[4] i.e., from the four Āsavas, or poisons or intoxicants(defilements/wishes) - sensuality, (love of) rebirth, opinion or speculation, ignorance (Compendium p. 227).

1.5-7 [47] Commentary on the stanza of

Ujjayatthera
7,1. The stanza starting with Namo te Buddha viratthu constitutes that of the venerable Thera Ujjaya. What is the origin? This one also, having dome devoted service toward former Buddhas, doing meritorious deeds in this and that existence, saw the Blessed One Tissa ninety two aeons (kappa) ago from now, became pious-minded, made reverential offerings of Kanikāra flowers to Him. On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain brahmin Sothiya at Rājagaha when this Buddha arose. His name was Ujjaya, When he had come of age he was proficient in the three vedas (ṭīṇṇaṃ vedāṇaṃ pāragū) and not noticing any essence there, and being urged by the prosperity (sampatti) of sufficing qualification to attain Arahantship (upanissaya), went to the bamboo grove (Veḷuvana), listened to the dhamma in the presence of the Master, fittingly gained pious faith (paṭiladdha saddho), became a monk, took hold of mental exercise (kammaṭṭhāna) commensurate with his conduct, developed spiritual insight (vipassanā) while residing in the forest, and attained Arahantship but before long. Hence, has it been said in the Apadāna:—

“On having seen Kanikāra flower blooming,
I plucked it then, and specially offered
the same to such a Buddha as Tissa who
had crossed over the flood (of saṃsāra).
It was ninety two aeons (kappa) ago from
now that I made the flower offering. I
do not remember any evil existence; this
is the fruitful result of making reverential
offering to Buddha.
Thirty five aeons ago from now, I was a
world-king, mighty and strong, endowed
with seven gems, well known as Aruṇapāṇi
(sun palm).
My depravity had been burnt. ...
Buddha’s instruction had been carried out.

7,2. Having, however, attained Arahantship, he went to the presence of the Master, paid his homage to Him, sat himself down on one side, and uttered a stanza, starting with “Namote Buddha viratthu,” making manifest his Arahantship (aññā) in the manner of praising the Blessed One.

47. There namo means the announcement of adoration. Te means the announcement of dative relation (sampadāna) for the making of adoration (pañāma kiriyā); it means: to you (tuyhaṃ).
Buddhavīra is na address to the Blessed One. Indeed, the Blessed One is said to be “Buddha, the awakened One, the knower,” because of the condition of His having known without any remainder the meaning of (atthassa) such sorts of matters as begun with whatever should be understood properly in such a manner as by means of self-becoming knowledge (sayambhūṇā) classified as special comprehension and so on (abhiññeyyādi). In this manner, He is said to be “vīra hero,” because of being endowed with enormous exertion in His striving (padahanta) by way of specially trampling down on the five forms of Māra as well. Atthu means let there be (hotu): may there be “namo (adoration)” to Him; with this is the connection. Vippamutto is to be construed as:—You are and you have become clearly free (vippamutto) and clearly cut off (visaṃyutto) from all forms of depravity (kilesa) when everything has gone to become material aggregates (saṅkhāra); there is, namely, nothing from which you have not become clearly emancipated; tuyhāpadāne viharam, viharāmi anāsavo is to be construed thus:—Since I live suitably carrying out, commensurate with my ability and strength, the conduct (cariya) of proper attainment (paṭipatti) in the holy noble path (magga) to be reached (gata) according to your instruction and advice, I do dwell free from cankers (āsava) because of having well frosaken even all the four cankers beginning from cankers of sensual pleasures (kāmāsava); O Heroic Buddha! May my adoration be to such a one as you!

The Commentary on the stanza
Chapter I.
Single Verses

48. Sañjaya

He was reborn in this Buddha-age, at Rājagaha, as the son of a wealthy brahmin(priest). Grown up, he followed the example of Brahmāyu, Pokkharasāti and other well-known brahmins(priests), who found faith in the Lord(Buddha) and reached the First Path(of nirvanic trance). Later he entered the Monk’s order and acquired the [53] six abhiññā(higher knowledge)s. Then, declaring anna(supreme attainment), he uttered this verse:

[48] Yato ahaṃ pabbajito agārasmānagāriyam||
Nābhijānāmi saṅkappaṃ anariyaṃ dosasamḥitan' ti.||

[48] Since I went forth(for monkhood) from home to homeless life,
Never have I harboured conscious wish or plan
Un-Ariyan, or linked with enmity.[1]

[1] Cf. verses 603, 645. Pokkharasāti and other brahmins(priests) are named as adherents in the Vāseṭṭha Sutta (Sutta-Nipāta, iii. 9), but Sañjāyā is not mentioned. This is not the teacher of Sāriputta (CCLIX.).

1.5-8[48] Commentary on the stanza of

Sañjaya Thera

8.1. The stanza starting with: Yato ahaṃ constitutes that of the venerable Thera Sañjaya. What is the origin? He also, having done devoted service toward former Buddhas, accumulation meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), collected material (vaṭṭhum Saṅgharītvā) by way of proclaiming (saṃkitti) in a large corporation of commercial guilds (pūga), doing meritorious deeds dedicated to the three gems, he himself, however, was destitute, at the time of the Blessed One Vipassī, and he kept himself busy (byāvaṭo) with the doing of meritorious deeds for that crowd (gana) and so on. Time after time, he would approach the Blessed One, paid his homage to Him, and being pious-minded, he rendered his service to this and that category not only towards Buddha but also to
the Bhikkhus. On account of that act of merit he was reborn in the divine world and having dome meritorious deeds now and then, he wandered about his rounds of repeated rebirths in excellent existences even, and was reborn as the son of a wealthy brahmin, at Rājagaha, when this Buddha arose, known by the name of Sañjaya. On having come of age, he noticed such well-known brahmans as Brahmāyu, Pokkharasāti and so on, being specially pious towards the dispensation (sāsana), there sprang up in him pleasing piety and he approached the Master. To him the Master taught the dhamma. He listened to the truth (dhamma) and became a sotāpanna (stream-winner). Subsequently, he became a monk. On having become a monk he became the recipient of six sorts of super-knowledge (abhiññā), even in his hall of tonsure. Hence has it been said in the Apadāna:—

“There was a great corporation of guilds for the Blessed One Vipassī; I was one who rendered my service (veyyāvaccakaro); I kept myself busily occupied in all things that should be done (sabbakiccesu vavato). I had nothing also to make my charitable offering (deyyadhamma), to Sugata, the great sage. At the feet of the Master I paid my homage with my mind pleasingly pious (vippasannena)

It was ninety one aeons (kappa) ago that I did my serving duties; I do not remember any evil existence; this is the fruitful result of rendering service.

Eight aeons (kappa) ago from now also, I became a world king great and strong known as well-thoughtful (Sucintita) endowed with seven gems.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.

8.2. Having, however, become one possessed of six sorts of super knowledge, he uttered a stanza starting with “Yato aham pabbajito in order to make manifest his Arahantship (aññā).

48. There Yato aham pabbajito means: Originating from, beginning from the time I became a monk. Nābhijānāmi saṅkappam anariyam dosasamhitam is to be construed thus:— Begining from the time of my becoming monk, I do not remember my rousing up of such wrong reflections as sensual thoughts and so on, which had gained the name of “saṅkappo (intention)” because of such intention as unreal quality and so on, in contemplating (ārammane) the ignoble evil objects of sense, associated with such faults as lust and so on, thereafter even, which is ignoble and lowly mean (nihīna), since they are either avoided (anarāṇīyatā) by the holy (ariya) or cherished (āraṇīvatā) by the unholy people (anariya); he made manifest his Arahantship (aññā) with these words; “khuraggeyeva mayā Arahanttāṃ pattaṃ (Arahantship was attained by me even as my hair was shaved off by means of a razor (khura).”

Commentary on the stanza of the Thera Sañjaya is complete.

**********oOo**********
Chapter I.
Single Verses

49. Rāmaṇeyyaka

Reborn in this Buddha-age at Sāvatthī in a wealthy family, his heart was moved when the Jeta Grove was presented,\[1\] and he left the world (for monkhood). Living in the forest he meditated on ethical conduct, and, because of his attainments and charm, he became called Rāmaṇeyyaka (Gratus, Gratulus).

Now one day Mara (deathlord/devil) the Evil One, wishing to disturb him, made a fearful noise. The Thera, hearing it, was with his habitual courage unafraid, and knew it was Māra. And to show his contempt he uttered this verse:

[49] Vihavihāhinadite sippikābhirutehi ca||
Na me taṃ phandati cittam ekattaniratam hi me' ti.|| ||

[49] Not all the clitter-clatter of your noise,
No more than chirp and squeal of forest sounds,\[2\]
Avail to make pulse throb or mind distraught,
For one the aim to which my heart is given.

This verse became the Thera's declaration of aññā (supreme attainment).

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[1] Cf. p. 4; Sisten, p. 60.

[2] The limited range, as yet, of Pali lexicography makes it difficult to follow the Commentary's elucidation of sippika. But that the Thera contemptuously likens Māra's 'fearful noise' to minor forest sounds, such as those emitted by monkeys and squirrels, is obvious. The gāthā, barely stated, ia thus: As to the x y noise and the z sounds, that does not make 'throb my heart, for devotion to unity is mine.'
The stanza starting with cihavibābhini te constitutes that of the venerable Thera Rāmaṇeyyaka. What is the origin? This one also, having some devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence was reborn in a family home at the time of the Blessed One Sikhi and on having attained the age of intelligence, saw the Blessed One, became pious-minded and made reverential offering of flowers (to Him) On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent existences and was reborn in a prosperous (ibbona) family at Sāvatt when this Buddha arose. On having come of age, there arose in him pleasing piety at the acceptance ceremony of the Jetavana monastery; he became a monk, held hold of mental exercise. (kammaṭṭhāna) commensurate with his conduct, and lived in the forest. His designation became but Rāmaṇeyyaka because of his own prosperity, and because of his proper practice (paṭipatti) suitable (sāruppa) to a monk, due to his pleasing condition (pāsādikabhāva). Then, one day, Māra, being desirous of making the Thera afraid, made a frightful sound. On having heard it, the Thera was fearless owing to his natural formness, came to known that it was Māra and uttered a stanza starting with “cihavibābhini nadite in order to demonstrate his disregard (anādaraṃ) there.

49. There, cihavibābhiniadite is to be construed thus:— Because of the constant currency of such sound as cihaciha, the noisy characteristic of carts (vaṭṭaka0 which have gained the name of “cihaciha;” the cause of roaring cry; thus, is the meaning. Sippikābhurutehi ca is to be construed thus:— Sippikā are said to be devakā by another name. They are mankeys (sākhāmigā) having the characteristic of hungry (chāta) and lean (kisa) boys due to disease. Some say”mahādalandakā (a big squirrel).” Owing to severe, sounds and loud vries of sippika (monkeys and majour squirrels). This instrumental expression is used in the case of cause (hetu). On account of that; thus, is the meaning. Na me taṃ phandati cittaṃ means that sound does it go astray (cavati). This has been said:— O Evil One! In this forest similar to the cause created by crying (of animals and to the cause of shoutings of squirrels and monkeys (sippika), your screaning shout camnot be the cause of making my mind fall off from my mental exercise (kammaṭṭhāna). He spoke about the reason why, there, thus: “Ekattaniratā hi me” which is to be construed as:— The grammatical word hi means cause (hetu); just because my mind had forsaken the association with society (gāṇaṅgaṅika0 and has been in the state of singleness and in the condition of secular; in other words, had forsaken disturbance, externally, and has been in the state of singlenes and in the condition of being one-pointed (ekaggatā); in other words, in the state of singleness, all alone by nature (ekasabhāva) my mind has found deliht and pleasure in nibbāna; therefore, (my mind) does not waver (phandati) and fall off (cavati) from my mental exercise (kammaṭṭhāna): it is said that uttering this stanza, the Thera developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“The Blessed One of gold complesion, possessor of blazing hundred rays, the crest of bull among men (sikhisabha), having made His mind of loving kindness well established on the cloister-walk. Pious-minded and good-hearted, I paid my homage to the most excellent man of knowledge; having lifted up Minela flower I offered it to Buddha. It was thirty one aeons (kappa) ago. From now, that I made my reverential offering of the flower. I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha. Twenty nine aeons (kappa) ago, I became a world-king, named Sumeghaghana, of great vigour, endowed with seven gems.
My depravity had been burnt. ... 
Buddha's instruction had been carried out.”

This selfsame stanza was the very one by which the Thera made manifest his Arahantship (aaññâ).
The Commentary on the stanza of the Thera râmañeyyaka is complete.

**********oOo**********
Chapter I.
Single Verses

50. Vimala

He was reborn in this Buddha-age at Rājagaha, of a wealthy family, and (because of a wish he had uttered over a pious act when Kaseapa was Buddha) his body was as pure as a dewdrop on a lotus-leaf, or as that of the Bodhisat in his last birth. For that reason he was named Vimala (Im-maculatus). When grown up ho was filled with faith on seeing the Buddha at Rājagaha,[1] and leaving the world, took a form of study and went to live in a mountain cave in Kosala.

Now one day a vast storm-cloud spread over the firmament and the rain fell, allaying heat and feverishness, so that the Thera was able to concentrate till he had won arahantship(enlightenment). Upon that rejoicing over his accomplished task, he broke forth in this saying(gatha):

[Dharaṇī ca siṃcati] vāti māluto vijjutā carati nabhe||
Upasamanti vitakkā cittaṃ susamāḥitaṃ mamā' ti.||

This verse was the Thera's declaration of aññā(supreme attainment).

[1] Cf. Pss. XLI., XLVI.

[2] Lit., 'the heart (consciousness! of me is well composed.'

1.5-10 [50] Commentary on the stanza of

Vimala Thera

10,1. The stanza starting with Dharaṇī ca siṃcati constitutes that of the venerable Thera Vimala. What is the origin? He also, having done devoted service toward former Buddhas, accumulating good deeds
conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn at the time of the Glorious One Vipassī in the family of a conch-shell blower. On having attained the age of intelligence, he arrived at proficiency in that science, and on having met the Blessed One Vipassī one day, he became pious-minded, made reverential offering of conch-shell blowing to Him, and thenceforward he did service to the Master at every available time (kālena kālaṃ). On account of that act of merit, he was reborn in the divine world, did meritorious deeds now and then (aparāparaṃ) and wandering about his rounds of repeated rebirths among divine and human beings, had the bodhi tree bathed with sweet-scented water, had all seats in the precincts of shrines and bodhi trees washed and also had all the dirty ecclesiastical essentials of bhikkhus (monks) cleaned, at the time of the Blessed One Kassapa, saying to himself: “In the time to come may my body be free from impurity and cleanly pure.

10,2. Having passed away from there, he wandered about his rounds of rebirths among divine and human-beings nad was reborn in a prosperous family at rājagaha, when this Buddha arose. When he was remaining in the womb of his mother as well as when he came out of his mother’s womb his body did not dirty with (his mother’s) bile and phlegm and so on, nor did it get tangled (alaggo) like unto a water-drop on the green-lotus-leaf; (his body was well-clean and pure similar to that of the Bodhisatta in His last and final rebirth. On that account they gave him the name Vimala even. On having come of age, he caught sight of Buddha’s power at the entrance of Rājagaha suitably gained pious faith, became a monk, took hold of mental exercise (kammaṭṭhāna) and dwelt in a mountain-cave at the knigdom of Kosala. Then, one day, a great shower of rain, covering the four continents (cātuddīpika) fell spreading all over the cavity (gabbha) of the entire universe (cakkavāḷa). It is said that this sort of rain used to shower in the life time (dharamānakāla) of Buddhas and world-kings in such a world-cycle as stood moving-back (vivaṭṭṭhāyimhi). The mind of the Thera became well composed and one-pointed with his gaining of favourable weather over the cessation of the burning heat of the hot season (ghammapariḷāha). Well-composed-minded he there and then indulged himself in the development of spiritual insight (vipassanā) and attained Arahatship after reaching the right paths in succession (maggapatipāṭiyā). Hence, has it been said in the Apadāna:–

“I was a blower of conch-shell of the Blessed One Vipassī. Permanently engaged I was, in attending upon the speaker of good words (sugata), the great Sage. (Mahesi).

See the fruitful result of attending on such a One, the protector of the world! Sixty thousand musicians surround me at all times.

It was ninety one aeons ago that I attended upon the great Ascetic. I do not remember any evil existence; this is the fruitful result of my service.

Twentyfour aeons (kappa) ago from now, there happened to be sixteen world-kings of great vigour known by the name of Mahānigghosa.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.

10,3. Having however attained Arahatship, he uttered the stanza starting with “Dharanī ce siñcati vāti, mālluto.” Making his joyous utterance over his mental satisfaction after having done his duty.

50. There, Dharaṇī means earth (pathavī); indeed that earth is said to be “dharanī (carrier),” because it carries the entire bearable or unbearable (dharādharam). Siñcati is to be construed as:– Because of
the special rain-shower filling the heavenly sky all round, it sprinkles with the rain-shower of the big rain-cloud. Vāti māluto means cold wind blows because of being permeated and well-mixed with water. Vijjutā carati nabhe is to be construed as:— here and there because of thundering and roaring, flashes of lightning emerged from the heavy cloud of rain and wandered about hither and thither in the sky. Upasamenti vitakkā is to be construed as:— favoured with favourable weather, with the achievement of calm (samatha) and composure (vipassanā) at the preliminary portion (pubbbabhāge), having become calmed by way of being momentary (tagaṅga), all such nine violently wild thoughts as wild thoughts (vitakka) on sensual pleasures and so on became calmed down with the achievement of holy noble path (ariyamagga); they became well cut off totally (anavasesato). He said about the moment of the right holy path (ariyamaggakkaṅa) having nade it currently present (vattamāna) because of the nearness of being current (vattamānasamīpatāya). In other words this present-tense expression (is employed) in the significance of the past. Cittāṃ susamāhitaṃ mama is to be construed as:— after that even, my mind had become well-composed by means of transcendental concentration (lokuttarasamādhi); there does not now exist anything that should be done in that mental composure (samādhāne); thus, the Thera made manifest his Arahantship (aññā).

The Commentary on the stanza of the Thera Vimala is complete.
The Commentary on the fifth Chapter (pañcamavagga) is complete.

Chapter I.
Single Verses
Part IV

51. Godhika, Subāhu, Valliya, Uttiya

In the time of our Buddha, these four, companions in a former birth when Kassapa Buddha was on earth, were reborn at Pava[1] as the sons of four Malla (king)rājas,[2] and there [55] was whole-hearted friendship between them. They went on some embassy to the King at Kapilavatthu. At that time the Lord(Buddha) too had gone there, and was staying in the Banyan Park, where he convinced the Sākiyan rajas by his twin-miracle[3] Then the four saw the same and believed. They entered the Monk’s order, and not long after attained arahantship(enlightenment) with thorough mastery of the letter and spirit of the Path(Dhamma). Now after they had received much honour and support from the King and his ministers, they lived in the forest. Then King Bimbisara, when they went to Rājagaha, called on them and invited them to spend the rains, building for each of them a hut, but carelessly omitting to have the huts roofed. So the Theras lived in those huts unsheltered. But at the time of the rains, the god rained not.[4] And the king, wondering because of that, remembered his neglect, and had the cluilets thatched with plaster and painted, and held an opening festival, besides giving gifts to the Monk’s order. The Theras did the King the favour of entering, and forthwith attained to the suffusion of universal love. Then from the north and the east arose a great storm-cloud, and just as the Theras emerged from their ecstasy, the rain fell. Then Godhika, aroused by the thunder of the storm, uttered this verse:
[51] God rains as it was a melody most sweet.  
Snug is my little hut, sheltered, well-roofed.  
The heart of me is firm and at peace.  
Now an it pleass you to rain, god, rain!

And Subahu:

[52] God rains as it was a melody most sweet.  
Snug is my little hut, sheltered, well-roofed.  
Well has my mind the body's nature grasped.\[5\]  
Now as it pleass you to rain, god, rain!

And Valliya:

[53] God rains as it was a melody most sweet.  
Snug is my little hut, sheltered, well-roofed.  
In this earnest and strenuous I live.  
Now an it pleass you to rain, god, rain!

And Uttiya:

[54] God rains as it was a melody most sweet.  
Snug is my little hut, sheltered, well-roofed.  
In this I live unmated and alone.\[6\]  
Now an it pleass you to rain, god, rain!
1.6 Chapter VI

1.6-1[51] Commentary on the stanza of

Godhikādicatu Thera

1,1. The four stanzas starting with vassati devo constitutes those of these four Theras: Gomika, Subāhu, Valliya and Uttiya. What is the origin? These also, having done devoted service towards former Buddhas, accumulating meritorious deeds in this and that existence, were reborn in a family home at the time of the Blessed One Siddhattha ninetyfour aeons (kappa) ago, from now. On having attained the age of intelligence, they became mutual companions and wandered about together. One of them saw the Blessed One Suddhattha wandering about for alms-food and offered a spoonful of meal. The second of the four became pious-minded, paid his homage with five forms of touching earth (pancapatiṭṭhita) and lifted up his clasped hands. The third, pleasingly minded offered the Glorius One a handful of flowers. The fourth made reverential offering of jasmine flowers. In this manner, they had their mind pleasingly pious toward the Master, and being intent upon (pasuta) that act of merit, were reborn in the divine world and again making merit now and ten, wandered about their rounds of repeated rebirths among divine and human-beings and came to be reborn in a family home at the time of the Blessed One Kassapa, became companions and monks in the dispensation, did their monks’ duties and were reborn as a son each of four Malla monarchs at Pāvā, at the time of our Glorius One. To them they gave the names: Gomika, Subāhu, Valliya, and Uttiya. Mutually they became beloved companions. They, on a certain business, went to kapilavatthu. On that occasion as well, the Master went to Kapilavatthu, dwelt at te Nigrodha monastery, showed the twin miracle and subdued the Sākiyan sovereigns headed by king Suddhodana. Then, those four sons of Mallamonarch aslo witnessed the miracle, gained pleasing piety, became monks, did deeds of developing clear insight (vipassanā) and attained Arahantship along with analytical knowledge but befor long. Hence has it been said in the Apadāna:–

“(On having seen) the golden complexioned self-awakened Buddha, the right recipient of dedicated donations eminently emerging (abhinikkhantam) from excellence (pavara) having come to woodless from the wood (i.e. from the forest of taňhā to the denuded
(tāṃhakkhaya) area, I offered a spoonful of alms-food, to such a great hero, the great sage Siddhattha, who had becalmed Himself by means of His wisdom (paññā). My joy (vitti) in Buddha, the kinsman of the sun, whom I followed closely from behind step by step as He bepeaced (nibbāpente) the multitude of men (mahājanaṃ), grew enormous (uḷārajātā).

It was ninetyfour aeons (kappa) ago, from now, that I then gave My offering. I do not remember any evil existence; this is the fruitful result of alms-food offering.

Eightyseven aeons (kappa) ago from now, (I became) these seven world-kings, endowed with seven gems, known by the name of Mahāreṇu.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

:Said The Thera Godhika

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“I caught sight of the golden complexioned self-awakened Buddha, resembling the thoroughbred bull nisabha, similar to thrice-breached with rut (tidhābhīnna) elephant of Mātaṅga species, seeker of greatness (madesi), the eldest of the world, entering well upon the chariot road lighting up all the directions like unto the full moon (uḷārajā), where-upon I had my mind made pleasingly pious over His knowledge (ñāṇa) having lifted up my clasped hands. Pious-minded and good-hearted, I paid my homage to Buddha Siddhattha.

It was ninetyfour aeons (kappa) ago, from now, that I, then, did my deed; I do not remember any evil existence; this is the fruitful result of my perception (saññā) of Buddha’s knowledge (ñāṇa).

Seventy three aeons (kappa) ago, from now, I became sixteen world-kings of great vigour, endowed with seven gems, known as the most excellent of men.

My depravity had been burnt; ...

Buddha’s instruction had been carried out.”

:Said The Thera Subāhu

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“I lived among Tivara, a florist
I was then. I met the stainless (viraja) Buddha Siddhattha honoured (pūjita) by the world. Pious-minded and good-hearted, I offered Him a handful of flowers. Wherever I sprang up, it was by the vehicle (vāha) of that deed (kamma). I enjoyed desirable fruition of my own deed well-done formerly, being surrounded by good jasmine flowers; this is the fruitful result of flower offering.

It was ninetyfour aeons (kappa) ago that I made special offering of flowers. I do not remember amy evil existence; this is the fruitful result of my reverential offering of flowers. Leaving aside the current present, for ninetyfour (aeons), there, (I became) five hundred kings known by the name of Najjasama. My depravity had been burnt. :P; Buddha’s instruction had been carried out.”

The Thera Valliya.

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“I offered natural flowers (jātipuppha) to the Blessed One Siddhattha. With joyful smile (hāsa) flowers seven in number were scattered down by me at His feet. On account of that act now, I do enjoy human immortality (narāmara). In the dispensation of the self-awakened Buddha I bear my ultimate body. It was ninetyfour aeons (kappa) ago, from now, that I made a special offering of flowers; I do not remember any evil existence; this is the fruitful result of offering flowers reverentially. There were thirteen world-kings, known by the name of Samantagandha (sweet-scented all round), five aeons (kappa) ago from now; they were rulers of men over the whole world (caturanta). My depravity had been burnt; ...

Buddha’s instruction had been carried out.

: said Uttiya Thera.

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1.2. Having however attained Arahantship, these four Theras, popular and well-known in the world, became duly honoured and revered by monarchs and main ministers and lived but together in the forest. Then, on one occasion, king Bimbisāra approached those four Thersa who had come near Rājagaha, paid his homage to them, invited them in such a way that they were to spend the three months of lent during the rains, had residential structures built, one by one for each of them, but due to confusion (sammaśa) of mindfulness, the king had not them roofed. The Theras resided in the unroofed dwellings. At the time for the rain to come, the rain did not shower. The king, on thinking thus:—“under what circumstance, indeed, the rain has not showered?,” came to know of that reason, had those dwellings roofed, caused clay-work and ornamental work done to them and performing the ceremony of dwellings (kuṭikamaha) offered charity to a large congregation of bhikkhus. Out of compassion for the king, the Theras entered the huts (kuṭikā) and entered upon the jhāna (samāpatti) based on loving kindness (mettā). Thereupon, from the north-east direction, a great rain-cloud arose and began to rain at the very moment the Theras rose up from their trance (samāpatti). Out of those four (tesu) the Thera Godhika rose up from his trance (samāpatti) and uttered this stanza together with the thundering of the rain-cloud.

51. "The rain makes its shower similar to sweet singing; my residential structure has been roofed and my abode is comfortable (sukha); my mind is well composed (susamāhita) also. Then, should you so desire, you may shower, O rain!"

There, vassati means: it sprinkles, it brings down rain-bearing shower. Devo means rain-cloud (megah). Yathā sugītaṃ means thundering like unto sweet song (sundara gīta), thus, is the significance. Indeed, the rain cloud at the time of showering rain, would rise up in hundred heaps (pāṭala) and a thousand ceilings (pāṭala), thundering and emitting lightning even does look graceful; not alone. Therefore, charming (siniddha), sweet, deep-sounding rain showers down; thus, he shows. He spoke of not being harassed by that sound thus:—“Channā me kuṭikā sukha nivātā,” this residential structure on mine is roofed with reeds, etc. in such a manner that the rain shower does not enter; he spoke of (his) not being harassed by that shower of rain. Naturally (sabbhāvato) there were such sorts of happiness as comfort of accommodation (paribhogasukha) as well as the comfort of weather in congenial climate (utusappāya). (My residential structure) is free (rahitā) from wind-danger due to her firmly closed pervading (phusitaddha) windows (vātapāna). He spoke about his not being oppressed because of both forms of residential facilities (sappāya) Cittaṃ susamāhitaṃ ca mayhaṃ is to be construed thus:—My mind also is well composed by means of unsurpassed concentration (anuttarasamādhi) well concentrated in nibbāna as object of thought (arammaṇa). He showed his state of being free from worry (appossukka) owing to the absence of this deeply internal danger (parissaya). Atha ce pathayasi means: then, should you so desire now; if you wish. Pavassa means: you might sprinkle, scatter (your) water; rain down your rain-shower. Deva means the calling out to the rain-cloud.

Commentary on the stanza of the Thera Godhika is complete.

**********oOo*********  

1.6-2[52] Commentary on the stanza of Subāhu Thera  

52. In the stanzas uttered by others, there is difference (vīsa) but in the third foot. There, in the stanza uttered by Subāhu, Cittaṃ susamāhitaṃ kāye means: my mind in my impure (karaja) body is well-composed and but well concentrated by way of the development (bhāvanā) of mindfulness
(sati) on the course of (or in relation to) the body (kāyagata). Indeed, this thera, having made the jhāna suitably gained by way of development of mindfulness in relation to his physical body (kāyagatasati) his basis, developed spiritual insight (vipassanā) and attained Arahantship. With reference to that he said thus:—

“Cittam susamāhitañ ca kāye,
the mind is well-composed on the body.”

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

**********oOo**********
1.6-3[53] Commentary on the stanza of Valliya Thera

53. In the stanza of the Thera Valliya, tassaṃ viharāmi appamatto means; in that residential structure, I live diligently well connected by living on the life of a holy noble (ariya), well connected with heavenly life and so on, and the life of proper posture (iriyāpatha) because of having reached the top (matthaka) of the proper practice (paṭipatti) of diligence; I make myself happen (attabhāvaṃ pavatteni); thus, it has been said.

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

**********oOo**********
1.6-4 [54] Commentary on the stanza of Uttiya Thera

54. In the stanza uttered by the Thera Uttiya, adutiyo means companionless, without an associate; abstinence from association with depravity and free from crowded society; thus, is the meaning.

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

The Commentary on the stanza of the four Theras is complete.

***********oOo**********
Chapter I.
Single Verses

55. Añjana-vaniya[1]

He was reborn in this Buddha-age at Vesālī, of the family of a (king)rāja[2] of the Vajjians. When he was grown up, a threefold panic had arisen in the Vajjian territory—towit, the fear of drought, of sickness, and of non-human foes. This is all told in the Commentary on the Ratana-Sutta.[3] When the Exalted One(Buddha) quieted the panic at Vesālī, and a great concourse heard him preach, this (king)rāja's son heard him also, and winning faith, left the world(for monkhood).

When he had fulfilled the preliminary training, he lived in the Añjana Wood at Sāketa. And when the rains drew near, he procured a worn castaway couch, and placing it on four stones and enclosing it above and around with grasses, he set up a door to it, and so got a sheltered [57] retreat for the rainy season. After only one month his strenuous study won for him arahantship(enlightenment). Thereafter, feeling the bliss of emancipation(nirvana), he roused himself, and meditating his victory with rapture uttered this verse:


[55] Deep in the leafy glndes of Añjana
My couch into a little hut I made.
The threefold wisdom have I made my own,
And all the Buddha's ordinance is done.[4]


[2] On (king)rājas, see above, LI.

[3] Or Jewel Discourse, Sutta-Nipāta and Khuddaka-Pāṭha; an interesting remark, if the Commentary he refers to is the Paramattha-jotikā. I have found no canonical account of this panic.


1.6-5 [55] Commentary on the stanza of

Añjanavanirā Thera
The stanza starting with āsandiṃ kuṭikaṃ katvā constitutes that of the venerable Thera Añjana Vaniya. What is the origin? It is said that he was a garland maker, named Sudassana at the time of the Blessed One Padumuttara: he made reverential offerings of jasmine flowers to the Blessed One, did much meritorious deeds here and there, wandered about his rounds of repeated rebirths among divine and human beings, became a monk in the dispensation of the Blessed One Kassapa and did his monk’s duties. Then, when this Buddha arose, he was reborn at Vesālī in the royal family of Vajji and at the time of having come of age, there arose in the kingdom of Vajji three kinds of catastrophes, namely: danger of no rain-shower, danger of disease, and danger from non-human beings. All that should be understood in the manner said in the commentary of Ratanasutta. When, however, the Blessed One entered Vesālī and also when the dangers disappeared as well, and when there sprang up realisation of truth (dhamma) on the part of multitude of men and devas as a result of the teaching of the truth (dhamma) by the Master, this prince noticed the power of Buddha, appropriately gained pious faith and became a monk. Similar to this one also, on being said without any interval in this manner, four more other men. Indeed, they also, because they were Licchavi princes who had become associates of this one, thus became monks but in this manner. At the time of the self-awakened Buddha Kassapa also, they were his associates, became monks but together with this one and did their monk’s duties; at the feet of the Blessed One Padimuttara also, they carried out the cultivation of the seed of the seed of good deed and so on. There this one, having done his preliminary duties, was living in a region of cemetery in the Añjana forest at Sāketa, and having obtained an old extra-long chair (āsandī) discarded by people, as and when Lent was approaching, set it up on four stome-rocks had it covered over and across with reeds, grass and os on, had a door fixed and observed the Lent (vassamupagato). Exerting himself and putting forth his effort, he attained Arahantship even in the first month. Hence has it been said in the Apadāna:

“I was then a garland-maker named Sudassana. I saw the stainless Buddha, the bull of men, the eldest of the world.

Having collected natural flowers, I reverentially offered them to Buddha Padumuttara. Pure in vision, good at heart I achieved myself the divine eye. Because of this reverential offering, of flower as well as due to mental resolution, I never sprang up in any evil existence, for a hundred thousand aeons (kappa).

There became sixteen sovereigns with such a name as Super-divinity (Devuttara), world-kings of great strength thirtysix aeons (kappa) ago, from now.

My depravity had been burnt. :P;

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he was aptly enjoying himself the happiness of emancipation, rose up from his jhānic arrainment (samāpetti), reflected upon the prosperity according as gained by him, and uttered a stanza starting with “Āsandīṃ kuṭikaṃ katvā giving vent to his joyous utterance with the speed of his zest.

55. There āsandīṃ kuṭikaṃ katvā is to be construed thus:— āsandī, namely, is a long-legged stool with four edges; there is but length for the four edges also; wherever it is possible to sit down only but not to lie down; having made that long chair a residential structure; having made a hut for the purpose of a living abode in the manner said already (heṭṭhā); in such anammer as to one who had become seated there with happiness owning to the absence of weather-danger there had been possibility of doing monk’s duties easily; having made a residential structure in this manner. By means of this he shows his reaching of highest height in the seating and sleeping accomodation
(sanāsana), his own scantiness of desire as well as contentment. This also has been said by the commander-in-chief of dhamma:

“To him who had been seated cross-legged there rained down special shower knee-deep; to a bhikkhu (monk) whose own mind is directed towards (nibbāna) it is fittingly proper for living in comfort.”

Others having said the text (pāṭha) as “āsandikuṭikāṃ,” speak of its meaning thus:—“āsandippamānaṃ kuṭikāṃ katvā, having made a hut of the size of a long chair.” Other scholars, however, speak of its meaning thus:—“A residential structure made above a couch meant for men who had gone to sit and sleep, is known as āsandī (long stool); having made that long stool (āsandīṃ) a residential structure (kuṭikā).

Oggayaha means having dived down, having accordingly entered. Añjanavanaṃ means a forest named thus; indeed, because of the presence of collyrium coloured flowers the climbing creepers are said to be aṅjana (collyrium climbers); because of those climbers which happen to be boundtiful that forest gained the name “Aṅjanavana (Collyrium climber forest).” Others, however, say thus:—“Aṅjana nāma mahāgaccha (a big bushy shrubbery known as Aṅjana);” having got inside that Aṅjana forest and built up a residential structure comprising the long chair; tasso vijjā anupattā, kataṃ Buddhassa sāsanaṃ, this expression is to be interpreted but with such left out words as: viharatā mayā (by me who was living) (in that forest) three kinds of super-science (vijjā) had been accordingly achieved; Buddha’s instruction had been carried out. This self-same stanza even, was the declaration (byākaraṇa) of the Thera’s Arahantship (aṅñā).

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

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Chapter I.
Single Verses

56. Kuṭivihārin[1]

His story (in this life) is like that of Aṅjana-vaniya, with this difference: while striving for insight he was walking by the fields, and took shelter from the rain in the little empty hut of the field-watchman, and there won arahantship (enlightenment). Upon that the watchman came and said: ‘Who is in the hut?’ The answer was: ’A bhikkhu (monk) is in the hut,’ and the rest of the verse:

[56] Ko kuṭikāyaṃ bhikkhu kiṭikāyaṃ||
Viṭarāgo susamāhita citto||
Evaṃ jānāhi āvuso||
Amoghā te kuṭikā katā’ ti.|| ||

[56] Who’s in my little hut? A bhikkhu (Monk) it is, Who in your little hut, all passions tamed,
Has throughly set his mind. Know this, O friend,  
It was not for nothing you made your little hut!

Then the watchman said: 'Luck indeed for me, good luck indeed is mine, that your honour should have come into my little hut and be sitting there!'

And the Exalted One (Buddha) heard their converse by his celestial hearing, and discerned the watchman's pleasure. And he addressed these verses to him:

Within the hut a Monk lives, peace in his heart, cleaned of all stain.
Fruit of this deed shall be to you: lord of the gods you will come to be
Six times, yes, seven, lord of the gods, ruler over celestial realms,
Thereafter all your passions tamed, a Silent Buddha you shall be.

From that time the Thera began to be called Kuṭivihārin.

[1] I.e., hut-dweller; in the Commentary Kuṭivihāriya.


1.6-6[56] Commentary on the stanza of Kuṭivihāri Thera

6,1. The stanza starting with Ko Kuṭikāvaṃ constitutes that of the venerable Thera Kuṭivihāri. What is the origin? It is said that when the Blessed One Padumuttara was going through the sky, he collected cool water saying to himself: “I shall offer the charity of water,” became zestfully delighted, faced himself upwards and threw the water up. The Master came to know of his intention, accepted his offering even as He stood in the air for the purpose of well-increasing his pleasing piety. He aptly experienced immense zestful delight on that account. The rest is but identical with what has been said in the story of the Thera Añjanavaniya. This, however, is the difference. -- It is said that this one became a monk in the manner said already and having done his preliminary duties, duly devoted himself to the development of spiritual insight (vipassanā), and in the evening as he went by the neighbourhood of a cultivated field, on being pervaded by rain-shower, caught sight of a reed-cottage which was an act of merit of the field-watcher, entered it and there on a grass-spread he sat himself down. Even at the very moment he was seated the Thera gained congenial climatic weather, indulged himself in the development of spiritual insight (vipassanā) and attained Arahantship. Hence has it been stated in the Apadāna:

“(On having seen) the golden complexioned self-awakened Buddha, going straight up in the air (anilañjasa), shining bright like sacrificial ghee-sprinkled fire (ghatāsanam), as if burning at the alter of offering, I collected water in my palms and threw it up into the sky.

Buddha, the merciful sage, the great
hero accepted my offering.
The Master named Padumuttara stood in
the sky and uttered this stanza, since
He knew my intention.
By this offering of water and also
with the springing up of zest he was
never reborn in any evil existence for
a hundred thousand aeons (kappa) even.
O ruler of human-beings (dvipadinda)!
O Eldest of the world, and bull among
men! On account of that act, I have
attained the unshaken site (of nibbāna)
having nothing to do with conquest and
defeat.

Those three world-kings named A thousand
Sovereigns (sahassarājā) (I became) sixty
five hundred aeons (kappa) ago; they were
rulers of people inhabiting all the en-
circling earth (caturanta).
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.

6.2. Having, however, attained Arahantship, when the Thera was seated there, the field-watcher came
over and asked thus:– “Who is in the cottage?” On having heard it the Thera made his such a reply as
begun with: “A bhikkhu(monk) is in the cottage.” Making together (ekajjha) this word of field watcher and
that of the Thera as well, the singing together (saṅgītiṃ) had been set up (āropitā) in that like form
(tathārūpa).

56. “Who is in the cottage? A bhikkhu
free from lust (vītarāga), well-
composed in mind is in the cottage.
Friend! Know you thus; not in vain
had you made your cottage.”

56,1. There, ko kuṭikāyaṃ means:– questioning word of the field-watcher thus:– Who has been seated
in this cottage? bhikkhu(monk) Kuṭikāyaṃ means: the reply of that Thera thus:– “A bhikkhu(monk) is in the
cottage.” Then, having made that questioner glad accordingly (anumodāpetvā) over his accommodating
himself in that cottage, because of his having become unsurpassed (anuttara) worthy recipient of
dedicatory donations (dakkhiṇeyya), the statement starting with “vītarāgo” has been made in order to
have that self-same act of merit enormously established (uḷārampatiṭṭhāpetum). The meaning of that
statement is:– “A certain bhikkhu(monk) who had broken down his depravity has been seated in your
kuṭikāyaṃ (cottage); as a result of that even, that bhikkhu(is now) a vītarago (lustless) because he had his
lust well cut off entirely by his attainment of top-most right path (magga); the mind (of that monk) has
become Susamāhitacitto (well
composed) because of the fact that his mind had been excellently well
composed, having made nibbāna as his object of contemplation (ārammaṇa) by means of unsurpassed
concentration (samādhi); āvuso (O friend field-watcher!) according as I speak to you this meaning also,
evam jānāhi (in the same manner you might know) do believe so and become clear about it
(adhimuccassu). Amoghā te kuṭikā means:– The cottage created by you is not made in vain, is not barren,
but bears fruitful result and yields congenial consequence (saudrayā), since it has been fully made use of by
a canker-free Arahant. Should you be glad approvingly, that glad approval of yours will be conducive
towards your welfare and happiness for a long period of time.

56,2. On having heard what the Thera said, the field-watcher became pious-minded saying to himself
thus: “Indeed, there is my gain; surely my gain is excellent in that such a lord as this Thera entered my
cottage and had himself seated in it” and stood being glad approvingly. This, their conversation, however,
the Blessed One heard by means of the element of His divine ear and also came to know of the glad approval (anumodana) and therefore addressed the field-watcher with these stanzas in order to make manifest the prosperity that would accrue from it.

“A tranquil-minded cankerless bhikkhu dwelt in the cottage; as a result of that act, you will become the sovereign of divine-beings.

For thirty six times you will be divine-king and exercise celestial sovereignty. Thirtyfour times, you will be the world-king and become sovereign over a kingdom. (Lastly) you will get rid of your lust and become a silent buddha named Ratanakuṭi.

56,3. Because of the Thera’s condition of distinction having been gained, however, in the cottage (kuṭikā), first of all, beginning from that event, there arose for him but the very designation Kuṭivihārī. That self-same stanza also happened to be the stanza signifying clearly (byākaraṇa) his Arahantship (aṇñā).

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

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Chapter I. Single Verses

57. Kuṭivihārin (2)

His story resembles that of the Añjana Wood Thera, with this difference: When he had left the world (for monkhood) under similar circumstances, he pursued his religious studies in a very old hut. And he thought: ‘This old hut is now rotten; I ought to make another.’ So he turned his mind to new action.[1] Then a spirit, seeking salvation, sought to agitate him by uttering this verse, simple in words but profound in meaning:

[57] Ayamāhu purāṇiyā kuṭi aṇñaṁ patthayase navanā kuṭim||
Āsaṁ kuṭiyā virājaya dukkhā bhikkhu puna navā kuṭi' ti.|| ||

[57] This was an ancient hut, you say? To build another hut, a new one, is your wish?
O throw away the longing for a hut!
New hut will bring new pain, Monk, to you.[2]

When he heard these words, the Thera grew anxious, and with effort and endeavour establishing insight, soon won arahantship (enlightenment). Upon that he repeated the verse as that which had spurred him on to
victory, and as the declaration of his aṇñā (supreme attainment). Because he had attained while in the hut, he, too, became known as Kuṭivihārin.

1.6-7[57] Commentary on the stanza of Dutiyaṅkuṭivihārī Thera

The stanza starting with Ayamāhu purāṇiyā constitute that of the venerable Thera Kuṭivihārī. What is the origin? It is said that he being pious-minded towards the Glorious One Padumuttara offered a fan made of slips of reed at the time of heat to Him. The Master gladdened him well by means of a stanza of thanksgiving. Whatever the remaining matter ought to be said, that matter is but similar to what has been said in the story of the Thera Añjanavaniya. This, however is the difference. --- It is said that this one became a monk in the said manner and dwelling in a certain old cottage (kuṭikā) did not mind his monk’s duties but prompted his mind towards mending (navakamma) thus:— "This cottage (kuṭikā) is already old; it is proper to make another cottage.” A divinity, desiring his welfare, uttered this evidently enlightening, profoundly significant stanza starting with “Ayamāhu” for the purpose of provoking remorse in him.

57. There āyaṃ means a word which indicates the near present, seen evidently (āsannapaccakkha). Āhū means it was; thus, is the meaning. Here it has been said after having made the vowel long for the purpose of ease in composing the stanza. Purāṇiya means old and had gone its span of life (addhagata). Aññaṃ patthayate neva kuṭim means: because of the old condition and agedness of this cottage, now for the springing up of one, other than this, you aspired, desired and bid for a new cottage. Āsaṃ kuṭiyā virājaya (you should make yourself detached from your desire), craving and longing for a new cottage also similar to the old one entirely in every respect, nevertheless; may you be detach-minded there in all respects. Why? Dukkhā bhikkhu (monk) puna navā Kuṭi is to be construed thus:— Since, O bhikkhu! A cottage named new, now being made to spring up again, is painful (dukkha) because it would bring suffering; therefore, without provoking another new suffering to arise, you should stay on but in such old cottage as had sprung up for you and do whatever should be done by yourself. Indeed, this is the significance here:— O Bhikkhu! You said to yourself: “This old reed residence, but not the duties of a monk; in wishing thus, however, not being devoted to the development of right concentration (bhāvanā), because of not having specially overcome the occurrence of being born again in another existence, it amounts to but desiring to make an aspiration for your own body-structure (attabhāvavukti) also in future. Much new structure, however, is the misery of being mixed up with such malady as old age, death, anxiety, bewailment (parideva) and so on; therefore, having got yourself detached from, without looking for, and having no hope in, the structure of your own body (attabhāvavukti) like unto the reed residence, you should become detach-minded there, in all respects; in this way, there will be no misery (dukkha) of rounds of repeated rebirths (vaṭṭa) for you. On having heard, thus, the words of the divinity, the Thera became remorseful, provoked the development of spiritual insight (vipassanā), exerted himself (ghaṭento), made his effort and became established in Arahatship but before long. Hence, has it been said in the Apadāna:—

“To Buddha Padumuttara, such a personage as was the eldest of the world, who was
seated on the grass spread, such a personage as being tranquil, I collected a garland of grass-reed and having bound the same into a fam, offered it to Buddha, such a personage as the monarch of men (dvipadinda). Having accepted (my offering), the fan, the omniscient leader of the world having come to know my intention uttered this stanza.

Just as my body is cool and there exists on heat, likewise even, may your mind be clearly free from three categories of fire. All divine beings, who all were dependent on the forest came together,(saying to themselves:) “Let us hear what Buddha is going to teach making the donor merry (hāsayantam).

Seated there at the head of the divine crowd (devaSaṅgha), the Blessed One uttered these stanzas making the donor much merry. On account of this charitable offering of the fan as well as owing to mental resolution, the donor will become a world-king, known by the name of Subbata.

Owing to the residue of that act, being urged by bright basis (sukkamūla) he will become a world-king known by the name of Māluta.

Due to this offering of fan as well as honour done in abundance, he does not have to spring up in any evil existence (duggati) for a hundred thousand aeons (kappa).

In thirty thousand aeons (kappa) those (world-kings) Subbata will be thirty-eight in number; in twentynine thousand, eight (world kings) named Māluta.

My depravity had been burnt; :P;

Buddha’s instruction had been carried out.”

Having, however, become established in Arahantship, he recited again the self-same stanza saying to himself; ‘This (stanza) had been a goad for my attainment of Arahantship. His name (samaññā) became but Kuṭivihāri because of the fact that he gained distinction by means of advice connected with the cottage.

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

**********oOo**********
Chapter I.
Single Verses

58. Ramaṇīyakuṭṭika

His story resembles that of the Añjana-Woodlander, with this difference: he lived in a hut beside a small village in the Vajjian territory. It was a pretty pleasing little hut, with floor and walls well prepared, surrounded by park and tank, and with its enclosure of smooth pearly sand. And the Thera's excellent virtues enhanced its attractiveness. He there won arahantship (enlightenment), and there continued to live. Now when people came to see the settlement, they could also see the hut. One day a few fast (lewd) women came by near, and seeing the attractiveness of the hut said:

'The monk living there might be a youth we could fascinate.' So they approached him, saying: 'Delightful, sir, is your living-place. We too are delightful to see, just in the prime of our youth,' and they began to show off their dress and so forth. But the Thera set forth his passionless state in this verse:

[58] Ramaṇīyo me kuṭikā saddhādeyyā manoramā||
Na me attho kumārīhi yesaṃ attho tahinā gacchathā nāriyo' ti.|| ||

[58] Delightful is my little hut, the gift
Most fair of faithful, pious folk.
What need of women then have I? no, go
There to them, you women, who have need of you.

By this 'not needing' saying, the declaration of the Thera's arahantship (enlightenment) is implied.

1.6-8[58] Commentary on the stanza of

Ramaṇīyakuṭṭika Thera

The stanza starting with Ramaṇīyā me kuṭiṅkā constitutes that of the venerable Thera Ramaṇīyā Kuṭikā. What is the origin? It is said that he also, at the time of the Blessed One Padumuttara, did the sowing of seed of good deed, wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a family home at the time of the Blessed One Atthadassī, eighteen hundred aeons (kappa) ago from now, On having attained the age of intelligence, he offered to the Blessed One a seat worthy of Buddha. Having reverentially offered to the Blessed One, flowers also, he paid his homage with five earth-touching postures (pañcapatiṭṭhita), circumambulated Him and took his departure. The rest but resembles what has been said in the story of the Thera Añjanavaniya. This, however, is the difference. --- It is said that he became a monk in the manner, said already, and having done his preliminary duty, he took up his
residence in a cottage of a certain village abode in the Vajji kingdom. That cottage happened to be highly handsome, good-looking, pleasant, with walls nad floor well constructed, endowed with such surroundings as pleasant parks and ponds and so on, standing on a site strewn with sand similar to a tangled profusion of pearls and presented itself all the more delightful to a greater degree due to its precincts being polished, cleanly swept, etc., and because of the Thera’s being replete with recluse’s duties. Living there, the Thera provoked the development of spiritual insight (vipassanā), became established in Arahantship but before long. Hence, has it been said in Apadāna:

“After having penetrated into the dense forest, that was silent (appasadda) and free from disturbance (nirākula), a lion-seat was offered by me to such a Buddha as Atthadassī. Having collected a garland of flowers in my hand I circumambulated Him. After having attended upon the Master, I took my departure facing the north direction.

O Monarch of men (dvipadinda), the eldest of the world, the bull among men! I made myself (with fires) well-extinguished; all existences had been entirely eliminated.

It was eighteen hundred aeons (kappa) ago that I then offered my charity. I do not remember any evil existence; this is the fruitful result of (offering) the lion-throne. Seven hundred aeons ago, I became a world-king of great strength, endowed with seven gens, a warrior prince (khattiya) known as Sannibbāpaka. My depravity had been burnt. … Buddha’s instruction had been carried out.

Having, however, attained Arahantship while the Thera was living there, people who were monastery-minded, because of the pleasantness of the cottage (kuṭikā) came from here and there and had a look at the cottage. Then one day, some congenitally wicked women, who had gone there, saw the pleasant state of the cottage, and said thus:– “Venerable Sir! Your residential region is delightful; we also are delightfully beautiful and still in our early youth,” with such a motive (adhippāya) as: “This monk living here may be of such a heart as can be attracted by us.” So saying, they began to show their womanly coquetry and so on. The Thera uttered a stanza starting with “Ramanīyā me kuṭikā, saddhādeyyā manoramā, in order to make manifest the state of his own self being bereft of lust (rāga).

58. There, ramanīyā me kuṭikā is to be construed thus:– What has been said by you, namely: “Venerable Sir! Your cottage is delightful,” that is true; this residential cottage of mine is delightful and beautiful in appearance (manuññarūpā). Saddhā deyyā is to be construed thus:– Indeed, that cottage also happened to be a charitable gift with pious faith because of the fact that it ought to be offered with righteous desire and pious faith having believed in the fruition of action thus:– “Having made as such so endearingly and offered to monks, there is, namely, this fruition for the offering; not by means of money had my hut been made to spring up. Manoramā is to be construed thus:– Itself also rendered the mind of those, who saw and enjoyed the charitable gifts offered, likewise, delightful; thus, manoramā (delightful to the mind). Indeed, because of the fact that the charitable offering was made with pious faith it is delightful to the mind even; with pious faith and so on,
people, after having prepared respectfully themselves charitable offerings (deyyadhamma), made their offering; good people in enjoying the charitable offering also, became endowed with undertaking to support (payogāsaya) the uprightness (avisamvādanattha) also of the donor; they did not fail to undertake the support in the manner (ākāra) contemplated by you all; thus, is the significance. Na me attho kumārīhi means: since my mind is not to be distracted by sensual pleasures in all aspects, I am not, therefore, in need of maidens. Indeed, even by way of doing deeds to be legally befitting (kappiya) there is, namely, no under-taking by ladies for monks like me; much less (pageva) by way of lust (rāga); therefore, I am not in need of young ladies. Here, the taking of young ladies should be seen in the light of discrimination (upalakkhaṇa). “You should regulate your life (paṭipajja) in this manner, namely, in the presence of such a monk as myself: with inapt actions up to sin also, this performance of yours in the presence of people like you possessing the same propensity (ajjhāsaya) might be splended;” pointing (them) out thus, he said:— “Yesaṃmattho tahiṃ gacchatha nāriyo.” There, yesaṃ means: of those who are lustful towards sensual pleasures (kāma). Attho means purpose (payojana). Tahiṃ means there, to their presence. Nāriyo means a term of address to women. On having heard it the ladies became confused (mañku embarrassed) and dejected (pattakkhandha) and went away but by the road they had come. Here also, “Na me attho kumārīhi (I am not in need of young ladies);” thus, even by means of his words regarding the condition of his needless-ness of sensual pleasures, his Arahantship has been made manifest by the Thera; thus, it should be seen.

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

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Chapter I.
Single Verses

59. Kosalavihārin

His story resembles that of the Añjana-Woodlander, with this difference: after his novice initiate, he lived in the forest by a village in the kingdom of Kosala, near the living of a lay follower. The latter, seeing him camped under a [60] tree, made a little hut and gave it him. There the Thera attained arahantship (enlightenment). Then filled with rapture at his emancipation (nirvana), he uttered this saying (gatha):

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[59] Saddhāyāhaṁ pabbajito araññe me kuṭikā katā||
    Appamatto ca ātāpī sampajāno patissato' ti.|| ||
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This was his declaration of aññā (supreme attainment), and because he lived so long in Kosala, he became known as the Kosala settler.

[1] 'When I saw the might of the Exalted One (Buddha) at Vesālī, I thought: "Absolutely able to guide is this doctrine and ordinance; therefore shall I verily through this attainment be set free from old age and death." And because of the faith thus arisen, I went forth (for monkhood)' (Commentary). The last two lines in the stanza are an expansion of four adjectives, the sentence lacking expressed subject and predicate.

1.6-9 [59] Commentary on the stanza of Kosalavihāri Thera

The stanza starting with Saddhāyāhaṃ pabbajito constitutes that of the venerable Thera Kosalavihāri. What is the origin? This one also, they say, at the time of the Blessed One Padumuttara, sowed the seed of good deed and did this and that act of merit. The rest but resembles the story of the Thera Añjanavaniya. This, however, is the difference:— It is said that this one became a monk in the said manner and having done his preliminary duties, dwelt in the forest depending on the family of a devotee in a certain village in the kingdom of Kosala: that devotee saw him living at the foot of a tree, had a cottage made and offered (it to the Thera). Living in the cottage, the Thera gained mental concentration (samādhanā) owing to congenial accommodation, indulged himself in the development of spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

"Not far from Himavanta, I lived on a leaf-spread. Having exhibited my greed in my meals (ghāsa), I was then also habituated to lying down. Digging up short (lamba) bulbous roots, tubers and tuberoses (takkala), having brought jujube fruit (kola), the marking nut (bhallātaka) and quince fruit (billa) I had then ready (for meal). Padumuttara, the world-wise, recipient of sacrificial offering, on having come to know my intention, came to my presence. Having approached, the great elephant, the god of gods, the bull among men, I lit up a tuber and scattered it down into His bowl. Making me happy (tosayanto) then, the great Hero made a meal of (my offering) (paribhūñjī). Having finished eating, the omniscient Buddha uttered this stanza.

After making your mind pleasantly pious
you offered me a tuber; you will not be reborn in any evil existence for a hundred thousand aeons.

Later (carimaṃ) it happened (vattate) to me; all existences had become well eliminated; I bear my final body in the dispensation of self awakened Buddha.

Fiftyfour aeons (kappa) ago from now, I became a world-king of great strength, endowed with seven gens, known as Sumekhaliya.

My depravity had been burnt; ...

Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he uttered a stanza starting with “Saddhāyāhampabbajito, making his joyous utterance (udāna) with the speed of his arisen zest owing to his experience of the bliss of emancipation.

59. There, Saddhāya is to be construed thus:-- On having seen the power of the Blessed One as and when he approached Vesālī, by way of the pious faith (saddhā) which had sprung up, thus:-- “This dispensation is certainly conducive towards being led out of saṃsāra (niyyānika); therefore, surely, by means of this proper practice (paṭipatti) I shall become free from old age and death; pabbajito means approached monkhood, gone towards monkhood. Araññe me kuṭikā katā means; by way of being congenial to that monkhood, a cottage had been made for me, living in the forest; having become a forest dweller commensurate with monkhood, I lived all aloof; thus, he pointed out. There-fore, he said: “Appamatto ca ātāpi, sampajāno patissato,” which is to be construed thus:-- with the gain of forest-living, by means of bodily seclusion, being devoted to wakefulness there with mindfulness avoiding thoughtlessness, he became appamatto which means diligent, not negligent; ātāpi means the state of well-begun exertion; sampajāno patissato means:-- I lived but perpetually having developed spiritual insight (vipassanā) for the all-round fulfillment of mindfulness and circumspection (sampajañña) which constitute the preliminary portion (pubbabhāgiya) and for the attainment of abundant knowledge (paññā) and awareness (sati) with the achievement of Arahantship; thus, is the meaning. In the announcement of his condition of diligence and so on, this became but his making manifest of his attainment of Arahantship (aaññā); because of the state of his long stay in the kingdom of Kosala, however, there sprang up his designation Kosalavihārī.

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

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Chapter I.  
Single Verses

60. Sīvali

He was reborn in this Buddha-age as the son of Suppavāsā, the king's daughter. When his mother was not able to bring forth and lay seven days in great suffering, she said to her husband: 'Before I die I will give a gift.' And she sent him to the Lord(Buddha), saying: 'Go tell of my state to the Lord(Buddha), and invite him; and what he says, mark well and come and tell it me.' He did her reminding, and the Lord(Buddha) said: 'May Suppavasa, daughter of the Koliyas, be happy. May she, happy and healthy, give birth to a healthy child.' The (king)rāja heard, saluted the Exalted One(Buddha) and set out for the village. Even before he came, Suppavāsā was delivered of a son. The persons [61] who had surrounded her with tearful faces went forth(for monkhood) delighted to tell the (king)rāja. He saw them coming and thought: 'That which He of the Ten Powers(dasabala i.e. Buddha) told me has been fulfilled.' And he went to the princess and told her what the Lord(Buddha) had pronounced. Then she asked him to show hospitality to the Buddha and the Monk’s order for seven days. And saying, 'The child is born, bringing gladness of heart to all our kin,' they named him Sīvali (Auspicious).

By the seventh day from his birth he was able to do anything. Sāriputta, General of the Path(Dhamma), conversed with him on that day,[2] and said: 'Does it not required of one who has overcome such suffering as you have done to leave the world(for monkhood)?' 'Sir,' babbled the infant, 'I would leave the world(for monkhood). Suppavāsā saw them talking, and asked the Thera what he had said. 'We spoke of the long suffering he has overcome. With your leave I will initiate him into monkhood.' She replied: 'It is well, sir; initiate him.' And Sāriputta, initiating him, said: 'Sīvali, you want no other teaching than the cause of the long suffering you have overcome. Think on that.' 'Sir,' replied the child, 'yours was the burden of initiating me; but I will find out what I am capable of doing.' At the moment when the first lock of his hair was cut off, he was established in the fruition of the First Path(of nirvanic trance), when the second was cut, in that of the Second Path, and so for the third and fourth. ...[3]

Other teachers say that after Sāriputta had initiated him into monkhood, he went the same day, and taking up his abode in a secluded hut, meditated on his woefully delayed birth, and so, his knowledge attaining maturity, descended into the avenue of insight, throwing out all the intoxicants(defilements/desires) (of the mind)[4] and thus attaining arahantship(enlightenment). Upon that ex- [62] periencing the bliss of emancipation(nirvana), he in emotional rapture uttered this saying(gatha):

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[60] Te me ijjhamṣu saṅkappā yadattho pavisīṁ kuṭiṁ||
Vijjāvimuttīṁ paccessaṁ mānānusayamujjhin' ti.|| ||
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[60] Now have they prospered, all my highest aims,
   To compass which I sought this still retreat.
   The holy wisdom and liberty, my quest,
   All lurking vain conceits I throw away.
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1.6-10 [60] Commentary on the stanza of

Sīvali Thera

10.1. The stanza starting with Te me ijjhimsu saṅkappā constitutes that of the venerable Thera Sīvali. That is the origin? This one also, at the time of the Blessed One Padumuttara, went to the monastery in the manner said already (heṭṭhā), stood himself at the extreme end of the audience, and as he kept listening to the truth (dhamma), he saw the Master placing a certain bhikkhu(monk) at the topmost place of gainers of gifts (lābhī). Saying to himself: “It is proper for me also to become in future such a one as this,” he invited Dasabala, gave great charitable offering to the Master as well as the clergy of bhikkhus(monks) and made his aspiration thus: “O Blessed One! By means of this devoted deed, I do not aspire for any other prosperity; in future, however, in the dispensation of a Buddha, I also should like to be topmost of gainers of gifts, similar to that bhikkhu(monk) who was placed at this foremost rank (etadagga) by you.” The Master, after having seen the absence of interval (anantarāyaṃ), prophesied to him: “This aspiration of yours will, in time to come, materialise in the presence of Buddha Gotama,” and took His departure. That son of a good family after having done good deeds as long as he lived, wandered about his rounds of repeated rebirths among divine and human beings, and took his conception in a certain village, not far from the city of Bandhumatī at the time of Buddha Vipassī. At that time, the citizens of Bandhumatī, after having discussed together with their king, offered charity to Dasabala of ten kinds of vigour. One day, as they all offered charity unitedly, they said to themselves: “What, indeed, is there in the face of our charity (dānamukha) that does not exist?,” and did not notice honey and ball of milk-curd. They placed men on the entrance road into the city from the district saying thus: “We shall bring them from any and everywhere At that juncture, this son of a good family was on his way to the city carrying a pot of balls of milk-curd from his own village with the idea of bringing back whatever was available; saying to himself: “I shall enter after having my face, hands and legs washed,” he looked round for a suitable site of convenience (phāsu) and came across a bee-free honey-comb (nimmakkhika daṇḍamadhu) as big as the head of a plough-piece, collected it saying to himself: “This has sprung up as a result of my merit: and entered the city. The man posted by citizens saw him and asked thus: “O man! For whom do you bring this?” The reply was:— “Lord’. Not for any one; for sale, however, has this been brought by me.” (The former requested the latter thus):— “O man! In that case, indeed, take this gold coin (kahāpana) and please give your honey as well as ball of milk-curd.” That villager thought to himself: “This commodity is not much costly; this man, however, made much offer even at a single stroke (ekappahāreneva); it behoves me to investigate (Yīmaṃ situm).” Thereafter, he replied thus:— “I would not deliver my goods (demi) at the price of a gold coin.” (The buyer said):— “Should such be so, please sell me accepting two (gold coins).” The reply was “Even at the price of two I do not sell.” Increasing the offer in this manner, the bargain reached a thousand.

10.2. That (villager) thought thus:— “It is not proper to increase further; let it be so far; I shall ask about what would possibly be done with this (commodity).” Then he asked that buyer thus:— “This commodity is not much costly; on the other hand, you have made much offer; for doing what, do you take this?” The reply was: “O friend! Here, the citizens, in rivalry and competition (paṭīvirujjhitva) with the king, as they

[1] King of Koliya. The story is told in the introduction to the 100th Jataka (i. 242), in Udāna (II. 8), and in Dhp. Com. on verse 414 (cf. Ang., ii. 62). The mother, in the legend, was unable for seven years and seven days to bring forth her child.


[3] Here follows the episode dealt with by the Commentary on Ang., i. 24. where Sīvalī's eminence as recipient of offerings is stated.

offer their charity, not noticing these two in the face of their offering (dānamudha), are in search of the same; if they were not able to obtain those two, there will be defeat of the citizens; therefore, I offered a thousand and I am taking them.” (The villager asked:--) “However, how is this? Is it fitting to the citizens even? Is it not proper to give to others?” (The answer was:) “This has no hindrance to give to any and every body.” (The villager enquired thus:--) “Is there, however, in the offering of the citizens any donor who has made a donation of a thousand in one single day?” (The reply was:) “There is none, O friend!” The villager asked again: “Do you know, however, for a fact, that these two things are worth a thousand?” (The reply was:--) “Yes, I know.” (Then the villager said thus:--) “Well then, indeed, you might go and inform the citizens thus:-- ‘A certain person does not give these two at any price; he is desirous of offering them as charity with his own hands even; you should be free from worry (nibbitakka) on account of these two things’; you, however, should be my bodily witness to my being the eldest in this face of charitable offering.” With a small coin (māsaka) which has had brought for incurring expenditure, he procured five grains of spices (kaṭuka), pounded them into powder, took sour sediment (kañjiya) from the milk-curd, there he pressed down the honey-comb, mixed them all with the powder of five grains of spice, packed the mixture in a lotus leaf, arranged the same properly, took the same and sat himself down at a spot not far from Dasabala, looking out for his own occasion to arrive, not far off from the offerings of personal reverence, brought by the multitude of men; when he came to known that his opportune occasion had come he went to the presence of the Master and said thus:-- “O Blessed One! This charitable present (of mine) had arisen in a difficult way (duggata); out of compassion for me, please accept this.” The Master, out of compassion for him, accepted that offering in the bowl made of stone offered by four great celestial kings and made His resolution in this manner: “May it not get exhausted as and when it is being offered to sixtyeight hundred thousand bhikkhus.” That son of a good family, when the catering of meal came to an end, paid his homage to the Blessed One, stood on one side and said thus:-- “Seen by me has been, the Blessed One, today, together with the citizens of Bandhumati as I brought to you my own respectful offerings (sakkāra); as a result (nissanda) of this (good) deed, may I become one who has attained the height of gain and fame.” The Master, after having said “O young man! May it be so,” offered His thanks-giving to him and the citizens for their meal-offering, and took His departure.

10.3. That son of a good family, also, continued doing good deeds as long as he lived and after having wandered about his rounds of repeated rebirths among divine and human beings, took his conception, in the womb of Suppavāsā, the king’s daughter when this Buddha arose. Beginning from the time he took conception, in the morning as well as in the evening, hundreds of presents in cart-loads were brought and handed over to Suppavāsā. Then, for the purpose of testing her regarding her merit they asked her to touch their seed-basket with her hand. From each seed even a hundred blades, nay, a thousand blades came out. In each acre (karisa) of a cultivated field (khetta) even fifty, nay, sixty cartload of crops sprang up. At the time of filling up the granary with grains they made her touch the door of the granary. Owing to the merit of the king’s daughter, the place wherever the grain was taken was filled up again for those who took it. Even from the completely full vessel of meal, in giving the meal to any and every one after having said: “The merit of the king’s daughter,” as long as it is not scratched up until then the meal did not get exhausted: while the baby-boy had gone into her womb, seven years had passed.

When, however, her pregnancy was fully mature, she suffered severed pain for seven days. Saying to herself: “Before I die, while I am still living even, I shall offer charity,” she called her husband and sent him to the presence of the Master with this instruction:-- “Go, inform this matter to the Master: and invite the Master; whatever the Master might say, you mark it well, come back and tell it to me.” That husband went and intimated her message to the Blessed One. The Master said: “May Suppavāsā, the daughter of koliya (king) by happy and free from ailment; let her give birth to a healthy son.” The king, on having heard it, paid his homage to the Blessed One and went off facing the direction of his own village. Prior to his arrival (at home) even, there came out from the womb of Suppavāsā a baby boy (gabbha) similar to water from a strainer: the crowd of people who were seated surrounding her, with their tearful faces even, began to smile; delighted and glad, the multitude of people went to break the good news to the king.

As soon as he saw them coming to him, the king considered thus:-- “Methink, the words spoken the Dasabala must have materialised.” He came and delivered the Master’s message to the king’s daughter.
The king's daughter said thus: "The self-same life-meal of mine to which Buddha was invited by you will become auspicious meal-offering; go; invite Dasabala for seven days." The king did likewise. They brought about a great charity to the clergy headed by Buddha for seven days. The boy was born cooling down the well-heated heart of all relatives; thus, they named him Sīvali dāraka even. Because of his having stayed in the womb for seven years, he became indulgent (khama) as regards all kinds of work (kamma) beginning from the time of his birth. Sāriputta, the commander-in-chief of dhamma, had conversation with him on the seventh day. The Master also spoke a stanza in the Dhammapada:

Whoever has overcome this dangerous rounds of repeated rebirths (samsāra) which is difficult to go and deluding, has crossed and gone to the further shore (of nibbāna), possessed jhāna (jhāyī), become free from craving (ejā) and doubt (kathamkathī), become calm being detached (from depravity); him, I call a brahmin (brāhmaṇa).

10,6. Then the Thera said to him thus:—“How is it, however? After having suffered from this sort of accumulation of pain is it not proper for you to join the Order of monks?” The boy replied: “Venerable Sir! I would become a monk if I were to obtain the same.” Suppavāsā, on having seen that boy (her son) speaking together with the Thera, said to herself: “How is it, indeed? My son speaks together with the Commander-in-chief of the dhamma,” approached the Thera and asked thus:—“Venerable Sir! What did my son speak together with you?” The reply was: “Having spoken about the misery of staying in the womb which he had suffered himself, he said that he would join the Order of monks on being approved (anuññāta) by you.” (The mother replied:—) “Venerable Sir! Good; do let him join the Order of monks.” The Thera led him to the monastery, gave him mental exercise (kammaṭṭhāna) which comprised skin as fifth (in the thirtytwo parts of a human body) and in allowing him to join the Order of monks, the Thera told him thus:—“O Sīvali! There is no business (kamma) for you; you should reflect on the very misery (dukkha) suffered by you for seven years.” (Sīvali said thus:—) “Venerable Sir! Your responsibility is but making a monk of me; whatever, however, is possible for me to do, that I shall understand.” He, however, became established in the fruition of the first stage of sanctification (sotāpatti) at the very moment of shaving off the first edge (vaṭṭi) of hair; at the moment of removing the second, in the fruition of Once-returner (sakadāgāni); at the third, in the fruition of Non-returner (anāgāmi); there was neither after nor before the shaving down of the entire hair even of his head however, as well as his visualisation of Arahantship. Beginning from the day he became a monk the four requisites for the clergy of bhikkhus(monks) came to be procured as much as required. In this manner here the story had arisen.

10,7. Subsequently, the Master went to Sāvatthi. The Thera paid his homage to the Master and said thus:—“Venerable Sir! I am going to test my merit; kindly give me five hundred monks.” (Buddha’s response was:—) “O Sīvali! You might take (then).” He took five hundred bhikkhus(monks) and going in the direction of Himavanta, went by the forest road; to him the divinity residing in a banyan (nigrodha) tree first seen (by him) offered a charity for seven days. Thus, he

“saw first the nigrodha tree,
second the Pāṇḍava hill, third
Aciravatī river, fourth vara
ocean; fifth he (saw) the Himavanta mountain, sixth he went near the Chaddanta lake; seventh Gandhamādana and then, eighth Revata.”

In all the places, they gave offering for seven days each even. On the Gandhamādana hill, however, the divine king, named Nāgadatta, on one day amongst seven days offered milk-alms-food; on another day, ghee alms-food. The clergy of bhikkhus(monks) said thus:—“Of this divine king, neither the milch cows are seen being milked, nor milk-curd being churned down; O divine-king! From where is this of yours
procured?” The divine king replied thus:— “Venerable Sir! This is the fruitful result of my offering of milk meal by lot (salāka) at the time of Dasabala Kassapa.” Subsequently the Master after having made the coming forward to meet (paccuggamana) of Revata, resident in acacia forest (khadiravaniya) an anecdote and placed the Thera at the foremost place of those who had attained the highest gain and fame.

10,8. Some teachers say thus regarding the attainment of Arahantship of this Thera, however, who had attained, in this manner, the highest gain and fame:— “When advice was given by the Commander-in-chief of dhamma in the manner, said already (heṭṭhā), he became a monk saying; ‘Whatever is possible for me to do, that I shall understand’, took hold of mental exercise (kammaṭṭhāna) for the development of spiritual insight (vipassanā), saw a certain secluded cottage on that self-same day, entered it, pounded over (anussaritvā) the misery (dukkha) suffered by himself for seven years in his mother’s womb and while he looked at the past and the future, in conformity with it the three existences (bhava) occurred (upaṭṭhahimsu) to him as if burning ablaze. Because of his knowledge having reached all-round maturity, he took himself to (otari) the path of spiritual insight (vipassanā), there and then, by means of successive right noble paths (magga), had all his cankers thrown away and attained Arahantship.” In both ways also the Thera’s attainment of Arahantship even had been made manifest. The Thera, however, became one who had developed (pabhinna) analytical knowledge and six sorts of higher-knowledge. Hence, has it been said in the Apadāna.

“I was then a divine king known by the name of Varuna. I attended upon the self-awakened Buddha, carrying Him in my own strong conveyance (sayoggabalavāhano). When Atthadassi, the most excellent of men, the protector of the world passed into nibbāna, I went to the most excellent bodhi tree, taking along with me, all the musical instruments. When the playing of music and dancing, accompanied by (samāhito) beating of cymbals (sammatāla), I attended upon the most excellent bodhi tree as if I was serving the (living) self-awakened Buddha in His presence (sammukha).

After having attended upon that bodhi tree, the tree growing on the ground, I sat down cross-legged and died there. Satisfied (abhiraddho) with my own act, I became piously pleased with the most excellent bodhi tree; because of that pious mind I sprang up in the divine world of Nimmānarati. Sixty thousand musicians surrounded me constantly. In existences minor and major (bhavābhave) I turned out to be (vattamānaṃ) among divine and human beings. Three kinds of fire of mine had been extinguished; all existences had been eliminated. I now carry my ultimate
body in the dispensation of the well-self-awakened Buddha.

Five hundred aeons (kappa) ago, from now, there came to be thirty four world-kings of warrior-clan (khattiya) endowed with seven gems and known by the name of Subāhu. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

10,9. Having however attained Arahantship, he uttered a stanza starting with “Te me ijjhiṃsu saṅkappā making his joyous utterance (udānento) with the speed of zest aptly experiencing the bliss of amancipation.

60. There te me ijjhiṃsu saṅkappā, yadattho pāvisim kuṭim, vijjā vimuttim paccesaṃ is to be construed thus:— Whatever were specially aspired for by me formerly, namely, such intentions as renunciations and so on, which are makers of self-splitting asunder (samucchedakara) intention over sensual pleasure (kāma) etc., saying to myself: “When, indeed, shall I live having attained (upasampajja) that abode (āyatana), which the holy nobles (ariya) acquired and live in now?” (These holy nobles) had their perceptions meant for emancipation (vimuttadhipyāyasaṅñitā), their intentions prone (uddissa) towards emancipations; similarly their desired object (manoratha); they had been permanently diligent; whatever desire, whatever application (payojano), for the purpose of accomplishing which, I entered a cottage, an empty silent house (suññāgāra), seeking and searching the three kinds of super-science (vijjā) and fruitful freedom (phalavimutti); even all of them prospered for me; now, (all my efforts) had succeeded and well prospered; my intention of good deeds had become accomplished, all-round full, had my desired object become: thus, is the meaning. In order to show the state of their excellent prosperity (samiddhabhāva), it has been said thus:— “Mananusayamujjahaṃ” which is to be construed as:— since I had forsaken and well cut off the bias of pride (mānānusaya) in giving it up (ujjahaṃ), therefore, those intentions of mine materialised (ijjhiṃsu); thus, is the interpretation (yojanā). Indeed, when the bias of pride had been forsaken there remained no longer any other Bias that is unforsakable; It become but the achievement of Arahantship also; thus, it has been said of the abandonment of bias of pride as the circumstancial cause of the good accomplishment of intention according as had been stated.

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

*******oOo*******

The Commentary on the Sixth Chapther is complete.

*******oOo*******
At the time of the Buddha Gotama there reigned a righteous King and Queen named Koliya and Suppavasa. After some time Queen Suppavasa conceived a child. The unborn child brought great fortune to the kingdom. Not only did the queen receive many gifts from friends and relatives, but the whole kingdom became prosperous. Crops grew in abundance and everyone was well-fed and healthy.

The queen grew heavy with child but when the natural time for the birth arrived, she failed to deliver the baby. She grew uneasy as time passed by with still no signs of the birth, and asked the King to invite the Buddha and His retinue of monks for a meal. After the meal the Buddha blessed the queen by saying:

"May Suppavasa, daughter of the Koliya clan, Be happy and healthy and give birth to a healthy son."

After the Buddha left, the queen gave birth to a beautiful, healthy son. As a mark of respect for the Buddha, who had eased the queen's heavy burden with His blessings, He and His retinue were invited to receive alms at the palace for seven days. The prince was named Sivali, as from the time of his conception, the people's hardships were alleviated through an abundance of rich crops.

One day when Sariputta was on his alms round he visited the prince and informed him of the suffering that he and his mother had undergone because of the delayed pregnancy. Sariputta then went on to explain to the prince the unwholesome action that his mother and he had performed and the resulting effects of their actions.

In a previous birth Sivali had been born as the King of Benares and had waged war on a neighbouring kingdom. He had surrounded the kingdom and told the citizens to surrender or fight back. When they refused to surrender, in collaboration with his consort, his present mother, he had decided to surround the city and hold them hostage until they did so. The citizens, who did not want to fight back or live under the rule of such a king, had not surrendered. As a result they had suffered greatly without food for a very long period. Many of the sick and the elderly had died but the arrogant king and his queen had not given in. Many months later the King had withdrawn his troops and released his hostages but he had paid dearly for the suffering he had caused. At death he was reborn in Avichi hell. The delayed pregnancy and the suffering he and his mother had undergone resulting from the delay were the residual effects of this action.

After illustrating the Noble Truth of suffering, Sariputta asked the prince if he would like to join the Noble Order so that he could seek the path to end all suffering. The prince was overjoyed at this invitation and agreed to join the order with his mother's permission.

The queen, who was a devoted follower of the Buddha, agreed. She escorted Prince Sivali in procession to the monastery to be ordained. On the day of ordination when his hair was shaved, Sariputta advised Sivali to meditate on the impurities of the body. Sivali, who was spiritually advanced resulting from previous wholesome actions, focused his mind as instructed. Before the completion of the shaving of his hair, Sivali attained the supreme wisdom of Nibbana.

The monks soon noticed a strange phenomenon when they were with Sivali. Sivali always seemed to have an abundance of rich, fragrant food and the other requisites (robes, shelter and medicine). Monks who were with him also had the opportunity to share in the bounty. Wherever Sivali went people flocked around to prepare food for him. Sivali was indeed blessed with all the requisites of a monk.
And so it was that wherever Sivali travelled he was well taken care of. He and his retinue of 500 monks were in an uninhabited forest for seven days, but they were not short of food. The Devas made sure that all their requirements were met. Similarly when Sivali was travelling through the desert his requisites were provided. The Buddha, seeing that Sivali was fulfilling a previous aspiration in His reign, declared that he was foremost among the monks in obtaining requisites. He also instructed monks who were travelling on long, tedious journeys through uninhabited terrain to be accompanied by Sivali, as with him by their side they would be ensured of the requisites. In fact, on one occasion when the Buddha and His retinue of 30,000 monks were travelling to visit the monk Khadhiravaniya Revata (Sariputta’s younger brother) they had to cross an uninhabited forest. Ananda, fearing that they would not be able to obtain food in the jungle for such a large number of monks, questioned the Buddha about the logistics of the journey. The Buddha assured Ananda that they had nothing to worry about as Sivali was with them. With Sivali present there would be no shortage of food because even the Devas revelled in taking care of his requirements.

In general the effects of one’s wholesome and unwholesome intentional actions are reaped only by the doer. However, there are instances, as with Sivali, that others too benefit from unusually strong actions of another. This overflow of the results of the effect of a persons strong kamma on others is known as nissandha pala (overflowing results of kamma). While vipaka pala (results of kamma) are reaped only by the doer nissandha pala are experienced by others who happen to be with you. Nissandha pala could be both wholesome and unwholesome in accordance with the deed performed. For instance Sariputta did not obtain alms in one instance resulting from the nissandha pala of Losaka’s strong unwholesome deeds.

To seek the cause of this strange phenomenon we need to go back many aeons to the time of the Buddha Padumuttara. Sivali, who had been born as a poor man, had the opportunity to see the Buddha Padumuttara confer on another monk the honour of being foremost among monks who obtain the requisites. Fascinated by the way everyone desired to provide alms and robes to this monk, Sivali had decided that he too would like to hold a similar position in a future birth. He had then performed many acts of generosity to the Buddha Padumuttara and His retinue and made an aspiration.

The Buddha Padumuttara, foreseeing that Sivali’s aspiration would be fulfilled, had prophesied that at the time of the Gotama Buddha he would be foremost among the monks who obtained requisites. From this point onwards, Sivali had started in earnest to work toward his aspiration. At death he was reborn in a heavenly realm where he enjoyed many years of heavenly bliss.

The next documented birth story took place at the time of the Buddha Vipassi, 91 world cycles before our Gotama Buddha. Sivali was born as a merchant in the City of Bandhumati. The City was preparing a great alms-giving for the Buddha Vipassi and His retinue of monks, when they realized that they were short of curd and honey, a delicacy that was often served after the noonday meal. Messages were sent all over the city to obtain the required delicacy. Unable to obtain the quota required, the king’s men raised the price of the curd and honey from one gold coin to 100 coins. In the meantime Sivali, a merchant who sold curd and honey, was approached and offered 100 gold coins for his merchandise. Sivali was surprised at the unusually high offer and asked for whose consumption they were buying the curd. On being told that it was for the Buddha Vipassi and His retinue of monks, Sivali asked permission to donate his wares to the Buddha. He then renewed his aspiration to be foremost among the monks who received requisites. The Buddha Vipassi, seeing that Sivali’s aspiration would be fulfilled, blessed him by saying, "May your aspiration be fulfilled." Sivali then became a devotee of the Vipassi Buddha and practised His Dhamma.

Resulting from this strong aspiration and the meritorious deeds and efforts performed in previous births, Sivali fulfilled his aspiration to be foremost among the monks who obtained requisites at the time of the Gotama Buddha. To date, Buddhists venerate the Arahanth Sivali, and often keep a
picture or a discourse known as the Sivali Paritta in their home as a symbol of abundance of food and prosperity.

Chapter I.
Single Verses

61. Vappa

He was reborn in this Buddha-age at Kapilavatthu, as the son of a brahmin(priest) Vāsettha. Now when Asita the seer had declared that the young noble Siddhattha(prince who became Buddha) would become omniscient, Vappa with four other sons of brahmins(priests) , Kondañña at their head, became monks. When Asita's prophecy had been fulfilled, Vappa heard the Buddha preach and thought: 'I will win salvation.' He was present during the six years when the Great Being made his ascetic struggles; upon that disgusted when the latter again took solid food, he went to Isipatana, and there met the Lord(Buddha) then starting the Wheel of the Path(Dhamma) rolling and achieved Sotapana(first samadhi of Nirvana). On the fifth day he and his four mates won arahantship(enlightenment). Upon that reflecting on the might of the Lord(Buddha) and the blindness of the world, and how the Ariyan state bestowed vision, he said this verse:

[61] Passati passo passantāṇ āpassantāṇ ca passati||
Apassanto āpassantāṇ passantāṇ ca na passatī' ti.||

[61] He who did see can see another seer,
Him too who has no eyes by which to see,
He who himself sees not, can never discern
Either the eye that sees not, or the seer.[3]


[2] See CCXLVI.

[3] There is here an allusion to the undiscerning attitude of the five monks over against the spiritual evolution of the Buddha, recorded by the books referred to. Cf. A. ii. 179 f.

1.7 Seventh Chapter

1.7-1[61] Commentary on the stanza of

Vappa Thera

The stanza starting with Passati passo constitutes that of the venerable Thera Vappa. What is the origin? It is said that he was reborn in a family home in the city of Haṃsavatī at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he happened to hear such words of praise as:
“Such and such a Thera had become the first recipients (patīggahaka) of the truth (dhamma),” approached the Blessed One, and made his aspiration thus:— “O Blessed One! I also in time to come should like to become one of those who are recipients of the truth (dhamma) first of all of an excellent self-awakened Buddha like you.” He acknowledged also that he had gone to Him as his refuge (saraṇa) in the presence of the Master. After having done meritorious deeds as long as he lived, he passed away thence, wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a brahmin named Vāseṭṭha in Kapilavatthu when this Buddha arose. His name was Vappa. On the prophecy having been made by the ascetic Asita (Unattached) that the prince Siddhattha will become Omniscient (Buddha), he, together with sons of brahmins headed by Kondañña, abandoned the household life, renounced the world, became a hermit and attended upon the great being (mahāsatta) who was dwelling in the Uruvela (forest) and who was making strenuous effort for six years saying to himself: “When that prince attains omniscience I shall listen to the truth (dhamma) in his presence and attain immortality (amata).” He became disgusted because of His enjoyment of ample nourishment and went to Isipatana. When the turning of the wheel of dhamma was made by the Master after having become perfect Buddha (abhisambujjítvā), spent seven times seven days and gone to Isipatana, he became established in the fruition of the first stage of sanctification (sotāpatti) on the first day of the lunar month (patipadadivase), and on the fifth (day) of the (waxing) half (pakkha), he attained Arahantship along with Aññāsikoṇḍañña and so on. Hence has it been said in the Apadāna:—

“The battle of both the divine kings was imminent (samupaṭṭhito).
(The battle) became in full swing (samupabŷûho); there occurred a great shouting (ghosa).
Padumuttara, the world-wise (Lokavidū), the apt recipient of sacrificial offerings, the Master stood in the sky and made the multitude of men remorseful.
All the divine beings became enraptured, threw down their armour (kavaca) and weapons, paid their homage to the self-awakened Buddha and became calmly collected for all times.
Having come to know my intention, the world-wise (Lokavidū) spoke the lordly (āsabhim) word (vācā).
The merciful Master extinguished the fire of anger (nibbāpesi) of the multitude of men.
An offensive-minded (padaṭṭhatcitto) human-being, hurting a creature has to suffer in purgatory owning to that anger in mind.
Hurting many creatures similar to the elephant at the head of an army, cleanse (nibbāpetha) your own mind; do not kill again and again.
That army of the two celestial (yakkha) sovereigns became dismayed (vimhita). They went towards the eldest fo the world of such excellent
qualities (sutādinaṃ) as their refuge also.

Having conciliated the crowd, the possessor of vision (cakkhumā) raised His foot. He took His departure facing north while still being looked on by the divine-beings. I first went towards refuge of such a personage as the sovereign of men (dvipadinda);
I did not have to be born in any evil existence for a hundred thousand aeons (kappa).
I became sixteen world-kings, lords of charioteers (rathesabha) named Mahādundubhi, in thirty thousand aeons (kappa).
My dipravity had been burnt. ... Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he reflected over the greatness of the qualities of the Master in the face of his pondering over the prosperity aptly gained by himself and uttered this stanza starting with “Passati passo,” in order to show thus:— “We address (samudacarimha) the Master like this with such a speech (vāda) as luxurious (bāhulika) and so on; the state of being a common world-king is certainly (aho) the doing of darkness (andhakaraṇa), making (karana) of eyelessness (acakkhu); only the holy noble condition (ariyabhava) is the making of eye (cakkhukaraṇa).”

61. There, Passati passo is to be construed thus:— He sees the phenomena (dhamma) with (his) right view (sammādiṭṭhi), he knows and gets awakened to the phenomena (dhamma) unequivocally (aviparītaṃ); thus, passo, one who sees; a holy noble (ariya) endowed with sight (dassana); passantaṃ means;; he sees the unequivocal seer (dassāvī) saying: “This one is aware of things definitely (aviparīta dassāvī); he knows according to their nature (sabhāva) the righteousness (dhamma) and the wrongfulness (adhamma) by means of his eye of wisdom (paññācakkhu).

Apassantañ ca is to be construed as: It is not wholly (kevalaṃ) that he is but going to see (passantaṃ); then, indeed, he sees what one dose not see also; whoever is devoid of the eye of wisdom he does not see the phenomena (dhamma) in accordance with their nature;; he sees by means of his own eye of wisdom that non-seeing common worldling (puthujjana) also, saying to himself; “Blind indeed is this one being without eye (acakkhuco).” Apassanto apassantaṃ, passantañ ca na passati is to be construed as:— The blind fool (andhabāla) devoid of eye of wisdom (paññā cakkhu), the non-seeing does not notice a blind like him as:— “This one dose not see the right (dhamma) and wrong (adhamma) according to their nature (sabhāva); thus, just as he does not see and know the non-seeing, in the same way, he does neither see nor known the seeing-wise man also, saying to himself: “This one is of this variety” as well as the right and wrong according to their nature by means of his own eye of wisdom; therefore, I also, formerly, being bereft of insight (dassana), did not see the Blessed One who sees the knowable (ñeyya) similar to an emblic myrobalan fruit on His palm (hatthāmalaka) and who does not see also the fulfillment (pūraṇa) and so on, according to nature; now, however, being endowed with Buddha’s power, I see both also according to nature; thus, he showed his own unequivocal proper attainment (paṭipatti) in whatever is to be attained to or not.

The Commentary on the stanza of the Thera Vappa is complete.
Chapter I.
Single Verses

62. Vajji-putta[1]

He was born in this Buddha-age at Vesālī, in the family of a councillor,[2] and was named Vajji-son. He saw the majesty of the Exalted One(Buddha) when the latter came to Vesālī, believed, entered the Monk’s order, and after his novice initiate lived in a wood near Vesālī. Now a festival took place at Vesālī, and there was dancing, singing and reciting, all the people happily enjoying the festival. And the sound of that distracted the bhikkhu, so that he quitted his solitude, gave up his exercise, and showed forth his disgust in this verse:

Each by himself we in the forest live,
Like logs rejected by the woodman's craft.
So move the days one like another by,
Who more unlucky in their lot than we?

Now a woodland sprite heard him, and had compassion on the bhikkhu, and thus upbraided him, 'Even though you, bhikkhu, speak scornfully of forest life, the wise desiring solitude think much of it,' and to show him the advantage of it spoke this verse:

Apaviddhaṃ va vanasmiṃ dārukaṃ||
Tassa me bahuṃ pihayanti||
Terayikā viya saggagāminanti.|| ||

[62] Each by himself we in the forest live,
Like logs rejected by the woodman's craft.
And many a one did envy me my lot,
Even as the hell-bound, him, he also moves to heaven.

Then the bhikkhu, stirred like a thoroughbred horse by the spur, went down into the avenue of insight, and striving soon won arahantship(enlightenment). Upon that he thought, 'The fairy's verse has been my goad!' and he recited it himself.

[1] The son of the Vajjjians, or simply, the Vajjian. See CXIX.

[2] The Vajjjians were a republic.
The stanza starting with ekakāmayaṃ araññe constitutes that of the venerable Thera Vajjiputta. What is the origin? This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī, ninety one aeons (kappa) ago from now. On having attained the age of intelligence, he saw, on day, the Blessed One Vipassī, became pious-minded and made reverential offering of such flowers as of iron-wood tree the flowers with filaments (kesara) to him. On account of that act of merit, he wandered about his rounds of rebirths among divine and human-beings and was reborn in the family of a minister, when this Buddha arose. His name was Vajjiputta. On having seen the power of Buddha on the Blessed One’s arrival at Vesālī, he aptly gained pious faith, became a monk, had his preliminary duties done, took hold of mental-exercise (kammaṭṭhāna) and dwelt in a certain dense-forest not far from Vesālī. At that time also, there was a feast at Vesālī. Here and there, dancing, singing and music prevailed. Glad and joyful, the multitude of people aptly enjoyed the bliss of the feast; on having heard of it, that monk, emerging himself unwisely, had his solitude avoided, dismissed his mental exercise (kammaṭṭhāna) and uttered a stanza in order to make manifest his own displeasure thus:–

“We live singly in the forest,
resembling a rejected log. At
night there is but one to refer to
(ādisika) Who, namely, is worse than
us?”

On having heard that stanza, the divinity residing in the dense forest, having sympathy for that monk, uttered a stanza, in order to show this circumstantial matter:– “O Monk! If also you say despising for forest-dwelling, the wise, who are desirous of seclusion, however, are much convinced about that life.”

“You live alone in the forest,
resembling a rejected log.
Of that you, many are fond,
similar to purgatory-people
being fond of those going to
heaven.

Having recited the stanza, the divinity made him moved and frightened saying thus:– “O monk! Having become a monk in the dispensation of the well self-awakened Buddha which would lead you out (niyyānika) of saṃsāra, how is it that you would think wild thoughts?” Having been moved in this manner by that divinity, that monk, similar to an excellent thorough-bred horse specially struck with a whip, crossed down to the path of meditation to develop spiritual insight (vipassanā), indulged himself in the development of spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

“Having collected flowers of the iron-wood tree together with their pollens
I specially offered them to Vipassī,
the gold-complexioned self-awakened Buddha who was lighting up all directions similar to the sun of hundred rays and resembling the full-moon,
the sovereign of the stars, surrounded by His disciples like unto the earth
surrounded by oceans.

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

Forty-five aeons ago, from now, I was a world-king of great strength endowed with seven gems, named Reṇu of the princely warrior class (Khattiya).

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

Having, however, attained Arahantship, he pulled together his own manner of statement as well as that of the divinity saying to himself: “This stanza has become a driving goad for my attainment of Arahantship,” and recited the stanza:

62. We dwell singly in the forest, rejected like a log in the wood. Of that me many are fond, similar to purgatory people being fond of those bound for heaven.

The meaning of that stanza is:— Inspite of being similar to rejected broken log in the forest with the condition of not being wanted, mayaṃ ekakā means: all alone without any companion, araṇñe viharāma (we live in this forest); when I am living in this manner, however, tassa me bahukā pihayanti (of that me many are fond): many sons of good family who are in the form of desiring my welfare, specially aspire thus:— “Were we to live in the forest also, having given up household bondage similar to the Thera Vajjiputta, it would indeed be wonderful.” Just as what? Nerayikā yiya saggagāmināṃ means: Just as, namely, purgatory people, the creatures who were born in purgatory owing to their own evil deed, are envious of people going towards and reaching heaven saying:— “Were we to follow-suit in enjoying the bliss of heaven, having abandoned the suffering in purgatory it will be wonderful indeed;” this is the success in this manner; thus, is the meaning. Here again because of the desirability of the important plural practice (payoga) in himself he said thus: “Ekakā mayaṃ viharāma (singly we dwell);” again referring to the singleness of that welfare of his own he made the means (payoga) of singular number (ekavacana) as: “tassa me (of that me).” Both the expressions: ‘tassame’ and ‘saggagāmināṃ (of those going to heaven)’ desired (apekkhati) the word ‘pihayanti (are fond of) and the attribute (niddesa) of dative relation (sampadāna) should be seen in the sense of accusative case (upayoga). ‘Tāṃ abhipatthenti (they specially aspired for it); thus also ‘they become, namely, those who specially wish for such sorts of qualities as dwelling in forest and so on;’ thus, having done, it has been said. Tassa me means: in other words, the qualities in that presence of mine; thus, is the significance.

The Commentary on Stanza of the Thera Vajjiputta is complete.

**********oOo**********

Chapter I.

Single Verses
63. Pakkha (The Cripple)

Beborn in this Buddha-age among the Sākiyans, in the township of Devadaha, in the family of a Sākiyan (king)raja, he was named Young[1] Saṅmoda. But inasmuch as, when a boy, he suffered from rheumatism,[2] and at times walked like a cripple, he grew to be called Pakkha (= cripple), and retained the name after his recovery. He was present when the Exalted One(Buddha) visited his family,[3] won faith in him, entered the Monk's order, and lived in the forest. Going one day to the village for alms, he sat down beneath a tree. Then a kite, seizing some flesh, flew up into the sky. Him many kites attacked, making him drop the meat. Another kite grabbed the fallen flesh, and was plundered by another. And the bhikkhu(monk) thought: 'Just like that meat are worldly desires, common to all, full of pain and woe.' And reflecting on this, and how they were impermanent and so on, he carried out his mission, sat down for his afternoon rest, and expanding insight won arahantship(enlightenment). Upon that making the base of his emotion his goad, he declared aññā(supreme attainment) in this verse:

[63] Cutā patanti patitā giddhā ca punarāgatā||
Kataṁ kiccaṁ rataṁ rammaṁ sukhenanvāgataṁ sukhati.|| ||

[63] They fly at what is fallen, and as it lies,
Swooping in greed they come again, again. ...
But what it was meet to do, that have I done,
And what is verily delectable,
In that was my delight: thus happily
Has happiness been sought after and won.[4]

[1] Kumāra, which means simply 'youth,' is a distinctive title of a young noble, as māṇava is of a young brahmin(priest). We have no suitable word. Cf. the Greek kouros.

[2] Vātarogo, lit., 'wind-illness.' On the synonym vātabādho, see Milinda, i. 191, and below, CLIII.


[4] I.e., says the Commentary: 'By the happiness of the attainment of fruition has Nibbana, which is beyond happiness (or is exceeding great happiness, accanta-sukham, been won, and by that happiness of insight, which has become a happy mode of procedure, has the bliss of Fruition, of Nibbāna, been reached.' The latter interpretation, as Dr. Neumann has pointed out - winning happiness by happiness - is, in the Majjhima Nikāya (i. 93 f.), contrasted with the Jain point of view: 'No, friend Gotama(Buddha), happiness is not to be got at by happiness, but by suffering' - the ascetic standpoint. Cf. CLXXI.

1.7-3[63] Commentary on the stanza of

Pakkha Thera
The stanza starting with Cutāpatanti constitutes that of the venerable Thera Pakkha. What is the origin? He also, having done devoted deeds of service, performing acts of merit in this and that existence, became an ogre Commander-in-chief, ninety one aeons (kappa) ago from now, saw the Blessed One Vipassī, became pious-minded and made reverential offerings of divine clothes to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal Sākiyan family in the district (nigama) of Devadaha, among the Sākiyans, when this Buddha arose. His name was “Prince Sammoda.” Then at the time when he was young, due to wind desease his feet did not bear him about. For some period of time he wandered about as if he were a cripple (piṭhasappī). On that account his designation became Pakkha. Later, even, when he became free from ailment people recognised him but likewise. On having seen the miracle in the assembly of the relatives of the Blessed One, he aptly gained pious faith, became a monk, had his preliminary duties done, took hold of his mental exercise and dwelt in the forest. Then, one day, as he went to enter a village for alms-food, on his way, he sat himself down at the foot of a certain tree. At that particular juncture a certain vulture (kulala) went through the sky carrying a lump of flesh; many vulteres fell upon (the former vulture) and made that (lump of flest) fall down. Amother vulture seised the fallen piece of flesh. A third vulture cut that flesh asunder and took it over. On having seen it, the Thera said to himself: “Just as this piece of flesh, so also, such a thing as sensual pleasures constitute common property (sādhāranā), are much miserable, and tremendously troublesome (upāyāsa).” Thus, he reflected over the disadvantage in sensual pleasures and benefit in renunciation, placed himself towards the development of spiritual insight (vipassanā), wandered about for alms-food, bearing in mind such contemplations as “anicca (impermanent)” and so on, finished eating his meal, sat himself down at the place of his day stay (divathāna) developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:–

“The Blessed One named Vipassā,
the eldest of the world, the bull
among men at that time entered
Bandhuma together with sixtyeight
thousand.
Having specially gone out of the
city I went to the shrine of the
island (dīpacetiya): I saw the
stainess Buddha, the apt recipient
of sacrificial offerings.
Eightyfour thousand ogres in my
presence respectfully attended on
me similar to the crowd of thirty
of Inda, the divine king.
Having gone out of my mansion, I
then lifted up the celestial clothe,
and offered that self-same garment
to the great sage paying my homage
to Him dropping myself down on my
head (sirasā).
Well indeed is Buddha, dhamma and
accomplishment (sampadā) of our Master.
Owing to the power of Buddha there was
earth-quake. After having seen that
wonder also, strange and hair-bristling,
my mind became piously pleased with
such a sovereign of men (dvipadinda)
as Buddha.
Having made my mind piously pleased
and offered cloth to the Master, that
I along with my minister and my retinue approached (the Master) as my refuge also.
It was ninety one aeons (kappa) ago from now, that I then did that deed.
I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha.
Fifteen aeons (kappa) ago, from now, sixteen world-kings of great vigour there were, known as Suvāhana (good transport), endowed with seven gems.
My depravity had been burnt. ... Buddha’s instruction had been carried out.

Having, however, attained arahatship, he uttered the stanza, starting with: “Cutā patanti” in order to make manifest his Arahantship (aññā) by way of the well announcing of that which was but the basis (vatthu) of remorse (saṃvega) after having made a good of which, he developed spiritual insight (vipassanā) and achieved Arahantship (aññā).

63. There, cutā means fallen down (bhaṭṭha). Patanti means they fall after (anupatanti). Patitā means having fallen on the ground by way of passing away; or having fallen in the sky by way of falling automatically (sampatana). Giddhā means; have become greedy (gadhaṃ āpannā). Punarāgatā means: approached but again. The grammatical ca should be combined everywhere. This is what has been said:— Here, vultures fall as well as fall after; the piece of flesh has fallen off also from the mouth of another; having fallen off, however, it has fallen also on the ground; being greedy, they have fallen to greed; even all the vultures have come again. Just as these vultures also, so the living creatures who had fallen off from good deeds have to be rolling all round in the rounds of repeated rebirths (sāṁsāra); they fall down into purgatory and so on; those who have fallen down also, in this manner, and those who have stood in the prosperous existence, by way of being devoted to (anuyoga) the bliss of sensual pleasures there and by way of longing for existence in sensual spheres as well as in the worlds of Brahmā, both with form and formless (rūpārupa) they become greedy and have come again, because they had not thoroughly escaped from existence; owing to this and that action conducive towards further existence, they have but reached pain, so called this and that existence; these living creatures have become in this manner. Katāṃ kiccaṃ means: By me, however, what should be done (kiccā) in sixteen sorts (vidha) even, so classified (bheda) as understanding (pariññā), and so on; now, it ought to be one no longer (or, there does not exist now that which should be done). Rataṃrammaṃ means: nibbāna, which is clearly free (vinissāṭa) all that is being produced by a combination of causes (saṁkhata), which ought to be enjoyed by holy nobles (ariya), the enjoyable (rammaṃ) and specially delighted in (abhirataṃ) by the holy nobles. Sukhenavāgataṃ means: on that account also, nibbāna is perpetual happiness pursued (anvāgata) and approached (upagata) by means of the bliss of fruition jhāna (phalasamāpatti); it is fruition bliss (phalasukha) as well as happiness of nibbāna, pursued by the bliss of the right path (magga) either owing to happiness or having become the proper prectice (paṭipadā) of happiness.

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

**********oOo**********
64. Vimala-Kondañña

He was reborn in this Buddha-age as the son of Ambapālī, his father being King Bimbisāra. She named the child Vimala, but afterwards he was known as Vimala-Kondañña. He was convinced by the Buddha-majesty of the Exalted One at Vesālī, left the world for the Order, and attained arahantship (enlightenment). He declared his anna (supreme attainment) in this verse:

[Dumavhayāya uppanno jāto paṇḍaraketunā||
Ketuhā ketunāyeva mahāketunā padhamśayīti.|| ||

[64] By the bright banner came I here to birth
In her(mother) called of the Tree(amba/mango). And by the ketu[3]

That cuts down the ketu, is the great ketu over-thrown.[4]

[1] Cf. Sisters, Ps. lxvi., where he is said to have converted his mother.

[2] Vimala = spotless. There is no apparent clue to his acquiring the brahmin(priest) clan-name of Kondañña. Cf. CCXLVI.

[3] The word ketu may mean evil, as her mother (Ambapali/Amrapali) was a courtesan (a concubine/prostitute) of king Bimbisara. So the verse may mean that he was born of evil but now, by attaining enlightenment, he has over-thrown that evil of birth.

[4] This verse is one of the allusion-riddles dear to ancient poets. The one word ketu (banner, flag) is symbolical (1) of Bimbisāra's kingship; (2) of the Dhamma: 'For the Path(Dhamma) is the banner of the seers,' quotes the Commentary (Ang. ii. 51; iii. 150); (3) of the vice of conceit (māna: 'flaunting a flag ... desire of the heart for self-advertisement') (Dhs., 1116; Bud. Psyn, p. 298, n. 3; (4) of the hosts of evil. Hence the fourfold iteration of ketu may be thus paraphrased: 'By me, son of a king (1), through the aid of the Dhamma (2), cutting down evil (4), is conceit (3), with all self-illusion involved in that, overthrown.' The Tree is the Mango (amba), beneath which, in her legend, Ambapālī was found as an infant.

1.7-4 [64] Commentary on the stanza of

Vimalakoṇḍañña Thera
The staza starting with Dumavahayāya uppanno constitutes that of the Thera Vimala Koṇḍañña. What is the origin? This one also, having done devoted service towards former Buddhas and accumulating meritorious deeds conducive toward escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a wealthy family, at the time of the Glorius One Vupassī, ninety one aeons (kappa) ago, from now. On having attained the age of intelligence, he, one day, saw the Blessed One Vipassī, surrounded by a large assembly, taught the truth (dhamma) and being pious-minded he offered reverentially four gold flowers to Him. In order to well increase his pleasing piety, the Glorius One had such exercise of His psychic power performed that the gold spread down that entire region. On having seen it, he became all the more pious-minded, paid his homage to the Glorious One, seized that sign (nimittaṃ), sent back to his own house, died due to a certain disease while retaining his zest on Buddha as an object of thought (ārammaṇa) and sprang up amongst the Tusita divine-beings. Having done maritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and took his conception in the womb of Ambapāli dependent on (paṭicca) king Bimbisāra when this Buddha arose.

Indeed, at the time he was young, king Bimbisāra, on having heard about the beauty (rūpasampatti) of Ambapāli, has his longing for her become well-arisen, went to Vesālī in disguise, accompanied by a few men and had copulation with her for a night. On that occasion this one took conception in her womb. She also informed him the condition of her getting of pregnancy. The king also revealed his own indentity, gave her whatever should be given and took his departure. She gave birth to a son as a sequel to the all-round maturity of her pregnancy. His name was “Vimala (the pure).” Later he became known as Vimala Koṇḍañña. On having come of age, he saw Buddha’s supernatural power when the Glorius One went to Vesāi, became pious-minded, became a monk, had his preliminary duties done, placed himself upon the development of spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:–

“The Blessed One, named Vipassī, the eldest of the world, the bull among men, seated amidst multitude of men taught the path of immortaily (amata). Having heard the dhamma of His, who was such as to be the monarch of men (dvipadinda), I made a special offering of four gold flowers to Buddha. It became gold awning as extensive as the assembly then. Buddha’s rays and gold glitter and became bountiful brilliance.

Elation-minded and excellent-hearted, I became thrilled (vedajāta) and had my hands clasped (in adoration)!

Their evocation of prosperous happiness (vitti); they bear bliss in the visible order of things (diṭṭhadhammasukhāvaho).

After having taken leave of the self-awakenen Buddha, I paid my homage to Him of good practice (vata). Having had my joy arisen, I approaced my own mansion. When I had entered inside my mansion, I made myself aware of the most excellent Buddha. Owing to that pious-mindedness, I got to (upapajji) Tusita heaven.
It was ninety one eons (kappa) ago, from now, that I made my special offering of flowers. I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha.

There were sixteen sovereigns by the well-recognised name of Nemi, who were world-kings of great strength, forty three eons (kappa) ago from now. My depravity had been burnt. ...

Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he uttered a stanza starting with “dumavyayāya,” making manifest his Arahantship (aññā) with the indication (padesa) of Arahantship.

64. There dumavhayāya means by what should be called the mango tree; at Ambapāli; thus, is the meaning. This is a locative-case word in the locative sense (ādhāra). Uppanno means having sprung up and is being produced in her womb. Jāto paṇḍaraketunā means (he) was born owing to having become the cause by ing Bimbisāra clearly known as; “Paṇḍarake tu (white flag),” because of the banner of dazzling white (dhaivala) cloth; he was born dependent on him (the king); thus, is the meaning. Uppanno means alternatively the showing of first birth (abhimibbatti). Thereafter, indeed, Jāto means showing the birth. Indeed in the world, the usage (vohara) had been born (jāta) is beginning from the time of giving birth (vijāyana). Here again by this expression: “dumavhayāya uppanno (having sprung up from the so-called tree,” removes (apaneti) the state of self-praise; he sheds light on (dīpeti) his achievement of distinctive birth (sabbhava) of many a lord’s son. By such an expression as: “Jāto paṇḍaraketunā (born due to the white flag)” he removes the censure of others (paravambhana) by showing that his father is well-known (viṇṇāta). Ketuhā means abandoning pride. Indeed, pride is like a banner because of its characteristic of haughtimess; thus, ketu (bannerlike) pride. Likewise, indeed, that pride is said to be “ketukamyatāpaccupaṭṭhāno (the phenomenon of striving after banner).” Ketunāyeva means by means of wisdom (paññā) even. Indeed, wisdom (paññā) is known as the banner of the holy nobles (ariya) because of its lofty status (accuggatattha), by its vanquishing the army of Māra and by its preceeding status. On that account Buddha said: “Indeed, the truth (dhamma) is the banner of recluses (isi). Mahāketuṃ padhamsayi is to be construed thus:— They are large because of being supremely spacious in sphere; many also are modes of pride because of such varieties as superiority pride, congenital pride and so on; and other deeds (dhamma) of depravity (kilesa): because they stand elevated (samussitattha), they constitute banner; the bammer of this one; tus mahāketu (big banner): the evil one māra He vanquished and made meek that Māra by away of destroying his army and transcending his region. “Mahāketuṃ padhamsayi (he destroyed the big banner),” thus, he made manifest his Arahantship by his indication of aññā(attainment), pointing himself out as if he were another one.

The Commentary on the stanza of the Thera Vimala Koṇḍañña is complete.
Chapter I.
Single Verses

65. Ukkhepakata-Vaccha

He was born in this Buddha-age at Sāvatthī, as the son of a brahmin(priest) of the Vaccha family. He heard the Lord(Buddha) preach, entered the Monk’s order, and went to live at a village settlement in Kosala. Through the bhikkhus(monks) who came there from time to time he mastered the doctrine, although he did not know how to distinguish what was Vinaya, what Suttanta, and what Abhidhamma. This too, however, he learnt from questioning Sāriputta, so that, whereas other bhikkhus(monks) were versed in Vinaya, or in some other part of doctrine, he had learnt the Piṭakas by heart, even before the Council, when they were recited.\[1\] And soon after attaining this proficiency, he won arahantship(enlightenment). Thereafter he became a teacher, and one day, addressing himself as another person, he uttered this verse:

\[65\] Ukkhepakatavacchassa saṅkalitaṃ bahūhiva ssehi||
Tamā bhāsati gahaṭṭhānaṃ sunisinno uḷārapāmojjo’ti.|| ||

\[65\] That heaped wealth by Vaccha’s toil thrown up\[2\]
By steady increment these many years,
That did he to the lay people declare,
Seated in honour, filled with splendid joy.

\[1\] See Vinaya Texts, iii. 373 ff. It is a fixed tenet with Dhammapāla (pace other commentators) that the doctrines and discipline of his faith had existed in the infinite past in the form of three Piṭakas, revived under each Buddha. Councils had but to decide on the subject-matter to be included in that form, and to ‘recite’ the wording of the same. Cf. Mahāvaṃsa, Geiger's translation; P.T.S, 1912, chapters iii.-v.

\[2\] The soubriquet by which he is called means Throwing-up made-Vaccha, Vaccha the Pile-maker, to emphasize his eminent repertory of orally-learnt doctrine. The Vaccha family contributed many Theras; hence, no doubt, the need of distinguishing. Cf. IX., XIII., LXXI., CXII., CXIII.

1.7-5 \[65\] Commentary on the stanza of

Ukkhepakatavacchattera

The stanza starting with ukkhepakatavacchassa constitutes that of the venerable Thera Ukkhepakatavaccha. What is the origin? It is said that he also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Glorious One Suddhattha,
ninetyfour aeons (kappa) ago, from now. On having attained the age of intelligence, he gave as charity a pillar which was not available to the corporation when the latter was making a pavilion as a dedication to the Master and did the duty of an associate. On account of that act of merit he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain brahmin in Sāvatthi when this Buddha arose. His name Vaccha had come from his clan. He listence to the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk and dwelling in a village monastery, in the kingdom of Kosala, he made mastery of the dhamma, learning it in the presence of bhikkhus(monks), whoever came to him. He did not understand, however, such a division (pariccheda) as: “This is Vinaya; this is Suttanta; this is Avhidhanma.” Then one day he asked the venerable commander-in-chief of dhamma and marked properly entirely according to divisions. Prior to the Council of dhamma (dhammasaṅgīti) also, such a designation (samañā) as piṭaka, etc. had but been seperately settled in the excellent contents of the Scriptures (pariyatti), since there was such a term as the memoriser of book of discipline (vinayadhara). Learing and discussing (paripuccha) Buddha’s teaching comprising the three baskets (piṭaka) he marked well the physical and mental phenomena (rūpārupadhamma) that had been said there, placed himself in the path of procuring spiritual insight (vipassanā) and meditating upon it (sammasanto), attained Arahantship but before long, Hence has it been said in the Apadāna:–

“There was a large crowd to corporation for the Blessed One Siddhattha. They had gone to Buddha as refuge also and they believed in the Tathāgata. They all came together and having made consultation, built a pavilion for the Master. Not getting a pillar, they looked for it (vicinanti) in the immense forset. I met them in the forest, and having approached the crowd (gana) then, aptly asked the crowd, lifting up my clasped hands. Those virtuous devotees made their answer to my question thus:– “We are desirous of making a pavilion but a pillar is not procurable.” (In response to what they replied, I said to them thus:–) Give me (the procurement of that) one pillar; I shall offer it to the Master. I shall bring that pillar; may you all become unconcerned (appossukka). Pleased and happy-hearted (tuṭṭhamānasā) they bestowed (pavecchīṃsu) upon my (the opportunity to offer) the pillar. They aptly receded from there and went back to their (respective) homes. Soon after the departure of the crowd of corporation, I then procured the pillar. Gladly with joyful heart I hoisted (ussāpesi) it first. Owing to that pious-mindedness, I was reborn (upapajjim) in a (divine) mansion. High was my mansion which well went up...
to seven storeys.
When drums were being sounded I had myself surrounded and served always.
Fiftyfive aeons (kappa) ago, I was a king named Yasodhara.
There also my mansion well went high up to seven storeys, pleasing to the mind, resting on a single pillar complete with excellent pinnaced upper-storey (kūṭāgāra).
Twenty-one aeons (kappa) ago I was a warrior-prince (khattiya) named Udena. There also my mansion was well high up to seven storeys.
In whatever form I was reborn, whether divine or human, I enjoyed every bliss; this is the fruitful result of (offering) a pillar.
It was ninety four aeons (kappa) from now, that I then offered the pillar. I do not remember any evil existence; this is the fruitful result of offering a pillar.
My depravity had been burnt. ...

Buddha’s instruction had been carried out ...

Having, however, attained Arahantship, he stayed having become active owing to the condition of having done his duties, and out of compassion towards monks and lay people who came to his own presence, he taught the truth (dhamma) investigating the teaching of Buddha comprising three baskets (piṭaka). As he taught he, one day, in order to show himself as if he were another individual, uttered a stanza:—

65. For many years, had it been
committed into memory (saṅkalita)
by a calf (vaccha) made to be thrown up (ukkhepa). Well seated and over-joyed (uḷārapāmojjo) he teaches (bhāsati)
it to the lay people (gahaṭṭha).

There, ukkhepakatavaccha is to be construed thus:— of the calf made to be thrown up (kataukkhepa); having thrown (khipitvā) above (upari) the self-same Vinaya, sutta and abhidhamma according to their divisions, the region of fules of discipline (vinaya), the region of Sutta and the region of abhidhamma, studied separately (visuṃ visuṃ) in the presence of bhikkhus (monks), having thrown here and there by way of recitation (sajjhāyana), by the calf which had stationed itself: thus, is the meaning. Indeed, this word in the possessive case is instrumentive in meaning. Saṅkalitā means: for many years stored up in the heart by way of combining (sampiṇḍana). There is such a reading also as “saṅkhalitā” which means: made like a chain (saṅkhalitaṃ); made into well-intoned speech by way of being bound (ābaddha) as one. Whatever is taught by Buddha (yaṃ Buddha vacanām) constitutes what is left out and remains to be said (here). Taṃ means that truth (dhamma) of the Scripture (pariyatti); bhāsati means he speaks, he teaches. Gahaṭṭhānanāṃ means: to them by having been said generally. Sunisinno means; having become seated rightly unshaken in that truth (dhamma); he teaches having entirely stationed himself but on the head (sīsa) of the region of emancipation (vimuttāyatana) without expecting (apaccāsīsanto) gain and hospitality (sakkāra); thus, is the meaning. On that account he said: “Uḷārapāmojjo” which means: the
immense joy that has arisen by way of the bliss of proper attainment of fruition (phalasamāpatti) as well as but by way of the teaching of the truth (dhamma). Indeed, this has been said:—

"O friend monk! In whatever manner one teaches to others, extensively, the truth (dhamma) according as has been heard and memorised (pariyutta), in that manner, likewise, he gains the knowledge of welfare in that dhamma, he gains knowledge of truth, (dhamma), he gains joy accompanied by truth (dhamma);" thus, etc.

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

Chapter I.
Single Verses

66. Meghiya

Reborn in this Buddha-age at Kapilavatthu, in the family of a Sākiyan raja, he was named Meghiya.[1] When grown up, he entered the Monk’s order and ministered to the Exalted One(Buddha) while he was residing at Calika on the River Kimikālā. And seeing a pleasant mango-wood he desired to live there. Twice the Exalted One(Buddha) refused, but at his third request, let him go. There, however, being consumed by evil thoughts as by flies, he got no concentration of mind, so he returned and told the Lord(Buddha). The latter said, 'When the heart, Meghiya, is not ripe for emancipation(nirvana), five things conduce to that,' and addressed him.[ed1] Upon which Meghiya attained arahantship(enlightenment), and announced his aññā(supreme attainment) in this verse:

[66] Anusāsi mahāvīro sabbadhammānapāragu||
Tassāhaṃ dhammaṃ sutvāna vihāsinī santike sato||
Tisso vijjā anuppattā katarī buddhassa sāsanaṃ' ti.|| ||

[66] He, the Great Courageous Lord(Buddha), disciplined me, who has all transcended all Dhammas.
And I, hearing the Path(Dhamma), held close to Him
In loving pupillage and piety.[2]
The threefold wisdom have I made my own,
And all the Buddha’s ordinance is done.
Meaning 'cloudy,' 'cloud-like,' a name of happier augury in India than in more humid climates. Told more fully in Udāna, IV., i.

More literally, 'lived near him having loved, or being devoted to.' But the idiom, to leave the world living 'near' a Teacher implies the relation of pupillage.

AN 9.3 1. A Dhamma friend; 2. mastering ethical conduct; 3. talk on wanting little, contentment, solitude, effort, ethical conduct, serenity, wisdom, liberation, knowledge and freedom; 4. living whole-heartedly single-mindedly intent on attainment of awakening; 5. penetrating knowledge of the origin and passing away of phenomena and the 8-fold Way.

1.7-6[66] Commentary on the stanza of Meghiyatthera

The stanza starting with Anusāsi Mahāvīro constitutes that of the venerable Thera Meghiya. What is the origin? This one also having done devoted service toward former Buddhas and sowing seeds of good deeds in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī, ninetyone aeons (kappa) ago from now and attained the age of intelligence. At that time also, the Blessed One Vipassī, having reached the extreme end of Buddha’career (kicca) emitted His constituent of life (āyusañkhāram ossajji). On that account when such a phenomena as earth-quake and so on sprang up; the big body of people trembled with fear. Then the great king Vessavaṇṇa made that matter manifest to that multitude of men and well-consoled the crowd. On having heard of that (sad news) the multitude of men became stricken with remorse. There, this young man (Kulaputto) heard about the power (ānubhāva) of Buddha, evoked his esteem for Him, the Master, and aptly experienced enormous zest and happy heart. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal family of the Sākiyans in Kapilavatthu, when this Buddha arose. His name was Meghiya. On having come of age he became a monk in the presence of the Master, attended upon the Gorious One, when the Blessed One was dwelling at Jālika; on having seen a delightful mango grove on the shore of the river Kimikālā, he became desirous of living there; but he was prohibited (to do so) twice, by the Blessed One; on the third occasion, on having been discharged (vissajjito) he went there, but did not gain concentration (samādhi) of mind being bitten by flies of wrong reflections (vitakka); he went to the presence of the Master and informed Him about that matter. Thereupon the Blessed One gave him instruction which began thus; “O Meghiya! Five things (dhamma) happen (saṃvattanti) to get their perfection (paripāka) to any one whose emanicipation of mind is not thoroughly mature. He abided by that advice, developed spiritual insight and attained Arahantship. Hence, has it been said in the Apadāna:–

"When the chief of the world Vipassī emitted his constituent of life (āyusañkhāra) there well-quaked the earth, the girdle (mekhalā) of the sea (jala). As and when Buddha ended His span of life (āyusañkhaye), there shook my mansion also, spread down and stretched over with well-variegated head-ornament. My enxiety (tāso) arose extremely when
my mansion was well-shaken. For what purpose had it sprung up? There came to be light in abundance. Vessavaṇa came over here and cooled down the multitude of men: There exists no danger to the living creatures; you should be one-pointed and self-controlled.

I say! For sure! Buddha as well as dhamma! Wonderful is the prosperity (sampadā) of our Master. When He springs up, the earth shakes spontaneously. Having made known the power of Buddha, I enjoyed myself in heaven for an aeon (kappa). In the remaining aeons (kappa) good deed was done (carita) by me. It was ninetyone aeons (kappa) ago, from now, that I gained this perception then, I do not remember any evil existence; this is the fruitful result of my perception (saññā) over Buddha.

Fourteen aeons ago, from now, I was a sovereign, a possessor of potency, known by the name of Samita, a world-king of great strength. My depravity had been burnt. … Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he uttered a stanza, making manifest his aṅñā (attainment), saying: “Arahantship was achieved by me” after having gained teaching in the presence of the Master. 66. The great Lord, proficient (pāragū) in all dhamma instructed me. After having heard His teaching of truth (dhamma), I lived mindfully near Him. Three forms of super-science (vijjā) had accordingly been attained by me; Buddha’s instruction had been carried out.

There, anusāsi is to be construed thus:— He advised and gave instruction which began thus: “O Meghiya! Five things happen to get their perfection, to anyone whose emancipation is not throughly mature.” Mahāvīro means highly heroic (mahāvikkanto); great exertion for the thorough fulfillment of the perfection of exertion, and for the prosperity (sampatti) of four forms of strenuous exertion (padhāna) not in common with others by means of self-resolution over such exertion as is endowed with four divisions (aṅga); thus, is the meaning. Sabbadhammānapāragū means had gone and achieved the other shore, the extreme end of all knowable truths (ñeyyadhamma) by the going of knowledge (ñāṇa); thus, sabbadhammānapāragū (proficient in all truths) (dhamma); the omniscient; thus, is the meaning. In other words: has gone and achieved, by means of self-made (sayambhū) knowledge (ñāṇa), nibbāna, which had become the further shore of all dhamma, conditioned by combination of causes; thus, sabbadhammānapāragū (proficient in all dhamma). Tassāhaṃ dhammaṃ sutvāna means: having listened to the teaching of the four noble truths exalted by Buddha Himself by that Glorious Buddha. Vihāsiṃ santike means having been harassed by wrong reflection (vitakka) in the mango-grove, I went to Calika monastery and lived but near Buddha. Sato means being possessed of mindfulness; being diligent with the development of calm composure (samatha) and spiritual insight (vipassanā); thus, is the meaning. Ahaṃ
means: this, according as “anusāsi (instructed);” thus, here is “maṃ (me);” in this manner “vijjā anupattā, kataṃ Buddhāna sāsanam (super science (vijjā) had been accordingly attained; Buddha’s instruction had been carried out;” thus, here is “mayā (by me)” thus, it should be appropriated (parināmetabbaṃ). “Katam Buddhassa sāsanam is to be construed thus:— by this, he made manifest the self-same apt attainment of three kinds of super-science (vijjā) according as has been said by showing the condition of suitably carrying out the advice of the Master, within the disposition (pariyāya). Indeed, the all-round fulfillment of the mass of moral precepts and so on, even constitute the carrying out of the instruction of the Master.

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

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Chapter I.
Single Verses

67. Ekadhamma Savanīya

He was reborn in this Buddha-age at Setavyā,[1] in the family of a councillor. When the Exalted One(Buddha) visited Setavyā,, and stayed in the Singsapa Wood, he went to listen[68] to him, saluting, and sitting down at one side. The Lord(Buddha) contemplated his inclinations, and taught him the Path(Dhamma) in the verse:

Impermanent indeed are all worldly things[2]

And he, influenced by his past resolve (to leave the world(for monkhood) when the Path(Dhamma) was revived), discerned the truth more plainly, left the world(for monkhood), and studying the notions of sorrow and of the absence of self, acquired insight and won arahantship(enlightenment). And because, by one hearing of the Path(Dhamma) alone, his destiny was fulfilled, he acquired the name of Once-Dhamma(discouse)-hearer (Ekadhammasavanīya). His aṁñā(supreme attainment) he declared in this verse:

[67] Kilesā jhāpitā mayhaṃ bhavā sabbe samūhatā||
Vikkhīṇo jātisaṅsāro natthi dāni punabhavo’ ti.|| ||

[67] Burnt up in me is all that did defile,
   And rooted out all life’s continuance;
   Killed utterly the cycle of re-birth:
   Now is there no more coming back to be.[3]

[1] In Kosala. Cf. Dialogues, ii. 349; Sutta Nipāta, verse 1012; Ang., ii. 37.

[2] See Dialogues, ii. 175: ‘They are transient all,’ etc.
This phrase and that of 'life's continuance' are in the Pali both bhava, first plural, then singular with prefix of puna, 'again'; lit., 'becomings' and 'becoming-again.' By the plural form the three chief modes of rebirth are understood - kāma-, rūpa and arūpa-bhava - as well as both kammabhava, or that continuity of action or character which determines future bhava, and the uppatti-bhava, or resultant rebirth itself (so the Commentary). This doctrine is explained in the Compendium of Philosophy, especially pp. 262-264.

1.7-7[67] Commentary on the stanza of

Ekadhammasasavanīyatthera

The stanza starting with Kilesā jhāpitā mayhaṃ constitutes that of the venerable Thera Ekadhammasavanīya. What is the origin? It is said that he was reborn as a tree-divinity at the time of the Glorious One Padumuttara and on having seen some monks wandering about in the large forest having lost their way, he came down from his own mansion, having sympathy for them, comforted them, fed them and made them reach the place according as desired by them. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and became king of Benares, named Kikī at that time when the Blessed One Kassapa arose in the world, finished doing His Buddha's duties and entirely entered nibbāna. When that king died, his son, named Puthuvinda, became king. His son was named Susāma, whose son was known as Kikī brahmadatta who exercising his sovereignty and not gaining the pooprtunity of listening to the truth (dhamma), since the dispensation (sāsena) had disappeared, had a proclamation made thus:—“I reward a thousand to him, who teaches the truth (dhamma).” Not getting even a single teacher of truth (dhamma),” he said to himself:—“At the time of my father, grandfather and so on, the truth (dhamma) was well current (saṃvattati); teachers of truth (dhamma) were easily available; now, however, it is difficult to get the teaching of just a stanza of four feet (catuppadika) even; as long as perception (saññā) of truth (dhamma) is not destroyed, till then, even, I shall become a monk,” and having abdicated his sovereignty, he was on his way to Himavanta, when Sakka, the divine king came, taught the truth (dhamma) by means of a stanza, starting with “Anicca vata sañkhārā (all animate and inanimate things conditioned by causes, indeed, are impermanent)” and went back. He returned, did much meritorious deeds, wandered about his round of repeated rebirths among divine and human beigns, and was reborn in a banker's family in the city of Setabya, when this Buddha arose. On having come of age, when the Blessed One was residing in Simsapa grove, in the city of Setabya, he approached the master, paid Him his homage and sat on one side. The Master looked at his inclination (ajjhāsaya) and taught him the truth (dhamma) by means of this stanza starting with “Aniccā vata sañkhārā (all things animate and otherwise conditioned by causes are not constant).” While he was doing devoted service there, he became clearer over his perception of impermanence and while attending upon Buddha, he aptly gained remorse became a monk, placed himself to the grasping of the truth (dhamma), making himself mindful of the perception of pain (dukkha) as well as the perception of non-ego (anatta), indulged himself in the development of spiritual insight (vipassanā), and attained arhatship. Hence has it been said in the Apadāna:—

“The disciples of Buddha Padumuttara, who were forset wanderers went astray in the vast forest and were being accordingly heard (anusuyyare) like unto the blind. Having re-collected the self-awakened Buddha, the leader Padumuttara, those sons of the Sage strayed in the forest. Having descended from my mansion
I went to the presence of the monks; not only did I intimate to them the way but also did I provide them with meal. On account of that act, O monarch of men! The eldest of the world! Bull among men! I attained Arahantship in the seventh year of my birth. Five hundred aeons (kappa) ago, from now, twelve world-kings known by the name of Sacakkhū were endowed with seven gems. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

His name became but Ekadhammasavanīya because of his business (kicca) having become accomplished (nipphanna) by listening to even a single (stanza of) dhamma. Having become an Arahant, he uttered a stanza making manifest his aṇñā (attainment).

67. “My depravity had been burnt; all existences had been eliminated. Rounds of repeated rebirths had been clearly exhausted; there does not exist, now, any new existence.”

There, Kilesā means; In whatever continuity (santāna) they have arisen, that continuity they either deprave (kilesenti), or harm (vibādhenti) or torment (upatāpenti) thus, depravity (kilesa); desease and so on. Jhāpitā means: similar to the fire of divine king (inda) trees, shrubs, bushes and so on were burnt along with their roots by the fire of knowledge of the holy right path (magga): mayhaṃ means by me (mayā), in other words: in my systen of continuity (santāna). Bhavā sabbe samūhatā is to be construed thus:– All existences, beginning with sensual, actional existences had been abolished (samūhāṭṭita) because of the depravity (kilesa) having been burnt. Indeed, should there by any round of repeated rebirths (vaṭṭa) due to depravity (kilesa), it should be owing to the round of repeated rebirths (vaṭṭa) of action (kamma). Because of the removal of actional (kamma) existences even spontaneous (upapatti) existences also have but been removed, owing to the state of having been exhibited (āpādita) by the nature of accomplishment (anuppatti). vikkhīno jātisaṃsāro is to be construed thus:–

“The successive order of sensorial aggregates of life (khandha), of elements (dhātu) and abodes of sense (āyatana), being in existence (vattamāna) constantly (abbocchinnaṃ) is said to be repeated round of rebirths (saṃsāra); the round of repeated rebirths (saṃsāra) which had its beginning in birth (Jāti) and which has the said characteristic (lakkhana) has become distinctively (visesato) destroyed (khīṇa); therefore na’tthi dāni punabhavvo, there exists now, no more new existence. Since, in future there is no new existence, therefore the round of repeated rebirths (Jārisaṃsāro) had been distinctly destroyed (vikkhīṇa). Therefore also there exists no more new existence, since it should be stated after having turned round (avattetvā), and since all existences had been removed (samūhāṭṭa). In other words, the round of repeated rebirths (Jātisaṃsāra) had been distinctly destroyed; thereafter, only there exists now, no more new existence; thus, it should be interpreted.

The Commentary on the stanza of the Thera Ekadhammasavanīva is complete.
Chapter I.
Single Verses

68. Ekudāniya[1]

He was reborn in this Buddha-age at Sāvatthī, as the son of a wealthy councillor. Come to years of discretion, he was convinced by the majesty of the Buddha, at the presentation of the Jeta Grove, and left the world (for monkhood). Fulfilling his novice initiate, and living in the forest, he came to the Lord (Buddha) to learn. And at that time the Lord (Buddha), seeing Sariputta rapt in meditation near him, broke forth into this saying (gatha):

He who did dwell on highest plane of thought, etc.[2]

And the Monk hearing him, even when once more far away, and for a long time in the forest, kept repeating the saying (gatha) ever and presently, so that it became customary to call him 'Ekudaniya,' 'One-Saying (gatha)-er.'

Now one day he got unity and concentration of mind, and so, insight expanding, he won arahantship (enlightenment). And living in the bliss of emancipation (nirvana), he was once invited by the Treasurer of the Path (Dhamma)[3] to be tested in exposition, with the words: 'Friend, explain the doctrine to me.' And from long living in mind over that verse, he uttered it then again:

[68] Adhicetaso appamajjato munino monapathesu sikkhato||
Sokā na bhavanti tādino upasantassa sadā satīmato' ti.|| ||

[68] He who did dwell on highest plane of thought,
With zeal unfaltering, Sage. Arahant (enlightened),
In wisdom's branches[4] trained: - such as he is,
No sorrows may disturb him, who with mind
Calm and serene and clear remaines yes.

This became the declaration of his aṅñā (supreme attainment).

[1] So the Commentary; in the text Ekuddāniya.
[2] Narrated in Udāna, iv. 7. Dhammapada, verse 259, is; by the Commentator, ascribed to the Buddha, who was commending 'Ekuddāna's' fruitful use of his one stanza.
[3] A title given to Ānauḍa. See Ps. CCLX.
The Commentary emphasizes the mutual equivalence of muni (sage) and araha. It also specifies the thirty-seven 'wings of wisdom' (see Compendium, p. 179), and the three sikkhas, or trainings - viz., in morals, in jhana or mental control, and in insight or doctrine (Ang. i. 235). In the Sutta-Vibhanga of the Vinaya-Pitaka this saying(gatha) is put into the mouth of Panthaka the Less, to whom in the present work Ps. CCXXXVI. is ascribed. The Sisters at the Sāvatthī College are represented as expecting no effective lesson when it is Panthaka's turn to teach them, since he always repeated one and the same stanza - namely, that here attributed to Ekudaniya. The Thera hears of their remarks, and forthwith gives an exhibition both of his magical power and of his knowledge of much else of the 'Buddha-word.' Upon which he reaps the Sisters' tribute of admiration.

1.7-8 [68] Commentary on the stanza of

Ekudāniyatthera

The stanza starting with Adhicetaso appamajjato constitutes that of the venerable Thera Ekudāniya. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn as the commander-in-chief of ogres' army and when the Master passed away entirely into nibbāna, he became given up to grief and bewailment thus:-- "There is loss, indeed, to me; difficult to have gained, alas! To me, who did not gain (the opportunity of) making such merit as offering charity and so on in the life-time of the Master. Thereupon, the disciple of the Master, named Sāgara allayed his anxiety and urged him to make reverential offering to the stūpa of the Master. He made reverential offering to the solid shrine (thūpa) for five years, passed away thence, and on account of that act of merit, wandered about his rounds of repeated rebirths among divine and human-beings even, and was reborn in a family home at the time of the Blessed One Kassapa. On having attained the age of intelligence, he approached the presence of the Master time and again (kālāṇa Kālaṃ). At that time also the Master instructed always his disciples by means of the stanza, starting with "Adhicetaso (or lofty-mindedness)." On having heard that teaching, he became piously faithful and became a monk. On having become monk, however, he recited (parivatteti) that self-same stanza again and again. Doing his monk's duties there for twenty thousand years, he was not able to promote distinction (for himself) owing to his knowledge (ñāṇa) not being all-round mature. On having passed away thence, however, he was reborn in the divine world and fruther on, subsequently, having wandered about his rounds of repeated rebirths but in excellent existences (sugati) was reborn as the son of a wealthy brahmin in Sāvatthi, when this Buddha arose. On having attained the age of intelligence, he noticed the power of Buddha at the time of His acceptance of the Jetavana (monastery), aptly gained pious faith, became a monk, and having done his pereliminary duties, dwelt in the forest and went to the presence of the Master. At that particular juncture, the Master made His joyous utterance like this: "Adhiceteso (of lofty-mindedness)," on having seen the venerable Sāriputta, not far from Himself, accordingly engaged in meditatiion of 'higher thought' (adhicitta). Having heard it, this one joyously uttered (udāneti) that self-same stanza time and again, although he was dwelling in the forest, for a long time with the cultivation of his mind (bhāvanā); on that account his designation (samaññā) Ekudāniya arose. Then, one day, he gained one-pointedness of mind, increased developing spiritual insight, and attained Arahantship. Hence, has it been said in the Apadāna:—

"Just after the demise (nibbuta) of Sugata Atthadassī, I was reborn in the womb of an ogre (yakkha); I attained reputation also, then. Indeed it was my misfortune (dulladdhaṃ), difficult to shine (duppabhātaṃ) and difficult to be active (duruṭṭhitaṃ); as and when my prosperity happened to exist the possessor of eye (cakkhumā) completely passed away (parinibbāyi).

On having come to know my mental condition (saṅkappa) that disciple named Sāgara, desirous of lifting me up (uddharitum), came to my presence. O well wise one! Why are you sad (socati)? Do not be afraid
Adhicetaso (bhāyi). Conduct yourself (cara) righteously (dhammām). Seed of success (bijasampadā) for all had been handed over (anupadinna) by Buddha.

If whoever were to fulfil (his duty) to the self-awakened Buddha, the living (tiṭṭhantam) leader of men (loka), he should offer reverentially to the relic (dhātu) of the deceased (nibbuta) even, which may be just the size of a mustard seed (sāsapa).

Equally (samaṃ) the merit grows great (mahaggatam) in equal proportion (same) to the piety of the mind (cittapasāda); therefore, having built a solid shrine (thūpa) you should make reverential offering (pūjehi) to the relics of the conqueror.

After having heard the statement (vaco) of Sāgara, I made a solid shrine of Buddha (Buddhatūpa). For five years, I looked after the most excellent solid shrine of the Sage. O Monarch of man (dvipadinda), the eldest of the world and Bull among men!

On account of that act, I enjoyed prosperity and attained Arahantship. Four world-kings of great strength, endowed with seven gems, named Bhūripaṇṇā (abundant wisdom), (I was), seven hundred aeons (kappa) ago from now. My depravity had been burnt. ... Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he was dwelling with the bliss of emancipation, when, one day, on being requested (ajjhittho) thus: “Friend! Recite to me the truth (dhamma) by the venerable treasurer of truth (dhamma) in order to test his promptitude (paṭibhāna), he recited this self-same stanza, because of being familiar (paricita) with the same for a long period of time:—

68. Of the lofty-minded, the non-negligent, the sage, well-disciplined in the path of wisdom (mona), the sadness (sokā) of such a one as is coolly clam (upasanta) and constantly complete with mindfulness never occur (bhavanti).

68,1. There, Adhicetaso means: of one who possesses lofty mind (adhicitta): of one who is endowed with the mind superior to all ninds and with the mind of fruition of Arahantship; thus, is the meaning. Appamajjato means of one who is not negligent; of one endowed with diligence and persevering performance of sinless deeds (dhamma); thus, the statement has been made. Munino is to be construed thus:— “Yo munāti ubholoke, muni tena pavuccati he who measures out fathoming (munāti) both the worlds, on that account, he is said to be a Sage;” in this manner by fathoming measurement of both the worlds; alternatively, mona is said to be knowledge (ñāna); because of being endowed with knowledge (mona) reckoned as that wisdom (paṇṇā) of the fruition of Arahantship; in other words, the canker-free (khīnāsava) is known as a sage (munin); of that sage (munino). Mona pathesu sikkhato is to be construed thus:— trained in the path of knowledge (mona) reckoned as the knowledge (ñāna) of Arahantship, and in thirty seven phenomena (dhamma) of the division of enlightenment (bodhi) or in three courses of training (sikkhā). This also has been said having taken the mode of progress (patipadā) of the preliminary (pubba) portion (bhāga). Indeed, the one whose disciplinary training (sikkhā) had all round been completed is an Arahant; therefore, from being trained in this manner, of the Sage (munī) who had attained the state of a sage by this disciplinary training; thus, in this manner the meaning should be seen here. Since also this one is thus, therefore of the Sage (munī), who is lofty-minded, by way of the minds of lower right paths and fruitions (heṭṭhimamagga-phalacitta), who is non-negligent by way of being diligent in the proper attainment (patipatti) of excellent enlightenment of the four noble truths, by being endowed with the knowledge of the foremost right path (magga); thus, in this manner, the meaning of these words does but fit in, (yujjati). In other words, causes of concentration of mind (padhānāhetu) have been shown (akkhāta) as: “appamajjato sikkhato, from the training of not being negligent;” thus, it should be seen. Therefore, of lofty mind (adhicetaso) due to the cause of not being negligent as well as due to the cause of training (sikkhāna): thus, is the meaning.

68,2. Sokā na bhavanti tādino means: Right inside (abhantare) of such a canker-free sage there are no anxieties which constitute heart-burnings (santāpā) based on (vatthuka) separation (vivara) from what is agreeably pleasant and so on. In other words, anxieties do not occur to a post-learner (asekkha) sage, who had attained such (tādi) characteristics (lakkhana). Upasantassa means: of one coolly cooled by perpetual tranquilizing of lust (rāga) and so on. Sadā satimato means: of one not bereft of mindfulness at all times; for the attainment of abundance of awareness.

68,3. Here gain, “Adhicetaso, of lofty mind;” thus by this, the trained discipline (sikkhā) of lofty mind (adhicitta); “appamajjato, (of not being negligent);” thus, by this is the trained discipline of lofty moral
precepts: “munino nomapathesu sikkhato, of lofty moral precepts; “munino monapathesu sikkhato, of the sage who had been trained in the path of knowledge;” thus, by these is the trained discipline of lofty wisdom (paññā) In other words, “munino (of the sage);” thus, by this is the trained discipline of lofty wisdom (adhipaññā); “monapathesu sikkhato (of being trained in the paths of knowledge);” by this, is the proper path (patipadā) made of progress which constitutes the preliminary portion (pubbabhāga) of those transcendental (lokuttara) disciplined-training. “Sokā na bhavanti (anxieties) do not occur;” by means of the expression thus begun the benefits of fulfilling the disciplined training have been made manifest; thus, it should be understood. This self-same stanza was the very one which explains the Arahantship (aññā) of the Thera.

The Commentary on the stanza of the Thera Ekudāniya is complete.
Chapter I.
Single Verses

69. Channa

Reborn when our Exalted One was alive in the house of King Suddhodana. This man was a slave called Channa. A contemporary of the future Buddha, he found faith in the Lord(Buddha) when the latter returned to meet his family. He upon that entered the Monk’s order. Out of his affection for Him, egoistic pride in 'our Buddha, our Doctrine' arose, and he could not conquer this fondness, nor perform his duty as novice. When the Lord(Buddha) had passed away, and his injunction that the higher penalty be imposed on Channa was carried out,[1] the latter suffered anguish, eradicated his fondness, and soon after attained arahantship(enlightenment). Thereafter, blissful in his emancipation(nirvana), he expressed his rapture in this saying(gatha):

[69] Sutvāna dhammaṃ mahato mahārasaṃ||
Sabbaññutaññaṇḍavareṇa desitaṃ||
Maggaṃ papajjinā amatassa pattiyā||
So yogakkhemassa pathassa kovido’ ti.||

[69] I heard the Truth which that Great One had taught,
And felt its mighty virtues, known by Him
Who all things with supernal insight knew,[2]
The Path for winning things ambrosial
I found. Past-Lord(Buddha) He in truth to guide
Into the way of blissful security.


[2] Lit., 'by supreme knowledge which has understood everything.'

1.7-9 [69] Commentary on the stanza of

Channatthera

The stanza startign with Sutvāna dhammaṃ mahato mahārasaṃ costitutes that of the venerable Thera Channa. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirhts (vaṭṭa) in this
and that existence, was reborn in a family home, at the time of the Blessed One Siddhattha. On having attained the age of intelligence, he one day saw the Blessed One Siddhattha going near the root of a certain tree, became pious-minded, had a leaf-spread soft to touch well spread out and offered (the same to Him). Having scattered down all round, flowers also, he made reverential offering of them as well (to Him). On account of that act of merit, he was reborn in the divine world, and again also, having done meritorious deeds now and then, wandered about his rounds of repeated rebirths but in excellent existences (sugāti), was reborn in the womb of a she-slave, in the royal house of the great king Saddhodana, at the time of our Blessed One. His mane was Channa; he was born along with the Bodhisatta simultaneously (sahājāta). Having aptly gained pious faith in the coming together (sāmāgama) of the relatives of the Master, he became a monk and on account of his fondness in the Blessed One he evoked egoism (mamatta) saying: “Our Buddha, Our Buddha,” and not do his monk’s duty and when the Master passed away to nībbāṇa completely (parinibbuta), on having been well frightened (santajjita) by the ‘highest penalty’ (brahmadaṇḍa) according to the ordinance (āṇatta) in due form (vidhiṇā) issued (katena) by the Master, he became remorse-stricken, cut off his affectionate love, and as and when he began to develop spiritual insight (vipassanā), he attained Arahatship but before long. Hence, has it been said in Apadāna.--

“Having heard the highly delicious truth (dhamma) from the great, taught by the excellent omniscient knowledge (nāṇā), I entered upon the right path (magga) for the attainment of immortality (amata); He is clever, well efficient there. This, indeed, is the meaning here: whatever designation (samaññā) had sprung up for Him, this is a fruitful result of the spread (offering). These seven world-kings named Tiṇasantharāka (grass-spreads), rulers of men, sprang up those five aeon (kappa) ago from now. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, attained Arahatship, he uttered a stanza in order to make his joyous utterance releasing the speed of his zest, being well-satisfied with the bliss of emancipation.--

69. “Having heard the highly delicious truth (dhamma) from the great, taught by the excellent omniscient knowledge (nāṇā), I entered upon the right path (magga) for the attainment of immortality (amata); He is clever in the path towards security from fetters (yogakkhema). There, seized by ear, being attentive, and having realised in conformity with the ear-door. Dhamma means the teaching (dhamma) of the four noble truths. Mahato means of the Blessed One. Indeed, the Blessed One is said to be “Mahā (great)” because of being endowed with such great, most lofty (u) qualities as moral precepts and so on, and also because of being praise worthy distinctively by the world together with the divine world. Mahāsamaṇo is to be construed thus: Whatever designation (samaññā) had sprung up for Him, this is a word in the ablative case (nissakka) “mahatoddhamma svatvā, having heard the teaching (dhamma) from the great.” Mahārasaṃ means: lofty flavour because of being the giver of the flavour of emancipation. Sabbāññutaṇṇavarena desitaṃ is to be construed thus:—He knows all; thus, He is Sabbāññī, the omniscient; the state of that is Sabbāññutā (the condition of being omniscient). The knowledge itself is excellent (vara); in other words: the excellent among kinds of knowledge (nāṇesu) thus, nāṇavaram (the excellent knowledge): to him there is excellent knowledge of being omniscient; thus, sabbāññutaṇṇā varo (He who has the excellent knowledge of omniscience); the Blessed One. Having heard the truth (dhamma) taught and pointed out either by that foremost knowledge, reckoned as omniscient knowledge, or by having become the instrumental case (karaṇa): thus, is the interpretation. Whatever, however, should be said here, that should be understood in the manner stated in the Commentary on Itivuttaka (known as) Paramatthadī. Maggaṃ means the eightfold noble path (ariyā magga). Pāpajjim means I entered upon. Amatassa pattiyā means: I entered upon that which had become the approach (upāya) towards the attainment of nībbāṇa; thus, is the interpretation. So means: that Blessed One. Yogakkhemassapathassā kovido is to be construed thus:—whichever is the path of nībbāṇa where one is not harassed by four bonds (yoga) (of craving, existence, false views and ignorance), at that He is clever, well efficient there. This, indeed, is the meaning here:—having heard the teaching of the four noble truths, I entered upon the approach road towards the achievement of immortality; the path of entry was made by me; that Blessed One even was however, clever in the path of security from bonds (yoga) in
every respect; He is clever in either the continuity of others (parasantāna) or the mind of others; thanks to whose arrangement (saṃvidhāna) I also entered upon the right path (magga). This self-same stanza itself was that of the therā’s exposition of his aññā( attainment).

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

Reborn in this Buddha age in the Sunāparanta country, at the port of Suppāraka, in the family of an aristocrat, he was named Puṇṇa. Arrived at years of discretion, he went with a great caravan of merchandise to Sāvatthi, when the Exalted One(Buddha) happened to be there. And he went to hear the Lord(Buddha) at the Vihara(monastery) with the local lay-followers. There he believed, and left the world(for monkhood). And for a time he won favour among the teachers and preceptors by his skill in dialectic. Then one day he went to the Lord(Buddha), and asked for a lesson, so that he, hearing propositions pairwise, might after that go to live in Sunāparanta. To him the Exalted One(Buddha) uttered a 'Lion's Roar' of a lesson, to wit: 'Now there are objects, Puṇṇa, cognizable by the eye, etc.' So Puṇṇa departed, and studying concentration and insight, acquired the three forms of higher cognition.

When he won arahantship(enlightenment) he won over many people to the faith, even 500 lay-munks and as many lay-sisters.

And as he lay near final death he declared aññā(supreme attainment) in this verse:

![Verse]

Manussesa ca deve su sīlapaññāṇato jayan' ti.\||

[70] Only virtue here is highest; but the wise man is supreme.  
He who wisdom has and virtue,  
He among men and gods is victor.[3]


[2] This is told in the Sutta on Puṇṇa's lesson (Majjh., iii. 267 ff.; Saṇy., iv. 60; also Divyāvadāna, 37-39). 'Pair-wise' in the text is yamaka. Judging by the context in the 'lesson,' compared with the method used throughout the book of the Yamakas (Abhidhamma-Piṭaka), this means that the thesis is stated, and is then followed by either its converse or other logically contrasted form.

[3] This forms a verse in Sīlavā's poem (CCXLII, verse 619). There is a greater simplicity in this stanza, about the diction and the ideas, as of a man who had spent his life giving simple teaching in ethics to rough rustic audiences, such, as one gathers, he would meet in Sunāparanta. The Lord(Buddha) led him to expect rough treatment at their hands (Majjh., loc. cit.). The rhythm above almost parallels the Pali: Sīlam eva idha aggan, paññavā pana uttamo, etc.
1.7-10 [70] Commentary on the stanza of Puṇṇatthera

The stanza starting with Silameva constitutes that of the venerable Thera Puṇṇa. What is the origin? He also, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a brahmin family in a world devoid of any Buddha (buddhasuñña) ninety one aeons (kappa) ago from now. On having come of age, he reached perfection in all the brahmin lore, came to see disadvantage in sensual pleasures, gave up his household life, renounced the world, became an ascetic recluse, built a leaf-cottage in the region of Himavanta and made his residence there. Not far from the site he was staying, in a certain mountain slope a silent buddha became afflicted with ailment and passed away completely into nibbāna; at the time of his parinibbāna, there shone a great light. On having seen it, he went about here and there by way of investigating, saying to himself: “How, indeed, this light has happened?” saw the self-awakened silent buddha, who had entered parinibbāna on the mountain slope, gathered together sweet scented firewood, cremated his de ady and sprinkled sweet-scented water (on the ashes). There, a young divinity stood in the sky and said thus:— “O good man! Well done, well done; by you much meritorious deed well conducive towards the attainment of excellent existence had been fulfilled by producing (pasavanta) the same; on that account, you will spring up but in excellent existences (sugati); your name will be “Puṇṇa (full),” also. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy householder’s family in the port (paṭṭana) of Suppāraka in the district (janapada) of Sunāparana when this Buddha arose. His name was Puṇṇa. On having come of age, he took the guise of a merchant and went to Sāvatthi together with a large caravan (sattha). On that occasion also, the Blessed One was residing at Sāvatthi. Then, he went to the monastery along with devotees who were citizens of Sāvatthi, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk, and conducted his life (vihāsa) winning the hearts of (ārādhento) of his teachers and preceptors by doing duties appropriately assigned (vattapāṭivatta) to him. He one day approached the Master, and said thus:— “Venerable Sir! It would be good for me; May the Blessed One instructed me with brief advice, having heard which, I would dwell in the district of Sunāparanta.” To him, the Blessed One gave such a teaching as has begun with: “O Puṇṇa! There are, indeed, physical forms, to be recognised by eyes,” made him roar the roar of a lion and released him. He paid his homage to the Blessed One, went to the district of Sunāparanta, and while living in the port of Suppāraka, indulged himself in the development of calmness (samatha) and spiritual insight (vipassanā) and visualised the three sorts of super-science (vujjā). Hence, has it been said in Apadāna:—

“Depending on the slope of a peak, there lived inside the hill, a self-made undefeated silent buddha; that buddha became afflicted with ailment. There was a shouting out (panāda) at all times in the environs of my hermitage. When the silent buddha passed away to nibbāna, there arose a shining light (āloka). All over the dense forest, bears (accha) wolves (koka), hyenas (taracchaka), the hairy (vāḷā) maned lion (kesarī) all of them roared at all times. On having seen that omen of danger (uppāta), I went to the mountain.
sage, where I saw the self-awakened 
silent buddha, the invincible, who 
had entered nibbāna. 
The passed-away invincible resembled 
the sovereign Sal tree simply full of 
flowers, similar to the rising sun 
(sataramśi), like unto flame-free 
embers. 
Having collected full quantity of dry-
grass and firewood, I made a funeral pyre 
there. Having well made a funeral pyre, 
I cremated the body. 
Having cremated the body, I sprinkled 
down sweet-scented water, well. A 
divine creature (yakkha) stood in the 
sky seized the name at all times. 
Whatever duty to the self-made great 
sage had been fulfilled by you, you, 
O Sage! Should always be known by the 
name of Puṇṇaka. 
Having passed away from that body, 
I went to the divine world. There 
the divine-made sweet scent showered 
from the sky. 
There also my name, then, was Puṇṇaka. 
Whether having become divine or human, 
I had my intentions fulfilled. 
This is my last; the last rebirth has 
happened. Here also, I am named Puṇṇaka; 
the name makes itself manifest. 
Having had the self-awakened Buddha, 
Gotama, the Bull amongst the Sākiyans, 
I live canker-free having had all-
round knowledge of the cankers. 
It was ninety one aeons (kappa) ago, 
from now, that I did the deed, then, 
I do not remember any evil existence; 
this is the fruitful result of that tender 
duty to the body (tanukicca). 
My depravity had been burnt. … 
Buddha’s instruction had been carried 
out.

Having, however, attained Arahantship, the Thera made many men (manusse) specially become pious in 
the dispensation (sāsana). Consequently men to the extent of five hundred and women to the tune of five 
hundred acknowledged themselves as male and female devotees, respectively. There, he had a fragrant 
chamber (gandhakūṭi) named Candanamāḷa (Sandal-wood hall), Built of red sandal wood, and invited the 
Glorious One by means of flower messenger (pupphadūta) thus:— "May the Master, together with five 
hundred bhikkhus(monks) accept the hall (māḷa)." The Blessed One, by means of His magical powers went 
there together with that number of bhikkhus(monks), accepted the sandal-wood hall and returned even 
before the sun had risen. Subsequently, at the time of his complete passing away (parinibbāna) uttered a 
stanza in order to make manifest his Arahantship (aññā).

70. "Here, moral precepts, even, is
foremost (agga); the possessor of knowledge, however, is the most excellent. Both among human and divine beings there is victory owing to moral precepts and clear knowledge (paññāṇa).

There, Sīlaṃ is to be construed thus:—by the stand in morality (sīlaṭṭha) is moral precept (sīla); by the sense of establishment as well as by the sense of concentration (samādhāna); thus, is the meaning. Indeed, moral precept (sīla) is the support (patiṭṭha) of all qualities (guna); on that account, (Buddha) said thus:—“Sīle patiṭṭhāya naro sapañño (having his support on moral precept (sīla) a man equipped with knowledge).” He puts together (samādahati) as well; he makes that unbeset with (avippakīṇṇa) body and word; thus, is the meaning. Aggaṃ means: That this self-same sīla (moral precept) is foremost of all qualities owing to being the origin (mūla) and because of being foremost (pamukha).

Accordingly (Buddha) said: “Tasmātīha tvāṃ bhikkhu(monk) ādimeva visodhehi kusalesu dhammesu. Ko cādi Kusalānaṃ dhammānaṃ sīlaṇ ca suvisuddhan” ti, “Pātimokkhanti mukham etam pamukhametan” ti ādi. “O bhikkhu! Therefore, here, you should purify but the beginning of good deeds. What is, then, the beginning of good deeds? It is sīla, the well-purified.” Pātimokkha, code of monk’s morality, (a compact collection of disciplinary rules as contained in the Vinaya Piṭṭaka); thus, this is face (mukha), this is foremost (pamukha), as well, the beginning (ādi). Idha conotes just an indeclinable prātiṭṭha (nipāta). Paññavā means: endowed with knowledge (ñāṇa). Uttamo means: he is the best, the excellent; he shows the best condition of wisdom (paññā) even, by individual (puggala) decision (adhiṭṭhāna). Indeed, wisdom (paññā) is superior to good deeds. Now he shows that state of being foremost and best of morality (sīla) and wisdom (paññā) owing to circumstantial reson (kāraṇa) as: “Manussesu ca devisu sīlapaññāṇato jayaṃ, also, which means: Moral precept and clear-knowledge being the cause, there is victory over the opposite and conquest of sensual depravity (kāmakilesa); thus, is the meaning.

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

Chapter I.
Single Verses
Part 8

71. Vacchhapāla

He was born in this Buddha-age at Rājagaha, as the son of a rich brahmin(priest), and was named Vacchhapāla (calf-herd). He saw when the Lord(Buddha) met Bimbisara, the selfsubmission of Uruvela-Kassapa to the Exalted One(Buddha),[1] and believing, entered the Monk’s order. In a week he had so developed insight as to have acquired sixfold abhiññā(higher knowledge).

As arahant(enlightened) he expressed in sheer happiness his attainment of Nibbana in this verse:

[71] Susukhumanipuṇatthathadassinā matikusalena nivātavuttinā|| Saṃsevita vuddhasīlinā nibbānāṃ na hi tena dullabhan’ ti.|| ||
Is there a man who can the truth discern
Though it be very subtle and refined,
Who, skilled to measure spiritual growth,
Is yet of lowly and of gentle mind,
Who shapes his life by rule of Them that Awakened:¹²
For him Nibbana is not hard to find.

And this was the Monk’s declaration of ațñā(supreme attainment).

¹ See CCX.; also Vinaya Texts, i. 136 ff.; Bud. Birth Stories, p. 114 ff.
² Saŋsevita-buddha-sīlinā. 'Spiritual growth' is from the Commentary. 'Truth' or true meaning = attha.

1.8 Chapter Eight

1.8-1[71] Commentary on the stanza of Vacchapālatthera

The stanza starting with Susukhumanipanattadassinā constitutes that of the venerable Thera Vacchapāla. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family ninety one aeons (kappa) ago, from now. Having reached perfection in all brahmin lore, he kept himself attending to the (sacrificial) fire, and taking along with him, one day, milk-rice (pāyāsa) in a big copper vessel (kaṃsapāti) was in search of one worthy of dedicated donation (dakkheyya) and on having seen the Blessed One Vipassī walking to and fro (caṅkamantām) in the sky, became wonderfully strange-minded, paid homage to the Blessed One, and showed his gesture of desire to make offering (to Him). Out of compassion (for him) the Blessed One accepted his offering. On account of that act of merit, he wandered about his rounds of repeated rebirths amongst divine and human beings, and was reborn as the son of a wealthy brahmin, at Rājagaha, when this Buddha arose. His name was Vacchepāla. After having seen the making of miracle by means of magical power (iddhi) shown by the Thera Uruvela kassapa in doing the latter’s absolute obedience to the Master, in the audience (samāgama) of Bimbisāra, he aptly gained pious faiths, became a monk, developed spiritual insight (vipassanā) and became (an Arahant) replete with six sorts of higher-knowledge (abhiññā) but within seven days of his nonkhood. Hence, has it been said in Apadāna:—

“Gold-complexioned self-awakened Buddha
endowed with thirtytwo excellent charac-
teristics did come out of the forest
surround by the clergy of bhikkhus.
That I, having put milk-rice increasingly
(vaḍḍhetvā pāyāsām) in a big bowl of copper,
being desirous of making my sacred sacrifical
offering I brought over the meal of charity
(bali). The Blessed One, the eldest of the world, the bull among men was at that time, well-mounted on the cloister walk in the sky of windy atmosphere (anilāyana).

On having seen that wonder, strange and hair-bristling, I set aside (my) copper-container and paid my homage to Vipassī.

O Omniscient Buddha! You are the heavenly lord of both divine and human beings; out of compassion (for me) O great Sage! Please accept (my) offering. The Blessed One, the omniscient leader of the world, the great sage, the Master in the world having come to know my intention, accepted (my offering).

It was ninetyone aeons (kappa) ago from now, that I then offered the charity. I do not remember any evil existence; This is the fruitful result of milk-rice. Fortyone aeons from now, a princely warrior (khattiya), named Buddha, was a world-king of great strength endowed with seven gems.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he uttered this stanza, in order to make manifest the state of having attained nibbāna by himself but easily.

71.”Indeed nibbāna is not difficult to be gained by him, who sees the extremely delicate and subtle meaning, who is clever in thought (mati) and obedient in conduct (nivātavutti).”

There, Susukhumanipunatthadassānī is to be construed thus:—he sees after leading the meanings of such teaching as truth (sacca), dependent origination (paṭiccasamuppāda) and so on, which are delicate, since they pose as being extremely difficult to see, and subtle, since they pose to be gentle (sanha) to the state of being impermanent (anicca) and so on; thus, the seer of extremely delicate and subtle meaning; by him. Matikusalena means; by one who is clever and dexterous by means of thought and wisdom; by one who is clever in generating (uppādane) by means of the knowledge of such an element of enlightenment as the investigation of true (dhamma) thus:— “In this manner the existing (pavattamāna) knowledge increases; in this manner, it does not increase.” Nivātavuttinā means: by one who is in the habit (sīla) of humbleness and of moving on humbly amongst fellow-leaders of holy life (brahmacāri); by one who aptly behaves (yathānurūpāpāṭipatti) towards seniors (vuddha) and juniors (nava). Saṃsevitavuddhāsiṇī means the venerable (viṇḍha) moral precept (sīla) frequented (saṃsevita) and indulged in (ācinna); thus: saṃsevitavuddhāsiṇāḥ (he who has attended upon the venerable ones of moral percepts) by him. The grammatical word hi means cause (hetu). Since whoever happens (vutti) to be humble (nivāta), has the venerable ones of moral precepts well served, is clever in thought, and seer of extremely delicate and subtle meaning; therefore,
to him nibbāna is not difficulty to gain (dullabba); thus, is the meaning. Indeed, by the condition of happening to be humble (nivāravuttitā) as well as by menas of the state of having well served the venerable ones of moral percepts, wise people consider (maññati) it fit for advice and instruction; himself having stood on their advice as well, and because of his being clever in thought (mati) as well as because of his being a seer fo extremely delicate and subtle meaning, doing the deed of developing spiritual insight (vipassanā), attained nibbāna but before long. This self-same stanza became the very verse that made manifest the Arahantship (aññā) of the Thera.

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

Chapter I.
Single Verses

72. Ātuma

Now he was reborn in this Buddha-age at Sāvatthi, as the son of a councillor, and was named Ātuma. When he was adolescent his mother proposed to find him a wife, and consulted with family. But he, being impelled by the fulfilling conditions, said: 'What have I to do with house-ways? Now will I leave the world (for monkhood).' But though he went to the Monks and was initiated into monkhood, yet did his mother seek to corrupt his pious wish. Then he declared his inclination in this verse:

[72] Yathā kaḷīro susu vaḍḍhataggo||
    Dunnikkhamo hoti pasākhajāto||
    Evaṁ ahaṁ bhariyāyānītāya||
    Anumañña maṇḍ pabbajitomhi dānī' ti.|| ||

[72] As the new bamboo-stem, even when grown
To its full knotted height, can scarce emerge,
So I by all this bringing home of brides -
Give me your leave! Gone forth (into monkhood) even now am I.

And even as he stood speaking to his mother, insight grew in him, and throwing off the defilements,[1] he became an arahant (enlightened).

[1] Kilesā. This is as general a term, especially in the Commentaries, as is, in Christian writings, the word 'sin.' See Bud. Psy., p. 327, n.
1.8-2[72] Commentary on the stanza of Ātumātthera

The stanza starting with Yathā kalīro susu vaḍḍhitaggo constitutes that of the venerable Thera Ātuma. What is the origin? He also having done devoted deed of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home ninetyone aeons (kappa) ago from now. On having attained the age of intelligence he saw the Blessed One Vipassī going on the inside of the road (antaravīthi), became pious-minded, and made his reverential offerings of sweet-scented water and sweet-scented powder to Him. On account of that act of merit, he was reborn in the divine world and having wandered about his rounds of repeated rebirths oft and on but in excellent existences, he became a monk in the dispensation of the Blessed One Kassapa, and did his monk’s duties. Because of the state of his knowledge not being all round mature, he was unable to bring about distinction. After that, he was reborn as a banker’s son in Sāvatthi when this Buddha arose. His name was Ātuma. On his having come of age, his mother consulted together with (her) relatives thus:— “Let us bring a wife for my son.” He reasoned that matter out (taṃ upadhāratvā) and being urged by the prosperity (sampatti) of cause (hetu), said to himself thus:— “What use in there to me with wedded house-hold life? Just now even I shall become a monk,” went to the presence of monks and he became a bhikkhu. After his having become monk also, the mother, being desirous of making him leave the Order of monks. Enticed (palobheti) in many a manner. He did not give in (avasarāṃ adatvā) to her but did utter a stanza making manifest his bent desire (ajjhāsaya).

72.”Just as the small (susu) sprout (kalīra) which has been developed to branches atop becomes difficult to get out of it but brings forth (jāto) far more branches (pasākha), in the same manner, I (shall become) by a wife being brought in; having made me know accordingly (by myself) I have (but) become monk, now.

There, kalīro means sprout (aṅkura); here, however, it signifies bamboo shoot (vaṃsaṅkura). Susu means young (taruno). Vaḍḍhitaggo means has become increased with branches (pavaḍhitasākho). In other words, susuvaddhitaggo means having grown up well with branches, well become with leaves and branches. Dunnikkhamo means: one would not be able to make oneself come out and extricate oneself from the bamboo bush. Pasākhajāto has become one with various branches; at every joint of branchlings (anusākha). Evaṃ aham bhariyāyānītāya means: Just as the bamboo, topped with increased braches, having had its branches and branchlings, jointly mixed inside the bamboo, becomes difficult to get extricated from the bamboo bush,in the same manner, I also, with the wife brought to me, having had my top increased by way of sons, daughters and so on, by way of attachment (āsatti), might become difficult to extricate myself from my housefold life. On the other hand, just as a bamboo shoot (vaṃsakalīra) not having become bound by branches is but easy to be extricated from the bamboo bush, in the same manner I also, not having become bound with sons, daughter and so on, am easy to get myself extricated; therefore, with a wife not aivng been brought even, anumañña maṃ means: havig made me know accordingly but by meself; pabbajito’mhi’dāni, means; made manifest his own special delight in renunciation thus: “Now, however, I have become a monk; well done! Excellent!” In other words He spoke to his mother thus:— “Do give me leave (anumaññamaṃ), I have now become a monk.” Indeed, this is the meaning here:— If also formerly it was not approved (aminata) by you, now, however, I have become a monk; therefore, please approve and give me leave to stay on in the state of a monk even; I should not be turned back by you.” Speaking, however, in this manner, he had the spiritual insight
(vipassanā) developed as and how he kept himself standing even, did away with his depravity (kilesa) by means of sucession of right noble paths (magga) and became an Arahant with six sorts of higher-knowledge (abhiññā). Hence, has it been said in Apadāna:-

“Seated in the excellent palace, I saw the Conqueror Vipassī, the omniscient, the destroyer of darkness, as if unfolding the splendour of regalia (kakudham vilasantam).

Not far from the palace also, the leader of loka went. His rays radiated (niddhāvate) resembling the shining of the sun (sataramṣi). I held up sweet-scented water as well, and sprinkled the same down well to the most excellent Buddha. There, I died with that pious-mindedness.

It was ninety one aeons (kappa) ago. From now, that I sprinkled sweet-scented water; I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha.

Thirty one aeons ago from now, a princely warrior named Sugandha became world-king of great strength endowed with seven gems.

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

Having, however, attained Arahantship with six sorts of higher-knowledge (chalābhiñña), he asked leave of his mother, and while she was but looking on he took his departure through the sky. Even at the time over and beyond his attainment of Arahantship, successively time after time (antarantarā) recited in reply (paccudāhāsi) that self-same stanza.

There, “Pabbajito’mhi, I have become a monk;” thus, by means of this indication (padesa), this also was the stanza which makes manifest the Thera’s Arahantship (aññā), since it brings to light the state of having driven out (pabbajita) such impurities as lust (rāga) and so on in his own entity of continuity (santāna). On account of that, the Blessed One said thus: “Driving out his own impurity, threfore, he is said to be a ‘pabbajito (monk).’”

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

Chapter I.
Single Verses

73. Māṇava

He was reborn in this Buddha-age at Sāvatthi, in the house of a brahmin(priest) grandee. For seven years he was reared within the precincts of home, and when at seven years old he was taken out on the estate, he saw
an aged person, a diseased person, and a corpse for the first time. When he was told about these things, he was filled with dread, went to the Vihāra (monastery), heard the doctrine, and gained his parents’ consent to enter the Monk’s order. Upon that he won insight and arahantship (enlightenment).

Him thus having arrived because of that the Monks asked:

‘How is it you were stirred to come forth at so tender an age?’ He upon that, confessing aññā (supreme attainment), signalized his going forth in this verse:

[73] Jīṇṇaṁ ca disvā dukhitaṁ ca byādhitaṁ||
Mataṁ ca disvā gatamāyusaṅkhayam||
Tato ahaṁ nikkhamitūna pabbajīṁ||
Pahāya kāmāni manoramāni’ ti.||

Now, because he left the world (for monkhood) while so young, the Thera was always called Boy (Māṇava).[1]

[1] One is tempted to see here no individual sharing the experiences of the Buddha, but a type of the earnest youthful religious mind gripped by life's realities.

1.8-3[73] Commentary on the stanza of Mānavatthera

The stanza starting with Jīṇṇaṁ ca disvā dukhitaṁ byādhitaṁ constitutes that of the venerable Thera Māṇava. What is the origin? This one also having done devoted service toward former buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn in a brahmin family ninety one aeons (kappa) ago from now, became an interpreter of bodily marks (lakkhanadhara), examined (pariggahetvā) the bodily signs of the Glorius One Vipassī as characteristic of specially high birth (abhijāti) proclaimed the foreboding signs (pubbanimittāni sāvetvā), foretold thus:– “Definitely, this son will become Buddha,” made his praise in many a manner, paid his homage, did his circumambulation and took his departure. On account of that act of merit, he wandered about his rounds of repeated rebirths but in excellent existences and was reborn in a brahmin family of abundant wealth and prosperity in Sāvatthi, when this Buddha arose. As long as it was seven years, till then, he grew up but inside his house, and in the seventh year, he was led to the garden for the purpose of subsumption (upanayana), saw on the way an aged, a sick and a dead and because he had never seen
them before, he asked the people round him (parijana), heard about the nature of old age, ailment and death, became remorseful (sañjātasāṃvego), did not turn back from there, but proceeded to the monastery, listened to the teaching of truth (dhamma) in the presence of the Master, made his parents give permission, become a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahatship but before long. Hence has it been said in Apadāna.—

“When Vipassī was born I foretold the signs (nimitt byākariṃ).
He will become Buddha in the world sending the multitude of creatures to nibbāna.
That Blessed One, the Master, at whose birth the ten thousand universes (cakkvāla) shook, the possessor of eye (cakkumā) teaches the truth (dhamma) now.
That Blessed One, the Master and possessor of eye (cakkhumā) at whose birth there was abundant shining light, is now teaching the truth (dhamma).
That Blessed One, the Master and possessor of insight (cakkhumā) at whose birth, rivers (saritā) did not flow (sandayum), is now teaching the truth (dhamma).
That Blessed One, the Master and possessor of vision (cakkhumā), at whose birth, the fire of purgatory (avīci) was not ablaze (pajjali) is now teaching the truth (dhamma).
The Blessed One, the Master and possessor of eye (cakkhumā), at whose birth swarms of winged creatures (pak-khiSaṅgha) did not fly about, is now teaching the truth (dhamma). That Blessed One, the Master and possessor of eye (cakkhumā), at whose birth the mass of wind did not blow, is now teaching the truth (dhamma).
The Blessed One, the Master, and the possessor of eye (cakkhumā), at whose birth all gems glittered, is now teaching the truth (dhamma).
That Blessed One, the Master, and possessor of eye (cakkhumā), at whose birth living creatures became strong legged (padavikkama), is now teaching dhamma.
Self-awakened Buddha just after His birth looks about in all directions. He speaks (udīreti) the lordly (āsabhim) word (vācā).
This is the nature of Buddhas.
After having made the multitude of men remorseful, and having specially praised Buddha, I paid my homage to the self-awakeded Buddha and took my departure in
the direction of the east.
It was ninetyone aeons (kappa) ago, that I made my special praise of Buddha. I do not remember any evil existence; this is the fruitful result of my praise.

Ninety aeons (kappa) ago, a world-king of great strength, called Sammukhâthavika, was endowed with seven gems.

Eightynine aeons (kappa) ago, a world-king of great strength, named Pathavâdundubhi was endowed with seven gems.

Eightyeight aeons (kappa) ago, a princely warrior (khattiya) named Obhâsa became a very strong world-king, endowed with seven gems.

Eighty seven aeons (kappa) ago, a very strong world-king, called Saritaccha, was endowed with seven gems.

Eighty six aeons (kappa) ago, a very strong world-king named Agginibbâpana was endowed with seven gems.

Eightyfive aeons (kappa) ago, a very strong world-king, named Gatipacchedana, was endowed with seven gems.

Eightyfour aeons (kappa) ago, a very strong world-king, named Vâtasama, was endowed with seven gems.

Eightythree aeons ago, a very strong world-king, named Ratanapajjala was endowed with seven gems.

Eighty two aeons ago, a very strong world-king, named Padavikkamana, was endowed with seven gems.

Eightyone aeons (kappa) ago, a very strong world-king named Vilokana, was endowed with seven gems.

Eighty aeons (kappa) ago, a very strong world-king of Khattiya clan, named Girassara, was endowed with seven gems.

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

Having attained Arahantship; however, he uttered a stanza, making manifest his Arahantship, indicating the announcement of his own sign (nimitta) of monkhood, on being asked by bhikkhus(monks) thus:—
“Friend! Owing to what (sort of) remorse, have you become a monk inspite of your being but extremely young?”

73. “Having seen the aged, ailment-afflicated (dukhita) and having seen also the dead, with life span gone well-exhausted (āyusaṅkhaya), I made my re-
nunciation consequent upon that
and became a monk, after having
abandoned delightful sensual
pleasures.”

There, Junnaṃ means having been overwhelmed by old age; has become possessed of such a state as broken teeth, greyness of hair, wrinkled skin and so on. Dukhitam means having got afflicted with pain (dukkha). Byādhitam means ailment (gilāna). Here, again, although it has been stated as “byādhitam (afflicted with disease),” the state of getting pain (dukkhapattabhavo) is its end (siddho); the word “dukhitaṃ (got afflicted with pain),” is for the purpose of thoroughly bringing to light (dīpana) the state of severe sickness. Mataṃ means death (kālankata); since death is known as the state of having gone exhausted, destroyed and broken of life (āyu), therefore, it has been stated as: “gatamāyusaṅkhayaṃ,” which is to be construed thus:– Therefore, because of having seen old age, disease and death, resulting in my remorse:– “These such states as old age and so on are not for these people even, on the other hand, they are common to all; therefore, I also cannot overcome old age, etc.” Nikkhamitūna means: having renounced; alternatively this nikkhamitvā is but the reading (pāṭha); having gone out from the house with the significance of becoming a monk. Pabbajiṃ means had approached monkhood in the dispensation of the Master. Pahāya kāmāni manoramāni means:– Because of such a state as being agreeable, lovely, and so on, the mind of those who are not devoid of lust (rāga) makes itself delighted thus, having discarded material sensual pleasures (vatthukāma) enjoyable to the mind, having cast off, without the condition of looking for, on account of having well cut off that aptly bound lustful desire (chandarāga) by means of the holy noble path (ariyamagga); thus, is the meaning. In the face of announcing the forsaking of sensual pleasures, theis also became the making manifest (byākaranam) of the Thera’s Arahantship (aṅña). Because he became a monk at the time of his youth, the designation of this Thera became but Mānava.

The Commentary on the stanza of the Thera Mānava is complete.
74. Suyāmana

Reborn in this Buddha-age at Sālī, as the son of a certain brahmin(priest), he grew up expert in the Three Vedas.[1] Feeling repelled by domestic life, and inclined to jhāna, he met the Exalted One(Buddha) at Sālī, believed, was initiated into monkhood, and attained arahantship(enlightenment) as soon as his head was shaved.

Upon that he signalized his putting away the hindrances, and declared aṇṇā supreme attainment) in this verse:

[74] Kāmacchando ca byāpādo thīnamiddhaṁ ca bhikkhuno||
Uddhaccaṁ vicikicchā ca sabbaso'va na vijjatī' ti.|| ||

[74] With sensuous(sexual et al.) desires, with enmity,
With sloth of mind and torpor of the flesh
A Monk has no dealings, and in his heart
Turmoil of any kind and doubt are dead.

[1] It is noteworthy that whereas there were in Dhammapāla's day Four Vedas (including the later Atharvaveda), the Buddhist schools of Eastern India - e.g., Conjevaram - either did not know of this increment in brahmin(priest) literature, or observed sufficient historical accuracy to associate these original Theras with three Vedas only (see Dialogues, i. 109, n. 2). Sāla, or Sālāṇa, a brahmin(priest) village in Kosala, is twice mentioned as visited by the Buddha in the Majjhima (Suttas 41, 62; cf. Saṁy., v. 144); but Sālī has, so far, not been met with elsewhere.

1.8-4[74] Commentary on the stanza of Suyāmanatthera

The stanza starting with Kāmacchando ca byāpādo constitutes that of the venerable Thera Suyāmana. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, in the city of Dhaṅñavatī, at the time of the Blessed One Vipassī ninetyone aeons (kappa) ago from now. On having come of age, he reached perfection in all the brahmanci lore and taught the brāhamna mantras. On that occasion also the
Blessed One Vipassī, together with a large concourse of monks happened to have entered the city of Dhaññavatī for alms. On having seen Him, the brahmin became pious-minded and led Him to his own home. He had the seat prepared, spread a flower spread above it and offered the same; when the Master became seated there, he made Him satisfied with exalted nourishment; when He had eaten His meal, also, he offered sweet scented flower reverentially to Him. The Master performed His thanksgiving and took His departure. On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain brahmin at Vesālī when this Buddha arose. His name was Suyāmana. On having come of age, he became proficient (pāragu) in the three vedas, and being engaged in exalted exertion (paramanissamayutto), despised the enjoyment of sensual pleasures by home-dwellers, became bent of Jhāna, aptly gained pious faith, on arrival at Vesālī of the Blessed One, became monk and attained atahatship as and when his hair was started being shaved off by means of a rezor (khuragga). Hence, has it been said in the Apadāna:—

“In the city of Dhaññavatī, I was then a brahmin. In the (reading of) signs (lakkhana) in Itihāsa as well, along with nighandu together with ketubha. I was versed in words, explanations (veyyākarana), and clever in signs (nimitta). I taught my pupils the mantras as well, being proficient (pāragū) in the three vedas. Five handfuls of lotus flowers had been placed on my back, because I was desirous of making sacred offerings at the sacrificial alter (āhutim yitthukāmo) in the gathering together of my father and mother. At that juncture, the Glorius One Vipassī, surrounded by His clergy of monks, the bull among men, came lighting up all directions. Having prepared a seat, I invited the great sage; having spread those flowers, I led Him to my own home. Whatever there was in my own house food for enjoyment (āmisa) I placed at his disposal (paccupaṭṭhita) and all that I offered to Buddha, being pleased with His hands (sehi pānībhi). On having come to know the time when He had finished eating, I offered a handful of flowers. Having performed His thanks-giving the Omniscient Buddha took His departure facing north. It was ninetyone aeons (kappa) ago from now, that I then offered flowers. I do not remember any evil existence; this is the fruitful result of flower offering. An unintervening (anantaraṃ) aeons (kappa) ago from now, I was a king named Vara
dassana (Excellent Seer), a very strong world-king, endowed with seven gems.

My depravity had been burnt....

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he uttered a stanza making manifest (byākaronto) his Arahantship, in the face of doing away with his hindrances (nīvazena):—

74.”Desire for sensual pleasures, malevolence (byāpāda), sloth and drowsiness of a bhikkhu; flurry (uddhacca) as well as doubt (vici-kicchā); in every respect there does not exist.”

There kāmacchando means desire for sensual pleasures; sensual pleasure as well as that desire also constitute kāmacchanda, desire for sensual pleasure; sensual lust (kāmarāgo). Here, however, all the lust also is kāmacchanda, desire for sensual pleasure, because of the fact that it signifies also most excellently (agganagga) meriting murder (vajjha): therefore, he said: “Sabbasovana vijjati.” Indeed, all things (dhamma) that belong to the three kinds of abodes (kāma rūpa, arūpa bhūmi) constitute kāma (sensual pleasure), because of desirability (kāmanīya) lustful desire for sensual pleasure that occur there; on that account Buddha said thus:— “Aruppe kāmacchandanīvarana paṭicca thina middha nīvaranā uddhacca nīvaranāṃ avijjā nīvaranāṃ uppaṭṭhi (in the formless (arūpa), dependent on the hindrance of desire for sensual pleasure, there arises the hindrance of sloth and drowsiness, the hindrance of flurry and the hindrance of ignorance). The mind is injured (byāpādo) and reaches rotten condition; on this account, thus: byāpādo. “He conducted himself to my disadvantage (anattha);” thus begun, malice occurs in this manner. Sloth (thina) is unpleasantness (akalyatā) of mind, joining together (saṃhanana) the lack of energy (ussāha); drowsiness (middha) is unpleasantness (akalyatā) of body, destruction (vighāta) without dagger (satti); both of that sloth and drowsiness constitute thina-middha. Statement has been made, after having put together into a single one for the oneness of the opposites of what ought to be done (kicca) and nourishment (āhara). The state of being shaken in uddhacca (distraction). Due to whatever deed (dhamma) the mind becomes raised and untranquil, that is disturbance (vikkhepa) of mind and flurry. Here also, the selfsame taking (gahana) of flurry (uddhacca), owing to similarity of opposites of what should be done and nourishment, worry (kukkucca) as well as has been but taken; thus, it should be seen. It characterises (lakkhana) later (pacchā) anguish (anutāpa). Indeed, whatsoever regrets (vippatissāra) sequel to (upanissayo) commissions (kata) and omissions (akata) of good and bad deeds, that is anguish (kukkucca). Vicikicchā is to be construed thus:— “Is it indeed so or not certainly in this manner?” thus, dubiousness arises; in other words, in investigating the nature of things (dhamma) he finds hard and fatigued; due to this; thus, vicikicchā (doubt); the suspicion over such foundation (vatthu) as buddha and so on. Sabbaso means without any remainder (avasesa) Na vijjati means does not exist (n’atthi); because of having been well cut off by the right path (magga) it is not to be got. This set of two words also should be interpreted separately. Indeed, this is here the interpretation.— A bhikku(monk), to whom there does not exist in all respects even, desire for sensual pleasure (kamacchanda). mental unjury (byapāda), sloth and drowsiness (thinamiddha), flurry and worry (uddhacca-kukkucca) and doubt (vicikicchā) owing to their having been well cut off by this and that right noble path (ariyamagga); to that bhikkhu(monk) there is nothing that should be done; in other words, it is the heaping up (paticaya) of what has been done (kata); thus, he explained his Arahantship (añña) with the indication of his añña (attainment). Indeed, when the five hindrances had been well cut off by means of the right path (magga), because of that state of disappearance (aṭṭhatā) of one, every depravity (kilesa) also but becomes well cut off. On that account he said thus:— “To the Blessed One, having discarded the five hindrances and all the depravity (upakkileśa) of the mind.”

The Commentary on the stanza of the Thera Suyāmana is complete.
75. Susārada

He was reborn in this Buddha-age at Sāriputta's native place, in a brahmin's family, and was called Susārada (Dullard), because he was slow in growing. He achieved Sotapana(first samadhi of Nirvana) by the teaching of that Thera and in due time, as a bhikkhu, became an arahant(enlightened), and declared his aññā(supreme attainment) in this verse:

[75] Sādhu suvihitāna dassanaṃ kaṃkhā chijjati buddhi vaḍḍhati||
Bālampi karonti paṇḍitaṃ tasmā sādhu sataṃ samāgamo' ti.|| ||

[75] O goodly is the sight of cultured minds!!
Doubt is cut off, and wisdom grows apace.
Even of a fool they make an able man;
Hence goodly is the interaction with saints.


[2] Susārada means 'very autumnal' - i.e., as it were, 'having undeveloped seed or growth,' and corresponding therefore to early springtime in our climate. Cf. JPTS, 1909, p. 150; and the contrary, visārada, below, CCII, verse 338.

[3] It is a detail of interest that on the word suvihitāna, rendered by 'cultured' (lit., well-disposed, ordered, or practised), the Commentary remarks anusvāralopo kato; the terminal m has been cut off, gāthā-sukhatthānaṃ, for prosodical reasons. With line 3, cf. Sitters, verse 213.

1.8-5[75] Commentary on the stanza of Susāradatthera

The stanza startign with Sādhu suvihitāna dassanaṃ constitutes that of the venerable Thera Susārada. What is the origin? It is said that he was reborn in a brahmin family at the time of the Blessed One Padumuttara, reached proficiency in the words of (brahmanic) lore (vijjāpada), saw the disadvantage in sensual pleasures (kāmā), gave up his household life, became a hermit-recluse had an hermitage built in a forest abode in the region of Himavanta and lived (there). Then in order to uplift him, the Blessed One Padumuttara went near him at the time of wandering about for alms-food. Even from afar, he saw Him,
became pious-minded, went forward to meet Him, took His bowl, threw into it sweet fruits and made his offering. The Glorious One accepted that offering, thanked the donor and took His departure. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the family of a brahmin who was the kinsman of the commander-in-chief of dhamma, when this Buddha arose. Because of his meagre wisdom, he had his name taken as Susārada. Subsequently, he listened to the truth (dhamm) in the presence of the commander-in-chief of the truth (dhamma) aptly gained pious faith, became a monk, developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“ I was a reciter and memoriser of mantras, proficient in the three vedas. Not far from the Hamivanta, I lived in a hermitage.

I had my sacrificial fire as well as fruits of white lotus; having thrown them down into a basket, it was kept hanging at a tree-top by me.

That Padumuttara, the worldly wise, the worthy recipient of sacrificial offering, being desirous of uplifting me, came near me begging for His alms-food.

Pious-minded and good hearted, I offered fruits to Buddha. To me there happened to be promotion of prosperity (vittisañjanana), bearer of bliss as a visible order of things (ditthatthadhamma).

The gold complexioned self-awakened Buddha, the worthy recipient of sacrificial offering, the Master, stood in the sky and spoke this stanza.

Owing to this offering of fruits with volition and resolution, you will not be reborn in any evil existence (duggati) for a hundred thousand aeons (kappa). Even by that bright base (sukkamūla) I enjoyed accomplishment (sampadā). The unshaken place I have attained after forsaking victory and defeat.

Seven hundred aeons (kappa) ago, from now, I became king Sumāṅgala, a very strong world-king, endowed with seven gems.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he uttered a stanza, in order to make manifest his aññā(attainment), with the indication (padesa) of announcing (kittana) the benefit (ānisaṃsa) of reliance (upanissaya) on good persons.

75. “The seeing of well-equipped people is good; doubt is cut off and wisdom increases. They make even foolish people
wise; therefore the meeting of good men is good.”

There, sādhu means excellent, good; thus, is the meaning. Suvihitāna dassanāṃ means; the seeing of the well-furnished. For the purpose of ease in verse-composition the elission of niggahita had been done. The seeing of holy nobles (ariya) who are excellently equipped with the teaching of truth (dhamma) owing to their mercy on others, and who have become well furnished excellently by themselves (susamvihitatta) with such qualities as moral percepts and so on; thus, is the interpretation. “Dassanāṃ (seeing);” thus, the extent of pointing out should be seen, because of abundant state of one’s own (kāratta). Indeed, this had been said by the Blessed One:–

“There, sādhu means excellent, good; thus, is the meaning. Suvihitāna dassanāṃ means; the seeing of the well-furnished. For the purpose of ease in verse-composition the elission of niggahita had been done. The seeing of holy nobles (ariya) who are excellently equipped with the teaching of truth (dhamma) owing to their mercy on others, and who have become well furnished excellently by themselves (susamvihitatta) with such qualities as moral percepts and so on; thus, is the interpretation. “Dassanāṃ (seeing);” thus, the extent of pointing out should be seen, because of abundant state of one’s own (kāratta). Indeed, this had been said by the Blessed One:–

“Those bhikkhus(monks), who are endowed with moral precepts (sīla), concentration, (samādhi), wisdom (paññā), endowed with emancipation (vimutti), possessed of insight (dassana) of the knowledge of emancipation (vimuttiñāna), who are advisers, clever in instruction (viññāpakā), who are instructors (sabassakā), arousers (samādapakā), inciters (samutejakā), gladdeners (sampahāmsakā), makers of teaching of good dhamma sufficiently clear (alam samakkhātārā); O monks! I say that the seeing also of such bhikkhus as being very helpful (bahūpakārā); the hearing (savanaṃ); the approaching (upasāṅkamanaṃ), attending upon (payirūpāsana) reflecting upon (anussaranaṃ). I say, O monks! bhikkhus(monks), to be abundantly beneficial (bahupakāra).”

In other words, because of seeing (dassana) being the basis (mūlaka) it has been said here as seeing (dassana) even, for others (itaresaṃ); kāṅkhā chijjati, thus, and so on, there, constitute instrumentive word (karanavacanaṃ). Indeed, when there is seeing of such good friends (as said) a son of good family (kulaputta) congenitally intelligent (viññūjātika) who is desirous of his benefit (atttha) approaches and attends upon (payirupāsati) them; he asks such questions as: “Venerable Sir! What is a good deed? What is an evil deed?” and so on. They, on their part, dispel his doubts in many an arranged (vihita) position (thāniya) of dubiousness; on that account, it has been said thus; “Kāṅkhā chijjati, doubt, is cut off.” Since also they by means of teaching the truth (dhamma) having suitably dispelled their doubt, promoted (uppadenti) perviously (pubbahāge) effective (kampāpattha) right view (sammādiṭṭhi) and the right view through spiritual insight (vipassanā), therefore there buddhi vaddhathi, (awakening increases). When, however, they, having increasingly developed spiritual insight (vipassanā), aptly penetrated into the noble truths (saccāni), then, doubt, founded on sixteen and eight fields gets cut off and sufficiently severed (samucchijjati); without demonstration (nipariyāyena), wisdom (paññā) and awakening increase. They become wise people from their body having gone beyond folly (bālya). Because of them, he has his awakening increased; bālampi karonti panḍitaṃ, (even a foolish person they convert to become a wise one). Tasmā (thus), and so on means colophon (nigamana). Since, over the seeing of good people in the manner as has been said, doubt is cut off and awakening increased, they make a foolish person wise, therefore, under that circumstance sādhu means excellent (sundharam); satam means of good people, of the holy nobles (ariyānaṃ); samāgamo means combining (samadhāna) with them and rightly increasing (sammā vaddhāna); thus, is the meaning.

The Commentary on the stanza of the Thera Susārada is complete.
76. Piyañjaha

He was reborn in this Buddha-age at Vesālī, in the family of a Licchavi noble (rāja). When grown up he was ever mad for war and an unconquered fighter, ever sacrificing what was near and dear, so that he became known as Piyañjaha-Love-renouncing. But when the Lord(Buddha) came to Vesālī, Piyañjaha found faith in him, entered the Monk’s order, lived in the forest, developed insight and won arahantship(enlightenment). As arahant(enlightened) he thought, 'How different is worldly success from Ariyan success!' and by this insight confessing aññā(supreme attainment), he uttered this verse:

[76] Uppatantesu nipate nipatantesu uppate||
Vase avasamānesu ramamānesu ni rame' ti.|| ||

[76] Where men are arrogant, see you lie low.[1]
Where they are low in mind, lift up the heart.
Live you where other folk care not to live,
In which men find delight, take you no joy.

[1] In the text the inflexion used is the third person singular of the older optative in a: he, one, should lie low.

1.8-6[76] Commentary on the stanza of Piyañjahatthera

The stanza starting with uppatantesu nipate constitutes that of the venerable Thera Piyañjaha. What is the origin? He also having done devoted deeds toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, became a tree divinity at Himavanta, at the time of the Blessed One Vipassī. Living in a hill, he had to station himself at the extreme end of the audience, in the coming together of divine beings owing to his meagre power, listened to the teaching of truth (dhamma), aptly gained pious faith, reflected upon the qualities of the Master, after having come across one day in the river gaṅga a delightful and excellently pure piece of sandy beach, thus:— “Much more profusely pure than this also are the qualities of the Master, which are endless and all-round immeasurable.” In this manner, in connection with the qualities of the Master, he made his mind pleasingly pious (pasādetvā) and on account of that act of merit he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of Licchavā, at Vesālī, when this Buddha arose. On having come of age, he became intoxicated (sondo) with battle-flights
(yuddha) invincible in the battle-field and owing to his doing (karane) of loss of love (piyahāni) for enemies (amittānam), he was well-known as Piyañjaha. On the arrival at Vesālī of the Master, he aptly gained pious faith, became a monk, and having increasinely developed spiritual insight (vipassanā) while living in the forest, attained Arahantship. Hence, has it been said in the Apadāna.

“In the Himavanta hill I lived in the hill. On having seen the splendour of sand, I reflected on the most excellent Buddha. In knowledge, there is no comparison; to the Master there is no action resulting in reaction (saṃkhāra). Having specially known (abhiññāya) all the truths (dhamma), he became eminently emancipated (adhimuccati) by His knowledge.

My adoration is to you, O well-bred personage! I worship you, O most excellent man! As far as your most excellent knowledge is concerned you have no peer in knowledge.

Having made my mind pleasingly pious towards His knowledge, I was full of joy in heaven for an aeon (kappa), in the rest of the aeons (kappa), good deed was done by me.

It was ninetyone aeons (kappa) ago, from now, that I then gained the perception. I do not remember any evil existence; this is the fruitful result of my perception of His knowledge.

Seventy aeons (kappa) ago, from now, I became a very strong world-king named Pulina pupphiya (sand flower), endowed with seven gems. My depravity had been burnt. … Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he uttered a stanza, making his Arahantship (aṇñā), manifest, by way of showing this advantage (attha) thus:— “From the proper performance (paṭipatti) of blind common folk (puthujjana) to the miserable destituities (vidhurā) the behaviour of the holy nobles (ariya).”

76. ”One should be humble among the conceited; one should be exalted among the prideless. One should live among those living holy lives; one should not bemuse himself among those who are delighted in sensual pleasures.”

There, uppatantesu conotes:— amongst the conceited; among the living creatures who are not calmed (anupasanta) on account of self-exaltation by means of pride, flurry (uddhacca), obstinacy (thambha), impetuousity (sārambha) and so on. Nipate means would bend (nameyya): one would become habituated to humbleness by totally abstaining from those evil deeds (dhamma) even. Nipatantesu conotes: among those who bend down; among those who have come to ruinous deprivation (nihiyamāna) from good quality (guna) owing to idleness (kosajja) because of the state of being bent on low inclination (hīna). Uppate conotes: he would be haughty (unnameyya); he would endeavour from the point of view of quality (ganato) because of noble inclination and putting forth exertion as well. In other words, uppatantesu
means; among those who exert themselfes, among those who throw up their heads by way of our burst amidst depravity. Nipate means: he should humble himself by means of apt reflection (paccavekkhana) commensurately (anurūpa) in such a way that those forms of depravity do not spring up due to the power of computation (paṭisaṅkhāna); he should paralyse (vikkhambheyya) them and completely cut them off (samucchindeyya) as well. Nipatentesu means: among those who fall down (paripatenta); among those who are not wisely (ayoniso) mindful (manasikāra), because of the state of meagre urge (payoga) of exertion; in other words, when the deeds (dhamma) of clam composure (samatha) and spiritual insight (vipassanā) which have accordingly begun firm (yathāraddha) are dwindling (hāyamāna). Uppate means; those samatha and vipassanā should be supported (upaṭṭhāpeyya) propped up (uppādeyya) and developed (vaḍḍheyya) by means of the successful (sampādā) effort (ārambha) of exertion and by being wisely mindful. Vase avasamānesu means: he himself should live that life among those living creatures who live (avasantesu) the life of the right path (magga) and chastity (brahmacariya) as well as the life of a holy noble (ariya); in other words, he, himself, should live, likewise, among the holy nobles (ariyesu) who do not live (avasantesu) the life of depravity, which is life with a partner (dutiyaka), by which life, they are, namely, not living. Ramamānesu norame means: he himself should not bemuse and enjoy himself likewise among those creatures who are being delighted in the joy of strands of sensual pleasures and in the jollity of depravity; in other words, he himself should bemuse himself likewise among the holy nobles (ariyesu) who are bemusing themselves in such pleasures as jhāna, etc., which is bereft of bait (āmisa); in any other nammer, beyond that, however, he should not bemuse himself at any time whatsoever; in other words, he should not specially enjoy himself otherwise; thus, is the meaning.

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

Chapter I. Single Verses

77. Hatthāroha-Putta
(Elephant-rider's Son.)

Reborn in this Buddha-age at Sāvatthi, in the family of an elephant-driver, as he grew up, he became proficient in managing elephants. One day, as he was training an elephant by the river, he was impelled by maturing conditions to think: 'What is all this elephant-taming to me? Better is it to tame one's self.' So he went to the Exalted One (Buddha), heard the Path (Dhamma), believed, entered the Monk's order, and exercised himself in insight on a basis of ethical meditation. And as a skilful elephant-trainer restrains savage ways by his hook, so he by meditation allowed not his thoughts to wander away from his exercise, saying this verse:

[77] Idaṃ [12] pure cittamacāri cārikaṃ||
Yenicchakaṃ yatthakāmaṃ yatthāsukhaṃ||
Tadajjahaṃ niggahessāmi yoniso||
Hatthippabhannam viya anākusaggaho ti.||
Once roamed this heart a field, a wanderer
Wherever will, or whim, or pleasure led.
To-day that heart I'll hold in thorough check,
As trainer's hook the savage elephant.\(^1\)

And so acting, his insight expanded, and he realized arahantship (enlightenment).

\(^1\) This goes to form one verse in the interesting poem ascribed to Tālapuṭṭa (CCLXII, 1130). 'Trainer's hook,' more accurately 'grasper of the hook.'

1.8-7\(^{77}\) Commentary on the stanza of Hatthārohaputtatthera

The stanza starting with Idaṃ pure cittamacāri cânikaṃ constitutes that of the venerable Thera Hatthārohaputta. What is the origin? It is said that he, having done devoted service, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī. On having attained the age of intelligence, he, one day, saw the Master, surrounded by the clergy of monks, leaving His monastery, became pious-minded, made reverential offerings of flowers to Him, paid his homage with such a posture that makes the five members of his body, namely; forehead, two palms and two knees touch the earth (pañcapatiṭṭhita) circumambulated Him and took his departure. On account of that act of merit, he wandered about his rounds of repeated rebirths among idvine and human beings, and was reborn in the family of an elephant-rider, in Sāvatthi, when this Buddha arose. On having attained the age of intelligence, he reached proficiency in the elephant-science. One day while having an elephant trained, he went to the bank of the river and being urged by the prosperity of cause (hetusampatti), thought thus:— “What is the use to me with this taming of elephants?, better is but taming of myself,” approached the Blessed One, listened to the teaching of the truth (dhamma), aptly gained pious faith but became monk, caught hold of mental exercises (kammaṭṭhāna) in conformity with his conduct (cariyanukūla), and doing the deed of developing spiritual insight (vipassanā) he became long familiar (ciraparicaya) with the same. Holding down (niggahanto) his mind which was running away outside from his mental exercise, similar to a clever elephant-trainer (hatthācariya) with his goad the excellent elephant riotous in rut (candamatta), by means of the goad-like careful mindedness (paṭisaṅkhāna anūka), he uttered the stanza starting with “Idaṃ pure cittamacāri cânikaṃ.

77. There, idaṃ means: statement has been made of the mind about which is being said and which is in its state of being self-evident (attappaccakhatā). Pure means formerly, previous to the time of seizing down, keeping under (niggha). Acāri means wandered about (vicari); because of the state of being unsteady (anavaṭṭhitatā), it thoroughly rolled round (paribbhami) in various sense-objects (ārammana) Cārikaṃ means conduct, according to desire (yathākāma). On that account, he said thus:— “Yenicchakaṃyatthākāmaṃ yathāsukhāṃ.” Tāṃ means that mind. Ajjī means now, at present (etarahi). Niggahessāmi means: I shall seize down, I shall make it meek (nibbisevana). Yoniso means: by means of an approach (upāya). Just as what? Hatthippabhinnaṃ viya ankusaggaho. This is what has been stated:— “This, namely, my mind, formerly from now, should it desire to take delight in whatever manner in such sense-objects (ārammana) as visible forms (rūpa) and so on, by way of that and that it does so according to its desire; wherever and whatever is his desire, by way of that and that wherever there is sensual pleasure; in whatever manner there is bliss of wandering about its round for a long
time according to the bliss of wandering about; that mind, I shall seize down also now by means of wise mindfulness (yonisomanasikāra) similar to a clever holder of goad reckoned as a elephant trainer by means of his goad; I shall not give it the chance of transgression (vitikamitiṃ).” Speaking but in this manner, the therā increasingly developed spiritual insight (vipassanā) and visualised Arahantship. Hence, has it been said in the Apadāna:—

“Gold-complexioned self-awakened Buddha, worthy of dedicated donation, surrounded by His disciples did come out of His monastery.
On having seen the most excellent Buddha, the omniscient destroyer of darkness, I became pious-minded and good hearted and offered Him, reverentially, tangled (gaṇṭhi) flowers.
With that pious mind towards such a personage as monarch of men (dvipadinda), joyfully and with joyous heart I paid my homage again to Tathāgatta.
It was ninety-one aeons (kappa) ago from now that I made my munificent offering of flower; I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha.
Forty-one aeons (kappa) ago from now, a very strong world-king of Khattiya clan, named Carana was endowed with seven sorts of gems.
My depravity had been burnt. …
Buddha’s instruction had been carried out.

This, even, was the stanza which makes manifest the Therā’s Arahantship (aññā).
The Commentary on the stanza of the Therā Hattārohaputta is complete.
Chapter I.
Single Verses

78. Meṇḍasīra

He was reborn in this Buddha-age at Sāketa, in the family of a aristocrat. Because his head resembled that of a ram, he acquired the nickname of Meṇḍasīra (= ram's head). While the Exalted One(Buddha) was staying at Sāketa in the Añjana Wood, Meṇḍasīra came to believe in him, entered the Monk’s order, and practising calm and insight, [77] acquired sixfold abhiññā(higher knowledge). He could thus recall former births, and concerning these he uttered this verse:

[78] Anekajatisamāṃsāraṃ sanudhāvissāṃ anibbisāṃ||
Tassa me dukukhajātassa dukkhak handho aparaddho' ti.|| ||

[78] Full many a round of rebirth have I run
Nor found a clue.[1] Lo! now from me who much
Have suffered, the load of sorrow is withdrawn.

And this was his declaration of aññā(supreme attainment).

[1] In the text, 'I found not'; Commentary, 'Not getting the knowledge how to turn or roll back' (nivattakañāṇam) - i.e., the unending course of rebirth.

1.8-8[78] Commentary on the stanza of Meṇḍasiratthera

The stanza starting with Anekajātisamsāraṃ constitutes that of the venerable Thera Meṇḍasira. What is the origin? It is said that he also having done devoted deeds toward former Buddhas, doing meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn in a brahmin family, ninetyone aeons (kappa) ago from now. On having come of age, he forsook sensual pleasures (kāme pahāya) renounced the world, became an ascetic-recluse, and while living in the Himavanta together with a large number of ascetics, he saw the Master, became pious-minded, had lotus flowers brought by his crowd of ascetics, performed reverential offering of flowers to the Master,
instructed his pupils to exercise performance of diligence, died and sprang up in the divine world and subsequently wandering about his rounds of repeated rebirths, was reborn in the family of a wealthy householder, at Sāketa, when this Buddha arose. Because of the condition of his head resembling a ram (menḍa), he appellation (samaññā) was but Mendasira. When the Blessed One was residing at Sāketa in the forest of Añjana, he approached the Master, aptly gained pious faith, became a monk, and making performance in the developent of calm composure (samatha) and spiritual insight (vipassanā) he became an Arahant possessed of six sorts of higher-knowledge. Hence has it been said in the Apadāna.--

"Not far from Himavanta was a hill, named Gotama, foltled by a variety of flora, the abode (ālaya) of a large number of living beings.

There was in the middle of it, a hermitage specially created. I lived in the hermitage surrounded by my pupils. Let my large number of pupils come! Let them bring lotus flowers to me!

I shall make reverential offerings to Buddha, who is such a personage as monarch of men (dvipadinda).

Having replied: ‘yes,’ they brought lotus flowers to me. Likewise having done the sign (nimittam), I specially offered them to Buddha.

I, then, brought my pupils together and I instructed them well. Do not, Indeed, you all be negligent; diligence, is the bearer of bliss. Having thus well instructed those pupils who were amenable to being told (vacanakkhama), coupled with the quality of diligence, I died then.

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

Fifty one aeons (kappa) ago, I was a king, Jaluttama (most excellent water), a very strong world-king endowed with seven sorts of gems.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.

Remember his own former abode, he uttered a stanza.

78. I ran through (sandhāvissām) the saṃsāra of many a rebirth without earning anything (anibbisām); the mass of misery (dukkha) of that me who was born miserable (dukkhajāta) had gone amiss (aparaddho).
There, anekajātisaṃsāraṃ means: this saṃsāracircle calculated to be many a hundred thousand rebirths; because of the fact that it is meant for a period of time, the word is in singular number, in absolute construction (accantasāmyoga). Sandhāvissam means I wandered round by way of passing away and springing up (uppajjana), now and then. Anibbisaṃ means: not getting and gaining the knowledge (ñāna) of turning away (nivattaka) from it. Tassa me means: when I was wandering the rounds of repeated rebirths in this manner. Dukkhajātassa means: of the arisen (uppanna) misery (dukkha) by way of rebirth (jāti) and so on; in other words of the nature of distress (dukkha) by way of three kinds of painfulness (dukkhatā). Dukkhakkhandho means: heap of distress (dukkharāsi) classified as circle (vaṭṭa) of action (kamma), depravity (kilesa) and effect (vipāka). Aparaddho means: beginning (patthāya) from the attainment of the right path (magga) of arathatship, there will not occur as a resulty (abhinibbattissati) any reeling about (paribbhaṭṭho) and passing away (cuta). Alternatively, “aparaṭṭho;” thus, is the reading; it means: had gone off because of the state of having made well cutting up, from the success (samiddhi) of having gone off (apagata); thus, is the meaning. This self-same stanza was the making manifest (byākarana) of the Thera’s Arahantship (aṇṇā).

The Commentary on the stanza of the Thera Meṇḍasīra is complete.
Chapter I.
Single Verses

79. Rakkhita

Reborn in this Buddha-age in the township of Devadaha, in the family of a Sākiyan noble (rāja), he was named Rakkhita (Guarded). He was one of those five hundred young nobles who, as having renounced the world, were given by the Sākiyan and Koliyan (king) rājas as escort to the Exalted One (Buddha). The latter had achieved Sotapana (first samadhi of Nirvana) these youths by the lesson of the Kuṇāla-jātaka[1] - a lesson against the danger of sensuality. And connecting this lesson with his exercises, he developed insight and attained arahantship (enlightenment). Thereafter, reflecting on his own renunciation of the corruptions,[2] he uttered his verse confessing aṭṭhā (supreme attainment):

[79] Sabbo rāgo pahīno me sabbo doso samūhato||
Sabbo me vigato moho sītibhūtosmi nibbuto' ti.|| ||

[79] All passion have I put away, and all
ill will for ever have I rooted out;
Illusion utterly has passed from me;
Peaceful am I now. Gone out all fire within.


1.8-9 [79] Commentary on the stanza of Rakkhitatthera

The stanza, starting with sabbo rāgo pahīno me constitutes that of venerable Thera Rakkhita. What is the origin? It is said that this one was reborn in a family-home, at the time of the Blessed One Padumuttara. On having attained the age of intelligence, he one day listened to the teaching of the truth (dhamma) by the Master, became piuos-minded, and nade his praise in connection with the teaching knowledge. The Master observed his pious-mindedness (cittapasāda) and prophesied thus:- “This one will become a disciple named Raddhita, of the self-awakened Buddha Gotama a hundred thousand aeons (kappa) ahead (mathaka) from now.” On having heard that prophecy, he became all the more pious-
minded, did meritorious deeds now and then (aparāparaṃ), and wandering about his rounds of repeated rebirths among divine and human beings, was reborn in the royal family of the Sākiyans in the district of Devadaha when this Buddha arose. His name was Rakkhita. He was one of those five hundred royal princes presented by Sākiyan and Koliyan kings, for the purpose of forming the retinue of the Blessed One and had become monks. Those royal princes, however, because they had not become monks owing to their remorse, were overcome by regret (ukkanṭhā), when they were led by the Master to the bank of Kunāla lake, made to understand clearly (pakāsetvā) the disadvantage in sensual pleasures, with the exposition of faults of women, by means of the teaching of the birth-story (jātaka) of Kunāla (Kunāla jātakadesanāya) and were assigned to do mental exercise (kammaṭṭhāna). Then, this one also pursuing (anuyuñjanto) the mental exercise (kammaṭṭhāna), increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:—

“The Conqueror, named Padumuttara, the eldest of the world, the bull among men, taught the path to immoratality (amata) to the multitude of men. Having heard His words, the majestic (āsabhiṃ) message (vācaṃ) uttered (udīritaṃ), I lifted up my clasped hands and became then one-pointed (ekaggo).

Just as the ocean is the road for the seas, Neru mountain (Siluccayo) is the highest (pavato) of hills; likewise even, those who proceed (vattare) under the influence of their minds, do not go in a small fraction (kalā) near the knowledge of Buddha. Having made the method (vidhi) of truth (dhamma) stand, Buddha, the merciful sage sat Himself down amidst the clergy of monks and spoke these stanzas. He, who has his knowledge (ñānaṃ) announced (pakittesi) in Buddha, the world-leader, will not go to an evil existence (duggati) for a hundred thousand aeons (kappa) Having had all his depravity burnt, become one-pointed (ekaggo) and well composed (susamāhito), known by the name of Sobhita, he will become a disciple of the Master. In fifty thousand aeons (kappa), there became seven sovereigns of lofty reputation (yasuggata), very strong sorts of gems. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having however attained Arahantship, he uttered a stanza starting with “Sabbo rāgo,” reflecting upon his own forsaken depravity (kilesa).
79. There, sabbo rāgo means: All that lust also, classified as lust for sensual pleasures (kāmarāga) and so on. Pahīno means: forsaken by way of the well-cut off category (samuccheda) of casting away (pahāna). Sabbo doso means: all malebolence (byāpādo) also, broken by many a means, owing to such state (bhāva) as occasion of ill-will and so on. Samūhato means: well abloshed (samugghāṭito) by means of the right path (magga). Sabbo me vigato moho is to be construed thus:—Because of the state of having shattered delusions (moha) also which comprise eight kinds, according to such classification (bheda) subject by subject (vatthu) as: “dukkhe añānam (no knowledge in distress (dukkha) and which consist of many a division (vibhāga) by a detailing (vibhāga) of the basis of self-depravity (kilesa), by means of the right path, the delusion had gone off from me. Sitībhūto’ smi nibbuto, means: Cool condition (Sītivhāvam) had been reached owing to absence of the burning heat (darathapariḷāha) of depravity leaving no residue (anavasesa), owing to the condition of proper calmness (patipassaddhatā) even rightly (sammadeva) of self-depravity (samkilesa) due to that state of staying singly (ekaṭṭhatā) by the forsaking of the root (or basic) depravity (mulakilesa) in this manner; thereafter even, I became all round peaceful (parinibbuto) owing to fires of depravity having been entirely extinguished (parinibbāna) in every respect;” thus, he exposed his Arahantship (aññā).

The Commentary on the stanza of the Thera Rakkhita is complete.
Chapter I.
Single Verses

80. Ugga

Reborn in this Buddha-age in Kosala, at the town of Ugga, as the son of a councillor, he was named Ugga. When he had attained to years of discretion, he went to hear the Lord (Buddha), who had come to that town, found faith in him, entered the Monk’s order and finally won arahantship (enlightenment). He upon that set forth his severance of the round of rebirth, confessing aññā (supreme attainment) in this verse:

[80] Yaṃ mayā pakataṃ kammaṃ appaṃ vā yadi vā bahunj|
Sabbametaṃ parikkhīṇaṃ natthi dāni punabbhavo' ti.|| ||

[80] All action was caused by me and bringing birth,
Whether it was of great potency or small,
Shattered and ended is it utterly.
Now is there no more coming back (rebirth) to be.

1.8-10 [80] Commentary on the stanza of Uggatthera

The stanza starting with yaṃ mayā pakataṃ kammaṃ constitutes that of the venerable Thera Ugga. What is the origin? This one also, having done devoted service toward former Buddhas, doing deeds of merit in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi, thirtyone aeons (kappa) ago, from now. On having attained the age of intellignece, he saw the Blessed One Sikhi, one day, became pious-minded, and made reverential offering of ketaka flowers (to Him). On account of that act of merit, he was reborn in the divine world, and wandering about his rounds of repeated rebirths but in excellent existences (sugati) now and then (aparāparaṃ) was reborn as a banker’s son at the market town (nigama) of Ugga, in the kingdom of Kosala, when this Buddha arose. His name was Ugga even. On having attained the age of intelligence, he went to the monastery when the Blessed One was residing in Bhaddārāma (good monastery) in that market town, listened to the truth (dhamma), aptly gained pious faith, became a monk, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence has it been said in the Apadāna:–

“On the shore of the river Vinatā,
the wave-leaved fig tree (Pilakkhu)
bore fruits. Going in search of that
tree, I happened to meet the Leader
of the world.
Having seen ketaka flowers blooming,
I then cut them off at their twigs
and humbly offered them to Buddha Sikhi,
the kinsman of the world.
O great sage, best Buddha! I do honour
(abhipūjemi) that knowledge (ñāna) by
which you have attained the immortal
(amata) path devoid of death (accuta).
After having done honour to your know-
ledge I caught sight of the wave-leaved
fig fruits. Aptly gained have I, that
wisdom (paññā); this is the fruitful result
of doing honour to knowledge (pūjā)
Thirteen aeons (kappa), ago, from now,
there became twelve very strong world-
kings, phaluggata (Lofty fruits),
endowed with seven sorts of gems.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he spoke a stanza in order to expose his Arahantship (aññā)
with the bringing into light of destruction (upaccheda) of his own circle (vaṭṭa) of repeated rebirths.

80. Whatever deed had been done by me
whether meagre or much all that had
been all round destroyed. There
exists now no new existence.

There, yaṃ mayā pakataṃ kammaṃ means: Whatever deed done by me through three doors of action,
through six gates (dvāra) of genesis (upatti), through eight unrestrained (asaṃvara) doors, and through
eight restrained (saṃvara) doors, in many a manner (pakāra), namely, by way of evil manner, etc., as well
as by way of charitable offering and so on, in the rounds of repeated rebirths (saṃsāra) whose beginning is
unknown; retributive action (vipāka kamma) which had been done, accumulated (upacita) and caused to
become (abhinibbittita). Appaṃ vā yadi vā bahuṃ means: either it is meagre (appa) owing to the
condition of weakness (dubbala) of such states as foundation (vatthu), volition (cetanā), urge (payōga),
depravity (kilesa), etc., or much (bahuṃ) by the condition of their vigour (balava) and also owing to their
constant (abhinha) currency (pavatti). Sabbametaṃ parikkhīnaṃ means: all this action (kamma) even, had
gone to complete destruction (parikkhayā), because of having attained the foremost path (magga), the
maker of destruction of action; indeed, with the forsaking (pahāna) of the circle (vaṭṭa) of depravity
(kilesa), there is but the forsaking of the circle (vaṭṭa) of retribution, (vipāka). On that account he said:
“na’tthi’dāni punabbhavo, which means: to me there does not exist in future any new existence to be
reborn in; thus, is the meaning “Sabbamnetam;” thus, also, is the reading (pātho), it means all this also;
thus, is the division of words (padavibhāga).

The Commentary on the stanza of the Thera Ugga is complete.
The Commentary on the eighth Chapter is complete.
Chapter I.  
Single Verses

81. Samitigutta

Reborn in this Buddha-age at Sāvatthi, as the son of a brahmin(priest), he was named Samitigutta.[1] Hearing the Lord(Buddha) preach, he entered the Monk’s order and attained entire purity of conduct. As the consequence of his action in a former life, he was attacked by leprosy and his limbs crumbled off piece by piece. He lived in the infirmary.[2] And one day the General of the Path(Dhammad) went on his round of inquiry, asking after this and that sick bhikkhu. Seeing Samitigutta, he gave him an exercise on the meditation [79] of feeling, saying 'My friend, in so far as there is what we call process of the five constituents, the whole of suffering is a matter of feeling. But if just the constituents be absent, suffering is absent.' So saying, he went on; but the patient, set up by the lesson, developed insight and realized sixfold abhiññā(higher knowledge). Upon that he remembered the evil action in former births for which he was now overcome by disease. And expressing the fact that all was now done with, he uttered this verse:

[81] Yaṁ mayā pakataṁ pāpaṁ pubbe aññāsu jātisu||
Idheva taṁ vedanīyaṁ vatthu añña na vijjatī' ti.|| ||

Whatso of evil was caused in bygone days,
In former births by me, just here and now,
it is that by which I lie and suffer much -
But other ground for sorrow exists no more!

[1] Guarded-by-concord, or by-union.'

[2] He is represented as having said of a Silent Buddha, 'This leprous shaven head is concealing something, I think,' and spitting; again, as a Wanderer, he loses his temper with a lay-adherent, saying, 'May you become a leper!' That Sāvatthī College should include an infirmary (gilānatālā) is interesting, if to be expected. The visitor is Sāriputta. Cf. verses 1054-1056.

1.9 Ninth Chapter

1.9-1[81] Commentary on the stanza of 
Samitiguttatthera
The stanza starting with yaṃ mayā pakataṃ pāpaṃ constitutes that of the venerable Thera Samitigutta. What is the origin? He also having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī. On having attained the age of intelligence, he happened to have seen the Blessed One, became pious-minded and made reverential offering of natural (jāti) jasmine (sumana) flowers to Him. On account of that act of merit, in what ever existence he was reborn, there he stood over-whelming other living beings by his prosperity in family, beauty (rūpa) and assembly (parivāra). In a certain existence, however, he happened to meet a certain silent buddha wandering about for alms-food, spat his saliva saying: “This shaven individual, methinks, must be a leper (kuṭṭhi); on that account, this one wanders about having suitably covered himself,” and took his departure. Due to that deed, he was cooked (paccitvā) in purgatory for a very long period of time and was reborn in the human world at the time of the Blessed One Kassapa. Having become a recluse as a wandering philosopher (paribbājaka) he happened to have come across a devotee endowed with moral precept and good conduct (ācāra), became a bearer of anger (dosantara), and abused the latter thus: “You might be a man with leperous disease.” At the bathing ghat also, he spoilt (duseti) much bath powder (nhānacunna) placed by people. Due to that deed, he was reborn again in purgatory, suffered misery for many years and was reborn as the son of a certain brahmin in Sāvatthī, when this Buddha arose. His name was Samitigutta. On having come of age, he listened to the teaching of the truth (dhamma) of the Master, aptly gained pious faith, became a monk, and lived having been one of excellently pure moral precepts. To him, there arose ailment of leperosy consequent upon his former deed (kamma). On that account, there dripped down (leprous liquid) from the members of his body which had becoem generally torn and broken (chinnabhinna). He had to live in the hall of the sick. Then, one day, the conmander-in-chief of dhamma went on a round of enquiry (puccha) after the sick (gilāna), and as he kept asking the patients (gikāna) here and there, he happened to have seen that bhikkhu (monk), to whom the Thera spoke of the mental exercise (kamaṭṭhāna) involving reflection (anupassanā) on sensation (vedanā), thus:—

“Friend! As long as there is, namely, manifestation (pavatti) of sensorial aggragates (khandha), there is sensation which is but painful (dukkhāṃ) wholly. When, however, sensorial aggregates are but not in existence. There is no pain (dukkha)” and went away. He abided by the instruction of the Thera, Increasingly developed spiritual insight (vipassanā) and visualised the six sorts of higher-knowledge (abhiññā). Hence, has it been said in the Apadāna:—

“When Vipassī was born, there occurred abundant (vipulo) light (āloka). The earth along with her oceans and hills quaked.
Prophets (nemitta) predicted (viyākamsu:—
There will appear Buddha in the world.
foremost also of all living creatures He will lift up the multitude of men.
On having heard what the soothsayers had said I made reverential offering in honour of His birth. Such a doing of honour as being similar to this reverential offering in honour of Buddha’s birth, did not exist.
After having well performed the good deed, I made my mind piously pleased.
After having made reverential offering in honour of (Buddha’s) birth, I died there.
I out-enjoyed all living beings, whoever were divine or human as and when I came to their condition; this is the fruitful result of my reverential offer-
ing in honour of (Buddha's) birth.
Wet nurses attended upon me; they followed (anugā) my will and pleasure (cittavasā). They dared (sakkonti) not make me angry (kopetum); this is the fruitful result of my making reverential offering in honour of (Buddha’s) birth.
It was ninetyone aeons (kappa) ago from now, that I then made reverential offering in honour of (Buddha’s) birth; I do not remember any evil existence; this is the fruitful result of my making reverential offering in honour of (Buddha’s) birth.
Named Supāricariya, thirty four rulers of men, very strong world-kings (came into being) in the third aeon (kappa) from now.
My depravity had been burnt; ... Buddha’s instruction had been carried out.

Having, however, become an Arahant with six sorts of higher-knowledge, he remembered the evil deed done by himself in former rebirths by way of the disease which he has been suffering (anubhuyya) from, at present (etarahi), with his reflection on the depravity (kilesa) that has been forsaken, he spoke a stanza in order to make manifest the state of his having forsaken, now, in all respects.--

81. Here even, that evil deed which was done by me, formerly in my other rebirths, is comprehensible (vedanīyaṃ); there does not exist another item (vatthu).

Ther, pāpaṃ means the deed of demerit, (akusalam kammaṃ). Indeed, owing to sinful (lāmaka) significance (attha) it is said to be evil (pāpaṃ). Pubbe means; formerly, before. Aññāsu jātīsu means: other rebirths than this; in others’ own states (attabhāva, bodies). Indeed, this is the meaning here. --- Even if there is no evil deed like that done by me in this existence (attabhāva), now, however, there is no production (sambhava) of that. There exists, however, whatever has been done in other rebirths, than this. Idh’eva tāṃ vedaniyam means: that, indeed, is the retribution which should be felt and experienced but here in this existence (attabhāva) even; why? Vatthu aññāṃ na vijjati means there exists no other continuous (pabandho) sansorial aggregate (khandha) which is the ripening (vipaccana) occasion (okāsa) for that deed (kamma). These sensorial aggregated (khandha), however, because of the state of having forsaken (pahīnattā) the attachments (upādāna) in all respects (sabbaso), similar to forest fire (jātaveda) which is free from attachment (anupādāna), owing to the cessation of last conscious state (carimakacittanirodha), become dissolved (nirujjhanti) and incapable of reunion (appaṭisandhika); thus he exposed his Arahantship (aññā).

The Commentary on the stanza of the Thera Samitigutta is complete.
Chapter I.
Single Verses

82. Kassapa

Reborn in this Buddha-age at Sāvatthī, as the son of a brahmin(priest) of north-western origin,[1] he was named Kassapa. His father died while he was a child, and his mother brought him up. When one day he heard the Exalted One(Buddha) preach at the Jeta Grove, he was then and there impelled by maturing conditions to enter the First Path(of nirvana). And going to his mother, he asked her permission for his initiation into monkhood.

Now when the Lord(Buddha) had ended the rainy season with the Parivāra festival and was starting on his country tour, Kassapa was anxious to go with him. And first he went to take leave of his mother. She let him go with this teaching:

[82] Yena yena subhikkhāni sivāni abhayāni ca||
Tena puttaka gacchasu mā sokāpahato bhavā' ti.|| ||

Then the Thera thought: 'My mother wants me to go where I shall be free from care. Come then, for me it is right to win a place entirely and absolutely free from care.' And, striving, he set up insight and soon won arahantship(enlightenment). Upon that, inasmuch as his mother's words had been his spur in winning it, he repeated that very verse.

1.9-2 [82] Commentary on the stanza of Kassapathera

The stanza starting with yena yena subhikkhāni constitutes that of the venerable Thera Kassapa. What is the origin? It is said that this one was reborn in a brahmin family at the time of the Blessed One Padumuttara and reached proficiency in the three vedas as well as in other brahmanic lores. One day, he happened to have seen the Blessed One, became pious-minded, and made reverential offering of jasmine (sumana) flowers (to Him). In doing so, he threw handfuls of flowers all round as well as above the Master. Because of the power of buddha, the flowers remained for seven days in the manner of a flower-seat. On having sighted that wonder, he became all the more pious-minded. Doing meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent extences (sugati) for a hundred thousand aeons (kappa) and was reborn as the son of a certain brahmin of north-western origin (udicca) in Sāvatthi, when this Buddha arose. His name was Kassapa. At the time when he was but young, he father died. His mother supported him. One day, he reached Jetavana, listened to the teaching of the truth (dhamma) of the Blessed One and owing to being endowed with cause, he became a Stream-winner (sotāpanna) on that self-same seat; he went to the persence of his mother, became a monk with her approval and when the Master departed on a tour of the districts after having held the condoning ceremony (pavāretvā) in the wake of having spent the lent, this one being desirous of going together with the Master, went to the presence of his mother to ask for permission to do so. Letting him go (vissajjentī) the mother spoke a stanza by way of instruction to him.

82. O Son! You should go there
wherever beggings of alms-food
are easy, fortunate (siva) and
safe (abhaya). Do not be afflicted
(pahata) with anxiety (soka).

There, yena yena means where and where. This instrumentive wording is, indeed, in the locative meaning (bhummattthe); in whichever portion of direction; thus, is the meaning. Subhikkhāni means: much alms-food (pinḍāni) easily available; Sivāni means secure (khema) healthy (aroga) places. Abhayāni means: places free from such dangers as robber-danger, etc., such dangers as disease disaster and famine catastrophe, however, have been taken up by the self-same set of two words, namely: “Subhikkhāni, (easily begged food), sivāni (fortunate fares).” Tena means: there; in that and that portion of direction; thus, is the meaning. Puttaka conotes: being compassionate she thus addressed him. Mā means an indeclinable particle (nipāta) in the meaning of prohibition. Sokāpahato means: having gone to kingdoms devoid of the said qualities, bhava means; may you not be afflicted with anxiety, born of such dangers as famine and so on; thus, is the meaning. On having heard what his mother said, the Thera became anergetic (ussāhajāto), saying to himself: “My mother hopes for (āsīsati) my going to places free from anxiety (sokarahita); come! It is befitting for me to arrive at the site where anxiety is absent but perpetually (accantam) in all respects,” placed himself on the development of spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“The reciter and memoriser of manta
I, who was proficient in the three
vedas, kept myself standing in open
air and I saw the leader of the world,
the great sage, resembling a lion
roaming in the forest, similar to the
tiger king free from trembling, like
unto an elephant of Māraṅga species
in rut burst open at three spots
(tidhāpabhinna).
Having collected flowers from the
Sereyaka tree, I threw them up into the sky. They surrounded in all respects by the power of Buddha. The great Hero, the omniscient leader of the world, made His resolution; the flower-covers spread down the bull among men all round. Thereafter that flower covering (Kaṅcuka), facing outside (bahimukha) with stalks within (antovanta) made itself a roof (chadana) for seven days, and disappeared thereafter. Sequel to having seen also that wonder, strange and hair-bristling, I had my mind piously pleased with Buddha, speaker of good words (sugata) and leader of the world. On account of that pleasingly pious mind, and urged by bright base (sukkamūla) I did not have to be born in any evil existence for a hundred thousand eons (kappa).

In fifteen thousand of aeons (kappa), twenty five very strong world kings were known by the name of Vītamalā, the pure. My depravity had been burnt; … Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he recited in reply (paccudahasi) that self-same stanza, saying to himself: “This word of my mother even, had become a goad (āṅkusam) for (my) attainment of Arahantship.”

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

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Chapter I.
Single Verses

83. Sīha

Reborn in this Buddha-age in the country of the Mallas, in the family of a (king)raja, he was named Sīha (Leo). Seeing the Exalted One(Buddha), he was attracted by him, saluted him and sat down at one side. The Lord(Buddha) discerned the trend of his mind and taught him the Path(Dhamma), so that he believed, entered the Monk’s order, and, taking his exercise, lived in the forest. His thoughts were distracted by many objects and he could not concentrate. The Lord(Buddha) saw this and, standing over him, uttered this verse:
By this the Thera was able to expand insight and win arahantship (enlightenment). And, confessing aññā (supreme attainment), he repeated the verse.

1.9-3[83] Commentary on the stanza of Sīhatthera

The stanza, starting with Sīha’ppamato vihara, constitutes that of the venerable Thera Sīha. What is the origin? It is said that he, having done devoted service toward former Buddhas, was reborn in the womb of a bird with a human head (kinnara), on the bank of the river Candabhāga, at the time of the Blessed One Atthadassī, eighteen hundred aeons (kappa) ago from now. Living as he did as a flower-fed (bhakkhe) and flower-dwelling (pupphanivesana), he happened to have seen the Blessed One Atthadassī going through the sky, became pious-minded, and begin desirous of making reverential offering (pūjetum) to Him, he stood with his clasped hands lifted up. The Blessed One, having come to know his intention (ajjhāsaya) descended from the sky and sat Himsef down cross-legged at the foot of a certain tree. The human-headed bird (kinnara) having grindingly crushed (gahṃsitvā) the heart (sara) of sandal-wood, made reverential offering of sandal sweet scent as well as flowers, paid his homage to Him, circumambulated Him and took his departure. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of Malla, when this Buddha arose. His name was Sīha. On having seen the Blessed One, he became pious-minded, paid his homage to Him and sat himself down on one side. The Master observed his inclination (ajjhāsaya) and taught him the truth (dhamma). He listened to the truth (dhamma), aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna) and lived in the forest. His mind ran riot on different varieties of sense-objects (ārammana); there was no one-pointedness (ekagga); he was not able to accomplish his own benefit (attha). On having seen it, the Master stood in the sky and advised him by means of a stanza:

83. "O Sīha! You should live diligently,
being industrious (atandito) day and

[83] Sīhappamattā vihara rattindivamatandito||
Bhāvehi kusalaṃ dhammaṃ jaha sīghaṃ samussayanti.|| ||
night. Develope good deed; get rid of the complex (samussaya) quickly."

At the end of the stanza, he increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:----

"On the bank of the river Candabhāga, I then became a human-headed bird (Kinnara). I fed myself on flowers and likewise lived amidst flowers. The Blessed One Atthadassī, the eldest in the world, the bull among men, went out atop the wood (vipina) similar to a swan-sovereign in the sky.

'O Thorough-bred (ājaññā) personage! My adoration be to you! Your mind is well-purified. Your face-colour is delightfully pleasant (pasanna); your controlling sense of mouth is clearly placid.

The widely wise (bhūripañño), the well wise (Sumedhaso), having descended from the sky, spread His double robe and took His seat (upāvisi) cross-legged.

Taking along with me sticking (vilīna) sandal-wood, I went to the presence of the Conqueror; pious-minded and good-hearted I made my offering (abhiropayiṃ) to Buddha.

Having paid my homage to the self-awakened Buddha, eldest of the world, the bull among men, I had by joy (pāmojja) roused up and took my departure facing the north direction.

It was eighteen hundred aeons (kappa) ago that I made my reverential offering of sandal-wood. I do not remember any evil existence (duggati); this is the fruitful result of my reverential offering to Buddha.

Fourteen hundred aeons (kappa) ago, from now, there were those three very strong world kings, known by the name of Rohinī. My depravity had been burnt: :P;

Buddha’s instruction had been carried out."

The stanza, which was spoken, however, by way of advice begins thus: "Sīha’ppamatto vihara.” There, Sīha means the address (ālapana) made to that Thera. Appamatto vihara means: you should live applied to (yutto) full attention (sampajāna) and mindfulness (sati) in all the four postures (iriyāpatha), rid of negligence, without absent-mindedness (sati-avippavāsa). Now, in order to show that diligent-dwelling along with its fruition briefly such a statement as: “rattindiva” and so on has been made. Its meaning is:— At night portion as well as in day time, you should develop (bhāvehi) rouse up (uppādehi) and increase (vaddhehi) good deed, the deed (dhamma) of calm composure (samatha), spiritual insight (vipassanā) and
transcendental (lokuttara) truth (dhamma), by being industrious (atandito), without being indolent, and by being strenuously energetic (āraddhavīriyo), by way of the fourfold right exertion (sammappadhāna), in the said manner thus:— “By walking to and fro (caṅkama) and by being seated, he had his mind all round pure, free from conditions (dhamma) of hindrances (āvaranīya); having developed in this manner also, jaha sīghaṃ samussayāmaṃ means: “You should forsake your complex (samussaya) your bodily existence (attabhāva) first of all, now, quickly without delay by getting rid (pahāna) of the lustful desire (chandaraga) which constitutes its fitting fastener (patibaddha); having been so also, later on, you will totally get rid of the same, by the destruction (niruddha) of the last (carimaka) conscious state (citta).” Having, however, attained Arahantship, the Thera recited in reply (paccudahāsi) that self-same stanza exposing his aññā(attainment) (Arahantship).

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

Chapter I.
Single Verses

84. Nīta

Reborn in this Buddha-age at Sāvatthi as the son of a brahmin(priest), he was called Nīta. When grown up he thought: These Sākiyan monks are very lucky in that they are well provided with all necessaries. It is a happy life, that of a member of the Monk’s order. So he entered it to get pleasure from it, paid scant attention to his exercise, ate his fill, spent the day in idle talk, and slept all night long. But the Lord(Buddha) discerned the ripeness of his antecedents, and gave him this verse in admonition:

[84] Sabbarattim [13] supitvāna saṅgaṇike rato,||
Kudassuṅ nāma dummedho dukkhass'antaṃ karissatī' ti.|| ||

[84] you all the night to slumber given over,
Who lovers the day amidst chattering crowds to spend: -
Does it deem that you this way at any time,
Poor silly fool, of ill shall make an end?[1]

Agitated by the Lord(Buddha)'s words, he settled to develop insight, and not long after attained arahantship(enlightenment). He then declared aññā(supreme attainment) in repeating this verse.

The stanza starting with sabbārattiṁ supitvāna constitutes that of the venerable Thera Nīta. What is the origin? It is said that this one was a brahmin named Sunanda at the time of the Blessed One Padumuttara. Training many a hundred brahmins in the recitation of charms (manta) he made a sacred sacrifice (yaññaṁ yaji) known as soma offering (vājapeyya). The Blessed One, out of sympathy for that brahmin, went to the site of sacrifice and walked to and fro, in the sky. On having seen the Master, the brahmin became pious-minded, had flowers brought by his pupils, threw them up into the sky and made reverential offerings (of them to the Master). Owing to Buddha’s power that site as well as the entire city became covered by something similar to a ceiling of flower petals (pupphapata). The multitude aptly felt the feeling of excellently enormous zest and delight in the Master. On account of that foundation of good deed, the brahmin Sunanda wandered about his rounds of repeated rebirths among divine and human beings, and became the son of a certain brahmin in sāvatthi, when this Buddha arose. His name was Nīta. On having attained the age of intelligence, he said to himself: “These monks, sons of Sākiyans, are of easy habits (sukhasīlā), easy conduct (samācārā); having eaten excellent meals, they live in monasteries protected from wind (nivāta); it is possible to live comfortably (sukhena) after having become a monk among these.” As soon as he had become a monk, due to longing but for comfort (sukhābhikāsa) in the presence of the Master, he took hold of his mental exercise (kammaṭṭhāna), made himself minded of it but a few days, discarded it, had his heavy meal (udarāvadehaka) as much as he desired (yāvadatthāṃ), spent his day time with wild talks (tiracchānakathā) delighting himself in society (saṅganikārāmo); in the night portion also, having been overpowered by sloth (thina) and drowsiness (middha), he slept all night. Observing the all-round maturity of his cause, the Master, in giving him admonition, spoke a stanza:—

84. “Having slept the whole night and
having been delighted in society
by day, when will (kudassu) an unwise man make an end to misery (dukkha)?”

There, Sāsbaratīṁ means the entire night. Supitvāna means having slept; having fallen off to sleep throughout the three watches also of the whole night without practising (anuyuñjitvā) wakefulness as has been said thus:— “He makes his mind all-round pure from matters (dhamma) of hindrances (āvaranīya) by sitting and walking to and fro, in the first watch of the night,” and so on; thus, is the meaning. Divā means: in the day; the whole portion of the day; thus, is the meaning. Saṅganikehi means: Sitting together with individuals of much bodily vigour, who talk wild tales constitutes saṅganika (society); rato means: having been specially delighted in it; the non-departing desire there has been said to be “saṅganike rato (having been delighted in society).” There is such a reading also as “saṅganikarato.” Kudassu nāma means; when namely (kudā nāma). Assu means: merely an indeclinable particle (nipāta); at what time, namely; thus, is the meaning. Dummedho means the unwise (nippaño). Dukkhassa means the misery of the rounds (vaṭṭa). Antaṁ means: the all round end. When, namely, will he make the non-coming into maturity (anuppāda) but completely (accantaṁ); there does not exist the putting an end to distress (dukkha) like this; thus, is the meaning. “Dummedha dukkhassantam karissati (O Unwise man! Will you put an end to pain (dukkha)?” thus, also is the reading.

When the stanza was spoken in this manner, however, by the Master, the Thera became remorseful, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship, but before long. Hence, has it been said in the Apadāna:—

“A brahmin specialist in charms (mantapāragū), a reciter devoted to liberality (yācayogo), known by the name of Sunanda made the sacred sacrifice of vājapeyya.
The world-wose (lokavidū) Padumuttara, the foremost merciful sage (isi), out of compassion for the multitude, walked to and fro then in the sky. Having walked to and fro, the self-awakened Buddha, the omniscient, the leader of the world, the desireless (nirupadhi) personage permeated the measureless multitude of living beings with His loving kindness.

Having plucked flowers at their stalks, the brahmin specialist in charms (manta) brought together all his pupils and made them throw up the flowers. As far as there was the city, there became then a roof of flowers, which stayed on for seven days due to Buddha’s power.

Owing to that self-same bright basic (sukkamūla) he enjoyed prosperity; having come to know thoroughly all the cankers (āsava) he had gone across the sea of attachment in the world.

Eleven hundred aeons (kappa) ago, there were thirtyfive very strong world-kings of warrior clan (khattiya); they were known by the name of Ambaramsa. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, the Thera recited in reply that self-same stanza exposing his aañña(achievement).

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

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**Chapter I.**

**Single Verses**

**85. Sunāga**

He was reborn in this Buddha-age in the village of Nālaka as the son of a brahmin(priest), and was a friend of Sāriputta before the latter left the world(for monkhood). Hearing the General of the Path(Dhamma) preach, he too left the world(for monkhood), being established on the plane of insight.[1] Soon he won arahantship(enlightenment). Upon that, in course of teaching the bhikkhus(monks), he declared aañña(supreme attainment) in this verse:
[85] Cittanimittassa kovido pavivekarasaṃ vijāniya,||
Jhāyaṃ nipako patissato adhigaccheyya sukha nirāmisanti.|| ||

[85] Expert to grasp the image conjured up,[2]
Versed in the secret of the life detached,
Practised in meditation, clear in mind: -
Well may he win to rapture unalloyed.

[1] Dassanabhūmiyan patiṭhito, a divergence from the usual phrases.


1.9-5 [85] Commentary on the stanza of Sunāgatthera

The stanza starting with Cittanimittassa kovido constitutes that of the venerable Thera Sunāga. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive toward escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a brahmin family at the time of the Blessed One Sikhī, thirtyone aeons (kappa) ago, from now. On having come of age, he became proficient in the three vedas and living in an hermitage taught three thousand brahmins in the recitation of charms (manta). Then one day when he was practising his charm (manta) of palmistry (lakkhana) after having reflected having seen the Master, there arose in him enormous pleasing piousness (pasādo) in connection with Buddha-knowledge (ñāna) thus: “Endowed with these-like characteristic signs (lakkhana), He will become Buddha, the endless conqueror with endless knowledge. On account of that pious-mindedness, he was reborn in the divine world, and wandering about his rounds of repeated rebirths as the son of a certain brahmin, in the village of Nālaka, when this Buddha arose. His name was Sunāga. Being a lay associate of the commander-in-chief of the truth (dhamma) he went to the presence of the Thera, listened to the truth (dhamma), got established on the ground of insight (dassanabhūmi), became a monk, placed himself on the path of spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

"Not far from Himavanta, there was a hill, named, Vasabha, at the foot of which, there was created a hermitage. As a brahmin, then, I taught to three thousand pupils whom I brought together and sat on one side. Having sat down on one side, I, the brahmin, proficient in charms (manta) made my mind piously pleased as I made my quest of knowledge (veda) regarding Buddha, in His knowledge (ñāna). Having made my mind piously pleased there, I sat cross-legged on a leaf-spread, where I died. It was thirtyone aeons (kappa) ago,
from now, that I then gained the perception (saññā). I do not remember any evil existence; this is the fruitful result of perception of knowledge.

Twentyseven aeons (kappa) ago, there was King Siridhara, a very strong world-king endowed with seven gems.

My depravity had been burnt. . .

Buddha’s instruction had been carried out.

Having, however, attained Arahatship, he spoke a stanza, exposing his aññā (attainment), with the indication (padesa) of teaching the truth (dhamma) to the monks.—

85. He who is clever in the characteristic signs of the mind, after having come to know clearly the flavour of seclusion, being meditative (jhāyaṃ), mature (nipako) and aptly mindful (patissato), would achieve happiness free from sensual desires (nirāmisa).

There, cittanimittassa kovido means: clever in seizing the sign (nimitta) in the developing (bhāvanā) of mind; adept in the grasping (gahane) of the mind-sign (nimitta) comprising such contrivance (yogya) as:—“At this time the mind should be lifted; at this time, the mind should be gladdened; at this equanimity should be specially exercised (ajjhupekkhitabbaṃ),” in this manner lifting, etc. Pavivekarasam vijāniya means: having well-understood the flavour (rasa) of seclusion of mind of one who had well developed the seclusion of body; having enjoyed the happiness of seclusion; thus, is the meaning. Indeed statement has been made thus:—“Pavivekarasam pitvā (having drunk the juice of solitude).” Jhāyaṃ means: entering upon meditation (jhāna) first of all reflection on (upanijhāna) sense-object (ārammana) and later (pacchā) reflection on characteristic mark (lakkhana). Nipako means; clever in keeping up (pariharana) the mental exercise (kammaṭṭhāna). Patissato means; ready (upaṭṭhita) awareness (sati). Adhigaccheyya sukham nirāmisaṃ means:—He would well approach and attain the fruitful bliss (phalasukha) over and above the disinterested happiness of nibbāna, owing to being unmixed with the bait (āmisa) of sensual pleasures (kāma) and the bait (āmisa) of circle (vaṭṭa) of repeated rebirths, entering upon meditation (jhāna) with but the jhāna of spiritual insight (vipassanā), having become mindful (sato) and thoughtful (sampajāno), by beign established on the bliss of seclusion of mind that had been gained, owing to cleverness (kosalla) in such matters as the characteristic mark (nimitta) of calm composure (samatha), etc., in this manner; thus, is the meaning.

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

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Chapter I.
Single Verses

86. Nāgita
He was reborn in this Buddha-age at Kapilavatthu, in the family of a Sākiyan (king)rāja, and named Nāgita. When the Exalted One(Buddha) was staying in that place, he preached the Lump of Sweetness discourse.[1] By that Nāgita was induced to enter the Monk’s order, upon which he attained arahantship(enlightenment). Then, thrilled with rapture over the truth of the Lord(Buddha)'s teaching and the effective guidance of the Path(Dhamma), ho burst out in this saying(gatha):

\[
\text{[86] Ito bahiddhā puthu ańñavādināmj}
\]
\[
\text{Maggo na nibbānagamo yathā ayaŋmj}
\]
\[
\text{Itissu sańgham bhagavānusāatiīmj}
\]
\[
\text{Satthā sayam pāṇitaleva dassayan‘ ti.mj}
\]

[86] Outside our Monk’s order many others be, who teach A path never, like this one, to Nibbāna leading. But us the Exalted One(Buddha), the blessed Lord(Buddha)'s self Instructs as it was by just the palm of the hand outspreading.[2]

[1] Majjhima Nikāya, 18th Sutta, outlined (at Kapilavatthu) by the Lord(Buddha), and explained by Mahā-Kaccana (see Ps. CCXXIX.), on the self-mastery of the arahant(enlightened). This is apparently not the bhikkhu(monk) of the Kassapa clan (Dialogues, i. 193 ff.; Ang. iii. 81, 341; iv. 341). Perhaps the latter was known as N. Kassapa, to distinguish.

Morrà = Mora. OED: A popular game in Italy in which one player guesses the number of fingers held up simultaneously by another player. Also applied by Europeans to a similar game in China.

[2] The Commentary has: ‘Our Lord(Buddha) sayam’ - that is, sayāṃbhū ṇāñena ātām, 'self-taught' knower by knowledge, or, 'himself' - urged by great compassion, teaches his own doctrine, like one who, to make sport (?) vilāsapattiya, shows āmalaka-seed in the palm of his hand. Is an ancient game like morrà referred to?

1.9-6[86] Commentary on the stanza of Nāgiratthera

The stanza, strarting with Ito bahiddhā puthu ańñavā-dīnaj constitutes that of the venerable Thera Nāgita. What is the origin? It is said that this one was a brahmin named Nārada at the time of the Blessed One Padumuttara. Seated in his circular enclosure (māḷaka), one day, he happened to see the Blessed One going at the fore-front of the clergy of monks, became pious-minded and made his praise by means of three stanzas. On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his round of repeated rebirths among divine and human beings, and was reborn in the royal sākiyan family, in the city of Kapilavatthu, when this Buddha arose. His name was Nāgita. When the Glorious One was residing at Kapilavatthu, he happened to have
heard the Madhupindika Sutta, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“Seated in my extensive (visāla) circular enclosure, I saw the leader of the world, free from cankers (āsava), full of vigour (balapatta) leading the clergy of monks. A hundred thousand Arahants of high magical powers, possessed of three-fold super-science (vijjā) and six sort of higher-knowledge surrounded the self-awakened Buddha. Having seen Him, who could not but be piously pleased?

There does not exist in this world, including the divine world, any comparison (upanidhā) with His knowledge. Having seen the self-awakened Buddha of endless knowledge (ñāna) who is he not to be piously pleased (pasidati)? They are not able to describe (vikappetum) the body of truth (dhamma) also, that had been brought to light (dīpentum), wholly done in gems (ratanākaram). Having seen the same, who is he not to be piously pleased?

The affectionate personage (vâcchala) called Nārada made his praise of Padumuttara, the invincible self-awakened Buddha by means of these three stanzas. On account of that pious-mindness as well as because of his praise of Buddha, I was not reborn in an evil existence, for a hundred thousand aeons (kappa). Thirty hundred aeons (kappa) ago, from now, there was a very strong world-king of warrior clan (khattiya) named Sumitta, endowed with seven gems. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, the thera became full of zest and delight depending upon the condition of the truth (avitatha) in the teaching of the Master, as well as upon the salutary state (niyānikatam) of the dhamma, and recited a stanza, in making his joyous utterance (udānento) for the purpose of getting into (pavissa) the speed of zest (pītivega).

86. “From here, outside, among the many other holders of views, there is no right path (magga) to go to nibbāna like unto this. Thus, the Glorious One, the Master Himself instructed the Order of monks, showing (things) as on His open palm of the hand (pāni-
tala).

There, Ito bahiddhā means: in the doctrine (samaya) outside this dispensation (sāsana) of Buddha. On that account he said: “puthu aññavādīnaṃ” which means: of different varieties of heretics (titthiya); thus, is the meaning. Maggo na nibbānagamo yathā ayaṃ means; Just as this noble eight-fold path goes definitely (ekaṃsaṇa) to nibbāna; thus, nibbānā gamo (the goer to nibbāna), in the same way, there does not exist in the doctrine of the hertics (titthiya) the right path (magga) that leads (gamo) to nibbāna; because of not being made known (pavedita) by the self-awakened Budha to one who holds the view of others who are heretics (titthiya). Therefore, the Blessed One said thus:—

“O monks! A monk who is but here, a monk who is here the second, the third monk, who is here, the fourth monk who is here, are empty of the views of others and void of other monks.”

Iti means: in this way. Assu means: just an indeclinable particle (nipāramatta). Saṅghahaṃ means the Order of bhikkhus; this is exhaustive exposition (or, term per excellence) just as for example “Satthā devamanussānam (the teacher of divine and human-beings).” In other words, Saṅgha means collection (samūha); such multitude of men (jana) as are amenable to discipline (veneyya) and being led (to nibbāna); thus, is the significance (adhippāya). Bhagavā means: the Blessed One with such circumstances as the condition of possessing of glory (bhagya), etc.; here, this is the abbreviation (saṅkhepa). In extenso, however, it should be understood in the manner mentioned in the commentary on Itivuttaka in Paramatthadīpanī. Satthā means: He instructs, according as being worthy (yathārahaṃ), with absolute advantages (paramattha) pertaining to the visible persent (diṭṭhadhammika) and to the hereafter (samparāyika); thus, satthā (the Master). Saṃ means: himself even, but personally. Indeed, this is the meaning here.-- Just as there exists in my dispensation, the noble path (ariya magga) that leads (gāmī) to nibbāna, which is eightfold (aṭṭhaṅgiko) by way of such eight members (aṅga) as right view and so on, which constitute a collection of such three aggregates (khandha) as moral percepts (sīla) etc., there is not, in a similar manner, the path (magga) namely, in the doctrine of outsiders (bāhīraka):” thus, roaring the roar of a lion, our Master, the Blessed One comprehended but Himself by means of self-made (sayambhū) knowledge (nāna); in other words, He instructs and advise the leadable (veneyya) multitude (janataṃ) comprising the clergy of monks, showing similar to an emblic myrobalan fruit (āmalaka) on the palm of His hand (hattatale) for the prosperity (sampatti) of the beauty of His own instruction (desanāvilāsa) having been well urged by His great mercy (mahākarunā).

The Commentary on the stanza of the Thera Nāgita is complete.
Chapter I.
Single Verses

87. Paviṭṭha

Reborn in this Buddha-age in the kingdom of Magadha, in a brahmin's family, and being naturally inclined to the life of a recluse, he became a Wanderer. His training ended, he wandered forth, and heard of Upatissa and Kolita (= Sāriputta and Moggallāna) joining the Buddha's Order of monks. And he thought: 'That I think must be a [83] better Order since such great sages enter it.' And he went and heard the Lord(Buddha), believed, and was initiated into monkhood. Soon after he realized arahantship(enlightenment), and thus declared aññā(supreme attainment):

[87] Khandhā diṭṭhā yathābhūtaṁ bhavā sabbe padālitā||
    Vikkhīṇo jātisamāsāro natthi dāni punabbhavo' ti.|| ||

[87] The factors of the self are thoroughly seen;
    All bases of new being broken down.
    Killed utterly the cycle of rebirth.
    Now is there no more coming back to be.'[1]

[1] Cf. LXVII.

1.9-7 [87] Commentary on the stanza of Paviṭṭhatthera

The stanza starting with Khandhā diṭṭhā yathābhūtaṁ constitutes that of the venerable thera Paviṭṭha. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritotious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, became a hermit named Kesava at the time of the Blessed One Atthadassī. One day, he approached the Master, listened to the truth (dhamma), became pious-minded, paid his homage to Him, lifted up his clasped hands, made his circumambulation and took his departure. On account of that act of merit, he was reborn in the divine world, and having done meritotious deeds now and then, wandered about his rounds of repeated rebirths, and sprang up in a brahmin family, in the kingdom of Magadha,
when this Buddha arose. On having attained the age of intelligence in due course, he became a recluse in the order of wandering philosophers (paribbājaka) owing to his condition of bent down (ninna) disposition (ajjhāsaya) towards renunciation (nekkhamma), and having taken training in things to be trained (sikkhitabbaṃ sikkhitvā) there, he heard, while wandering about, the news of Upatissa’s and Kolita’s having become monks in the dispensation of Buddha, said to himself: “They also, namely, of great wisdom (paññā) have become monks there; methinks, it must be but better,” went to the presence of the Master, listened to the truth (dhamma), aptly gained pious faith and became a monk. To him, the Master intimated as to how to develop spiritual insight (vipassanā). He began to develop spiritual insight (vipassanā) and visualised Arahantship but before long. Hence, has it been said in the Apadāna:–

“My name was thus Nārada; people knew me as Kesava. In quest (esaṃ) of good deeds, major and minor (kusalākūsalaṃ), I went to the presence of Buddha. The great sage Atthadassī, the merciful, with His mind of loving kindness, that possessor of insight (cakkhumā) taught the truth (dhamma) consoling the living creatures. Making my own mind piously pleased, I raised my clasped hands onto my head; having paid my homage to the Master, I took my departure facing the east quarter. Seventeen hundred aeons (kappa) ago I became a sovereign lord of the earth, a very strong world-king named Amittatāpana. My depravity had been burnt.... Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he uttered a stanza, exposing his aññā(attainment).

87. “My mass of senses (khandha) had been seen according to reality (yathābhūtaṃ); all existences had been cut asunder (padālitā). Repeated rounds of rebirths (jātisaṃsāra) had been obviously obviated (vikkhāna); now no new existence exists. There, khandha means five clinging collection of senses (upādānakkhandha); indeed, they should be seen clearly (vipassitabba), by way of all-round understanding (parijānana) by means of well-known (ñāta) comprehension (pariṇāṇa), from the point of view of discrimination (upalakkhana) by spiritual insight (vipassanā) as well as from the point of view of ordinary (sāmañña) characteristic sign (lakkhana). Diṭṭha yathābhūtaṃ means; have been seen unequivocally (aviparitato) in such a manner as: “Idaṃ dukkhaṃ (this is mesery)” and so on, by means of wisdom of the right path (maggapaññā) accompanied by (saḥita) the wisdom (paññā) of spiritual insight (vipassanā). Bhavā sabbe padālitā means: all such active-functional (kamma) existence (bhava) and spontaneous fruitional (upapatti) existence (bhava) as existences of sensual pleasures (kāma), etc., had been broken (bhinnā) and shattered (viddhaṃsitā) by the sharp weapon (sattha) of knowledge (ñāna) of the right path. Indeed, with the very destruction (padālana) of depravity (kilesa) there occur, namely, the cuttings asunder of both active functional and spontaneous fruitional (kamopapatti) existences (bhavā). Therefore, he said: “Vikkhīno jātisamsāro, n’atthi’dāni punabbhavo.” The meaning of that portion of the stanza has but been said already (heṭṭhā).

The Commentary on the stanza of the Thera Paviṭṭha is complete.
88. Ajjuna

He was reborn in this Buddha-age at Sāvatthi, in the family of a councillor, and named Ajjuna. When grown up he came into contact with the Jains, and entered their Order very young, thinking among them to win salvation. But finding there nothing to satisfy him, he met the Lord(Buddha), believed, entered his Order, and soon won arahantship(enlightened). Then in rapture at his attainment, he burst forth in this verse:

[88] Asakkhiṃ vata attānaṃ uddhātuṃ udakā jalam¶
Vuyhamāno mahogheva sacaccāni paṭivijjhahan' ti.||||

[88] O wonder that I found the power to draw Myself forth from the waters on dry land. Borne drifting on the awful flood I learnt To know the Truths, their truth to understand.

[1] Lit., Ambrosia, Amata, or Nibbāna.

[2] Lit., no pith or kernel, the usual metaphor for no truth or genuineness.

1.9-8[88] Commentary on the stanza of Ajjunatthera

The stanza starting with Asakkhiṃ vata attānaṃ constitutes that of the venerable Thera Ajjuns. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds, conducive towards escape from the circular rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in the womb of a lion, at the time of the Blessed One Vipassī. One day that lion happened to have sighted the Master, who was seated at the foot of a certain tree, in the forest, became pious-minded saying to himself: “Indeed, this One, on this occasion, is the most excellent of all, the lion among men,” broke a well-blooming branch of a Sal tree and made his reverential offering to the Master. On account of that act of merit, that lion wandered about his rounds of repeated rebirths among divine
and human-beings and was reborn in a banker’s family, at Sāvatthī, when this Buddha arose. His named was Ajjuna. On having attained the age of intelligence, he happened to have made himself familiar with the jains (niganṭha), and became a recluse among the fains when he was but a boy (dahara) because of his being bent on (ajjhāsayatā) his escape from the circle (vaṭṭa) of repeated rebirths saying to himself: “In this way, I shall attain immortality (amata).” Not gaining essence (sāra) there, and having seen the twin-miracle (yamakapāṭhāriya) of the Master, he aptly gained pious faith, became a monk in the dispensation (sāsana), started developing spiritual insight and became an Arahant but before long. Hence, has it been said in the Apadāna.--

“King of beasts, I then was, well-born as on excellent mane-lion. (Treading upon) hills, hard to go in search (of prey) I happened to meet the world-leader. Is this One, indeed, the great hero, who sends the multitude of people to nibbāna (nibbāpeti mahājanam). Certainly good if I should serve (upāsati) the god of gods, the bull among men. Having broken the branch of a Sal tree, I brought it together with its wealth (sakosaṃ) of flowers. Having approached the self-awakened Buddha, I offered Him that most excellent flower. It was ninetyone aeons (kappa) ago, that I made my special offering of flowers; I do not remember any evil existence; this is the fruitful result of flower offering. In the ninth aeon (kappa) before this (ito), there became three sovereigns, very strong world-kings with the name of Virocana. My depravity had been burnt; … Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he uttered a stanza, making his joyous utterance (udāna) with the speed of his zest which had well become with the attainment (adhigama) of such happiness that has no superior.

88. Sure and certain (vata) I was able (asakkhiṃ) to pull out (uddhātuṃ) from the water to the dry land, on being carried away (vuyhamāno) but in the big flood. I did aptly penetrate into the noble truths (sacca).

There, Asakkhiṃ means I was able (sakkosim) vata is an indeclinable particle (nipāta) in astonishment (vimhaye). Indeed, this is exceedingly astounding; which is this proper penetration of truth. Therefore, Buddha said:–

“O Monks! What do you think of it? Which, indeed, is either more difficult to do or more difficult to overcome? (abhisambhava), (or more troublesme?)? If one would have to suitably pierce the tip of a tail-hair by means of another
tip of the tail that had been split seven
times over (sattadhā)?” and so on.

Attānaṃ means: he says with reference to (sandhāya) one’s own (niyaka) interior (ajjhatta); whoever, indeed, is not another, he is self (atta). Uddhātuṃ means to pull out (uddharituṃ); “uddhataṃ (have been pulled out);” thus, is the reading also. Udakā means from water reckoned as the formidable flood of rounds of repeated rebirths (saṃsāra). Thalaṃ means the dry-land of nibbāna. Vuyhamāno mahoghe ve means resembling being carried away in the great ocean. This is what has been said.-- Just as, for example, a man, beign carried away with speed in a formidable flood of water, which is deep and wide with no resting place (apatiṭṭha) having obtained a form (daḷha) boat, equipped with oars (phiya) and rudder (aritta) brought near him (upanīta) by someone who desires his welfare (attha), would be able to pull himself out of that (flood of water) rather easily and would reach the further shore, even so, I, being floated adrift (vuyhamāno) in the formidable flood of rounds of repeated rebirhts (saṃsāra), with the speed of the working (abhisāṅkhāra) of depravity (kilesa), having gained the ship of the noble path (ariyamagga), furnished with (upeta) calm composure (samatha) and spiritual insight (vipassanā) brought close to me (upanītam) by the Master, was able to pull myself out from that flood to arrive wonderfully (aho) at the dryland (thala) of nibbāna. In whatever way he became able, in order to show that (way), he said: “Saccāni paṭivijjh'ham.” Just because (yasmā) I properly pierced by such apt penetration of the four noble truths that begin with misery (dukkha) as through comprehension (pariññā), abandonment (pahāna), visualisation (sacchikiriyā) and development (bhāvanā) and understood by means of the knowledge (ñāna) of the noble path (ariyamagga), therefore, I was certainly able to extricate (uddhātuṃ) myself from the water to the dry land; thus, is the interpretation.

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

Chapter I.
Single Verses

89. Devasabha[1]

Reborn in this Buddha-age as the son of the (king)rāja of a district,[2] he succeeded to his title when quite young. But [84] when being awakened (buddho) he went to hear the Lord(Buddha) teach, he resigned his title, entered the Monk’s order, and soon won arahantship(enlightenment). Then joy arose in him when he reflected on the corrupting things he had put away, and he burst forth in this saying(gatha):

[Utiṭṭā paṇkapalipā pāṭālā parivajjitā,||
Muttā oghā ca ganthā ca sabbe mānā visamhatā’ ti.|| ||

[89] Transcended is the miry bog of lusts.
Past doom infernal am I safely come
From flood and fetter bad for liberty,
And shed is every form of self conceit.[3]
Ps. C. is by another Devasabha.

Maṇḍdalika-rāja. This term occurs in Vinaya Texts, iii. 47. I have no evidence of the comparative rank attaching to the title.


1.9-9 [89] Commentary on the stanza of (Paṭhama) Devasabhatthera

The stanza starting with Uttinnāpaṅka palipā constitutes that of the venerable Thera Devasabha. Ehat is the origin? He also, having done devoted deeds of devoted service toward former Buddhas, accumulation meritotious deeds conducive towards escape from round of repeated rebirths, in this and that existence, was reborn in the womb of a pigeon (pārāvata), at the time of the Blessed One Sikhī. One day, he happened to have seen the Master, became pious-minded and offered Him fruits of the Piyal tree (piyālapalī). The Master made a meal of those fruits for the purpose of well-increasing that pigeon’s pleasing piety (pasāda). On that account, the pigeon became pious-minded exceedingly, approached (the Master) time after time, paid its homage to Him and made its mind piously pleased. On account of that act of merit, that pigeon was reborn in the divine world and having done deeds of merit now and then and wondering about rounds of repeated rebirths among divine and human beings, was reborn as the son of a certain deputy (manḍalika) of a king, when this Buddha arose. Even at the time of youth, he became established as a sovereign (of a small country) and grew up enjoying the royal bliss, when he approached the Master who taught the truth (dhamma) to him. He listened to the truth (dhamma), aptly gained pious faith, became remorseful, abdicated his sovereignty, became a monk, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship, but before long. Hence, has it been said in the Apadāna:—

“I was then a pigeon (pārāvata),
who was not obstructive (uparodhaka)
to others. On the mountain slope I made my abode, not far from Sikhī, the Master. Morning (pāta) and evening (sāyam) I happened to see Buddha, the foremost leader of the world. For such a personage as monarch of men (dvipadinda) I had no meritorious gift (deyyadhamma) to offer.

Having taken along with me Piyal fruits I went to the presence of Buddha. The Blessed One, the eldest of the world, the bull among men, accepted (my offering). Later, accordingly (upādāya) after that, I attended on (paricārīm) the leader (vināyaka). With that pleasingly pious mind, I died there.

It was thirtyone aeons ago from now, that I offered fruits; I do not remember any evil existence; this is the fruitful result of fruit offering.
Fifteen aeons (kappa) ago, from now, there arose three very strong world-kings (known as) Piyaḷina, endowed with seven gems.

My depravity had been burnt ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahanthood, he uttered a stanza, making his joyous utterance (udāna), he delight having arisen over his reflection upon his having got rid of his depravity (pānakilesa).

89. “Marshy mud had been crossed over;

the abyss (pātālā) had been all round avoided (parivajjita); released (am I) from flood (ogha) as well as bodily knots (gantha); all (my) pride had been removed (visañhata).

There, uttinna means; had crossed over, had gone beyond. Paṅkapalipā means: mud and marsh; paṅka (mud) is said to be natural mud: “pakipā (marsh)” is a massive mire, deep and broad (puthulo). Here, however, it is defilement like mire (paṅka); lust for sensual pleasures (kāmarāga), since it smears the mind by means of its production (āpādana) of the condition of impurity. Filth like a massive mire; the lust of dense (bahala) desire (chanda) which constitutes such a sphere of sons, daughters, wife and so on, since they will smear and difficult to cross over; they had been overcome (atikkantā) in all respects by me by the third stage of the noble path (magga) of a Non-returner (anāgāmi); thus, he said : “Uttinna paṅka palipā (crosses over is mud and mire).” Pātālā means: enough (alam) for falling down (pataya) is a cliffy abyss (pātālā); a spot (padesa) of deeper depression (ninnatara) in the enormous ocean. Some scholars (keci), however, say the mansion of the dragons (nāga) to be “pātālāṃ.” Here, however, similar to cliffy abyss (pātālā) because it stood impenetrable, (agāha) difficult to fathom (duravaggāha) and difficult to cross over; thus, pātālā (cliffy abyss); heretical views (diṭṭhiyo). They also had been avoided (vajjita) and well-cut asunder (samucchinna) by me, but by the attainment of the first stage of noble path (magga) as a Stream-winner. Thus, he said: “Pātālā parivajjitā.” Mutto oghā ca ganthā ca means: freed and all-round liberaed (parimutto) from such flood as the flood of sensual pleasures (kāmā) etc., as well as from such tangling fetters (ganṭha) of the body as covetousness (abhijjhā), etc., by this and that stage of right path (magga); again having gone beyond (atkkanto) by way of not being overwhelmed (anabhikirana) and not being tangled (aganthana) thus, is the meaning. Sabbemānā visañhāta means: pride of nine categories (vidhā) had been distinctly (vissesato) brought into being killed (saṅghāta) and destruction (vināsa) and had been well cut asunder (samuddhinna). Some scholars read as “manavidhā hatā (varieties of pride had been killed);” it means: the share of pride (mānakottiha); thus, is the meaning. Other scholars (apare) read “mānavisa (pride-poison);” to them, however, it is pride-poison because of the fruitful result of painful poison of pride; thus, is the meaning as should be seen.

The Commentary on the stanza of the Thera (Paṭhama) Devassabha is complete.

Reborn in this Buddha-age at Rājagaha as the son of a brahmin(priest), he was called Sāmidatta. When arrived at years of discretion, he heard of the Buddha's puissance, and went with laymen to the Vihāra(monastery) to hear him. He believed and entered the Monk’s order, but from the immaturity of his knowledge he continued for a little while without application. Finally, on again hearing the Lord(Buddha) teach, he became devoted and intent, and won arahantship(enlightenment).

Later on the bhikkhus(monks) asked him: 'How now, friend, have you reached the state of the elect?'[1] And he, showing the guiding efficacy of the doctrine, and his own attainment in the Path(Dhamma) and minor doctrines (dhammānudhamma), declared aññā(supreme attainment) in this verse:

[90] Pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā,||
Vikkhīṇo jātisāmsāro nathi dāni punabbhavo' ti.|| ||

[90] The factors of my life well understood
Stand yet a little while with severed root.
Killed is the round of living sure renewed.
Now is there no more coming back to be.[2]

[1] Uttari-manussadhammo, or, of the 'supermen.'

[2] Cf. LXXX. and LXXXVII.

1.9-10[90] Commentary on the stanza of Sāmidattatthera

The stanza starting with Pañcakkhandhā pariññātā constitutes that of the venerable Thera Sāmidatta. What is the origin? This one also having done devoted deeds of service towards former Buddhas, was reborn in a family home at the time of the Blessed One Aṭṭhadassī. On having attained the age of intelligence, when the Master passed away completely into nibbāna (parinibbuta), he made reverential offering at His solid shrine (thūpa) by building up tier upon tier of umbrella with flowers. On account that act of merit he was reborn in the divine world, and having done meritotious deds now and then, he wandered about his rounds of repeated rebirths among divine and human beings. And was reborn as the son of a certain brahmin at Rājagaha, when this Buddha arose. His name was Sāmidatta. Having attained in due course the age of intelligence, he heard about the power of Buddha, went to the monestery together with devotees, saw the Master teaching the truth (dhamma), became pious-minded and sat himself down on one side. The Master observed his inclination (ajjhāsaya) and likewise taught him the truth (dhamma), in such a manner that he aptly gained pious faith and remorse as well in the rounds of repeated rebirths (samsāra). On having aptly gained pious faith and becoem remorseful, he became a monk, and because of the state of his knowledge not being all round ripe, he lived much lazily for some period of time. Again, on having been enthused with the teaching of truth (dhamma) by the Master, he took hold of such mental
exercise (kammaṭṭhāna) conducive towards spiritual insight (vipassanā) and staying intent on (yuttapayutta) there, attained Arahantship, but before long. Hence, has it been said in the Apadāna.--

“When the Blessed One Atthadassi, the most excellent man passed into parinibbāna, I had a multi-tiered umbrella made and mounted it reverentially on the solid shrine (thūpa).

Having come to the shrine time after time, I made my adoration to the world-leader.

After making a flower cover I respectfully had it rested on the umbrella. For seventeen hundred aeons (kappa) I exercised celestial sovereignty; I had not to be a human-being; this is the fruitful result of making reverential offering to the shrine (thūpa). My depravity had been burnt; all existences had been eliminated. Like unto an elephant having cut off its fetters (bandhanaṃ) I live free from cankers (āsava).

Well-reached indeed, was my coming to the presence of the best (seṭṭha) Buddha. Three sorts of super-science (vijjā) had accordingly been attained; Buddha’s instruction had been carried out.”

Subsequently, on being asked by bhikkhus (monks) thus: “Friend! Why have you attained transcendental norm (uttarimanussadhamma)? uttered a stanza, making them understand (pavedento) the salutary state (niyyānikabhāva) as well as his own proper practice (paṭipatti) in conformity with the teaching (dhammānudhamma), by way of exposing his Arahantship (aññā).

90. “Five sensorial aggregates (khandha) had been all-round understood; they stand with their roots cut off. Repeated rounds of rebirth had been clearly exhausted; now, there, is no more new existence.

There, pañcakkhandhā pariññātā means: these five clinging sensorial aggregates (upādānakkhandhā) had been known, understood and aptly penetrated (paṭividdha) by me after having thoroughly analysed (parichinditvā) by means of three kinds of comprehension (pariññā) thus: “This is suffering (dukkha): misery (dukkha) is this much; but not more than that.” Tiṭṭhanti chinnamūlakā means: likewies, but because of the state of exact-knowledge (pariññā) of the fact of having forsaken (pahīna) in all respects the origin of misery (samudaya) which had been the root (mūla), they stand with cut-off roots owing to the destruction (nirodha) of the last conscious condition (carimaka citta); because of the destruction of the last conscious condition, however, conceptions come to cessation (nirujjhanti), there being but no reunion (paṭisandhi). Therefore, he said; “Vikkhāno jātisamsāro, n’atthidāni punabbhavo.” Its meaning has but been said before (heṭṭhā).

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

The Commentary on the ninth Chapter is complete.
Chapter I.
Single Verses
Part X

91. Paripuṇṇaka

He was reborn in this Bnddha-age at Kapilavatthu, in the family of a Sākiyan (king)rāja. And because of the completeness of his gifts and fortune he became known as Paripuṇṇaka.[1] His means allowed him to enjoy at all times food of a hundred essences. But he, hearing that the Lord(Buddha) partook of mixed scraps, said: 'Though he be delicately bred, the Exalted One(Buddha) lives thus, meditating the bliss of Nibbāna. Why should we in our greed become epicures? Let us, too, seek for that bliss of Nibbāna!' Thus agitated he renounced his home, entered the Monk’s order, and, taking his exercise of meditation on the body from the Exalted One(Buddha), he in due course attained arahantship(enlightenment). Upon that he burst forth into this saying(gatha):[2]

[91] Na tathā' mataḥ satarasamḥ sudhamnamḥ yaṃ mayajja paribhuttaŋ,||
Aparimita dassinā gotamena buddhena desito dhammo' ti.|| ||

[91] Never as it were some dish of hundred essences.
Could I overrate what I partook to-day,
When He, the all-seeing Gotama,[3] the Buddha blissful,
Himself revealed to me the holy Path(Dhamma).

[1] Meaning 'fulfilled' or 'perfected,' with ka, agent-noun affix.

[2] The metre is here not that of the usual śloka.

[3] Note the frank but infrequent mention of the Lord(Buddha)'s name, a usage not encountered by later Buddhists. In this work it occurs eight times, in the Sisters twice (cf. Vinaya Texts, i. 228). Cf. the corresponding reticence among many Episcopalian Christians.

1.10 Tenth Chapter

1.10-1 [91] Commentary on the stanza of Paripunnakatthera
The stanza, starting with Na tathā mataṃ satarasaṃ constitutes that of the venerable Thera Paripunna. What is the origin? This one also, having done devoted deeds of good service toward former Buddhas, was reborn in a family home at the time of the Blessed One Dhammadassī. On having come of age, when the Master attained parinibbāna, he made massive reverential offering of flowers, etc., in the shrine of the Master. On account of that act of merit, he was reborn among divine beings and having done meritorious deeds now and then, he wandered about but in excellent existences, and was reborn in the royal family of the Sākiyans, in Kapilavatthu, when this Buddha arose. On having attained the age of intelligence he became well-known as Paripunna owing to the condition of all-round brimfulness of wealth. Because of being endowed with wealth, he went to enjoying his meal named a hundred flavous (sataraṇa) at all time and having heard of the mixed meal by which the Master sustained Himself, he said to himself: “Now, though being delicate (sukhumāla) the Blessed One keeps Himself going (yāpeti) somehow or other, in consideration of (apekhitvā) the happiness of nibbāna; why should we, who had been hankering after (giddha) food, be justified (suddhika) in our nourishment (āhāra); by us, however, happiness of nibbāna only should be sought,” became remorseful over rounds of repeated rebirth (saṃsāra), gave up his household life, became a monk in the presence of the Master, and on having been urged (niyojito) by th Blessed One in the mental exercise of awareness in relation to the body (kāyagatāsati), he had himself established there, made the aptly gained jhāna as his basis (pādaka), doing the deed of developing spiritual insight (vipassanā) which he increasingly developed, and attained Arahatship. Hence, has it been said in the Apadāna:—

“When the lord of the world (lokanātha) Dhammadassī, the bull among men, passed into nibbāna, I set up a banner pillar at the shrine of the Buddha the best. Having fashioned a ladder I had it well-fixed (samāruhiṃ) to the most excellent shrine. After collecting natural flowers I had them mounted (abhiropayiṃ) on the solid shrine (thūpa).

Wonderful is Buddha, wonderful is dhamma; wonderful is the success (sampadā) of our Master. I do not remember any evil existence (duggati); this is the fruitful result of making reverential offering to the shrine (thūpa).

Ninetyfour aeons (kappa) ago, from now, there ruled sixteen sovereigns, very strong world-kings, with the name of Thūpasīkha (shrine-crest). My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahatship, he uttered a stanza starting with “Na tathā mataṃ satarasaṃ,” making his joyous utterance (udāna), letting loose (vissatttham) the speed of his zest (pītivega) with reverential (gārava) respect (bahumana, regard) in the truth (dhamma).

91. There Na tathā mataṃ satarasaṃ sudhannam yaṃ maya’jja paribhuttam. Tathā means: in that manner (pakāra). Mataṃ means: pleasantly agreeable. Satarasaṃ means: a meal (bhojana) of a hundred flavours (rasa); they say thus:— “Satarasa bhojanaṃ nāma satapākasappiādhī abhisāṅkhatam bhojanam (the meal of a hundred-flavours, namely, is an eatable food (bhojana) specially cooked (abhisāṅkha) with such ingredients as a hundred times cooked (satapāka) ghee (sappi) and so on).” In other words, the grammatical word sata had the meaning of not being one single but more than one (anekattha), similar to such contexts as: “sataso sahassaso” and so on. Therefore, whatever meal comprises more than one kind of soup and more than one kind of curry, that meal is said to be “sataraṇa (many a
flavour),” because of the state of several tastes (anekarasa); a meal of variety of flavours: thus, is the meaning. Sudhannam means: ambrosia (sudha) itself (eva) is cooked food to be eaten (anna), celestial nourishment, divine delicacy. Yam maya'jjia paribhuttam, which had been accordingly eaten by me today. “Yam mayā paribhuttam whatever had been all-round eaten by me” as well as this “satarasam sudham (ambrosia of a hundred flavours);” thus, here also the interpretation should be made (yojetabbam). This is what has been said; whatever peaceful (santam), exalted (panita) happiness of nibbanā is being fully enjoyed by me, now, at present (etarai) by way of entering upon (samāpajjana) cessation jhāna (nirudha samāpatti) as well as by way of passing through (samāpajjana) fruition jhāna (phala samāpatti) but throughoutly (accanta); that has been well developed (sambhāvitam) according as understood (matam) and agreeable (abhimatta); in that manner, at the time when I was a king, the meal of hundred flavours enjoyd by me as well as the ambrosial meal (sudhanna) enjoyed by me in my divine existence (attabhāva) was not understood nor agreeable (abhimata). Why? This, (the former) indeed, is free from sensual desires (nirāmisa), indulged in (nisevita) by the holy nobles (ariya), has not become (bhūta) subject to (vatthu) or object of every depravity (kilesa): that, the latter, however, is enjoyed by common folks (puthujjana), subject to sensual desires, having become object of every depravity. That (the latter) does not but count (saṅkha), a sixteenth part (kalahāga) of this one, (the former). At present, now, in order to point out the taught truth (vuttadhamma) thus: “What had been thoroughly enjoyed by me today,” he said: Aparimitadassinā Gotamena, Buddhena sudesito dhammo. The meaning of it is: The seer (passi) by means of His self-made (sayambhū) knowledge (ñāna) of the uncreated (asaṅkhata dhātu) which is measureless, unlimited and calm, because of the absence of appearance (uppaḍa) and disappearance (vaya); possessor of insight (dassāvi) of the knowledge (ñeyya) of measurelessness and unlimitedness: thus, by Him, aparimitta dassinā (the seer of the immeasurable), Gotama, by clan, the self-awakened Buddha, desito dhammo (the truth (dhamma) had been well (suṭṭhu) taught) in such a manner as; “khayaṃ virāgaṃ amataṃ paniṇī (extinction (khaya), lustlessness (virāga), immortality (amata), the exalted),” “madanimmadano pipāsavinayo (crusher of sensual excess and dispeller of thirst,” as well as “sabbasaṅkhārasamatho (cessation (samatha) of all ‘life’s experiences’ (saṅkhāra),” and so on; nibbanā has been enjoyed by me, today (ajja); thus, is the interpretation.

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

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Chapter I.
Single Verses

92. Vijaya

He was reborn in this Buddha-age at Sāvatthī, in a brahmin's family, and named Vijaya. When he had learnt the brahmin(priest) wisdom, he left the world(for monkhood) as an ascetic, [86] and lived in the forest practising jhāna. Then he heard of the Buddha’s mission and was glad, and went to salute and hear him. Upon that he entered the Monk’s order and soon won arahانتship(enlightenment), confessing aññā(supreme attainment) in this verse:

[92] Yassāsavā [14] parikkhīṇā āhāre ca anissito,||
Suññatā animitto ca vimokkho yassa gocaro,||
Ākāseva sakuntanam padam tassa durannayanti.|| ||
In whom the intoxicants (defilements/desires) are dried up;
Whose happiness depends not on food;
Whose range is in the Void and the Unmarked
And Liberty: - as flight of birds in air
So hard is it to track the trail of him.\[1\]

Intoxicants = āsavā (see Ps. XLVII.). Food (āhāro), represents all the four necessaries provided by the lay people (food, clothing, lodging, medicine). Commentary. 'Liberty' represents the Third Sign of 'Freedom from craving,' or Content. As an arahant (enlightened), his mind lives only on ideas and desires void of, and unmarked by, the three features-Sorrow, Impermanence, self-delusion. By 'trail' (padaɱ) is meant destiny - namely, rebirth. Part of this gāthā, and approximately the same Commentary, occur in Dhammapada, verse 92 (Commentary, ii. 171173), ascribed to the Lord (Buddha) when addressing Belaṭṭhasīsa (cf. Ps. XVI.). The Commentary cited enumerates all forms of rebirth; Dhammapala gives only 'destiny' in hell, and the rest. Both say only, it is as impossible to declare what is his destiny, as to say where, or how, birds will descend.

1.10-2[92] Commentary on the stanza of Vijayatthera

The stanza starting with yassāsavaparikkhīnā, constitutes that of the venerable Thera Vijaya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas was reborn in a wealthy family, at the time of the Blessed One Piyadassī. On having attained the age of intelligence, when the Master entered parinibbāna, he has a railing made, inlaid with gems (ratana) for His shrine and had a huge railing festival held there; (in His honour). On account of that act of merit, he wandered about (vicari) by the shining light of gem (mani) in many a hundred existence (of his). Wandering about his rounds of repeated rebirths among divine and human beings in this manner, he came to be reborn in brahmin family, at Sāvatthi, when this Buddha arose. His name was Vijaya. On having come of age, he reached proficiency in brahmanical sciences (vijjāsu), renounced the world, became a hermit-recluse, lived in the forest region as a gainer of Jhāna, heard about the appearance of Buddha, had his pleasing piety arisen in Him, approached the presence of the master, paid his homage to the Master and sat down on one side. To him the Master taught the truth (dhamma). He listened to the truth (dhamma), became a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“...When the protector of the world, Piyadassī, the most excellent of men entered nibbāna, I made a pearl-railing, being pious-minded, and good-hearted. I made a most excellent railing, having surrounded it with gems (mani). Having held a festival in honour of the railing, I died there. In whatever condition I happened to be reborn, either as a divine or human being, they had gems (mani) borne in the sky (for me); this is the fruitful result of
meritorious deed.
Sixteen hundred aeons (kappa) ago, from
now, there existed thirtysix sovereigns,
very strong world-kings, named Manippabhāsa
(the shining light of gem).
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he spoke a stanza starting with “yassāsavā parikkhīnā,”
revealing his aañña(attainment).

92. There, yassāsavā parikkhīnā means:– the four cankers comprising canker of sensual pleasure, etc., of
whose ever most excellent personage had become exhausted (khīnā) in all respects and thrown away by
means of his noble path (ariyamagga). Āhāre ca anissito means: whoever also is not dependent upon
(anissito), free from the ties of craving (agadhito), has become innocent (anajjhāpanno) in the
nourishment (āhāre); it is just (matta) an example (nidassana); here, with the head (sīsa) of food
(āhāra) the four ecclesiastical essentials (paccaya) also have been taken (gahita); thus, it should by
seen. In other words, the grammatical expression (sadda), namely āhāra, here, should be understood
as the nomenclature (pariyāya) for an ecclesiastical essential (paccaya). “Suññato animitto ca” means:
Here, aimless (appanihita) emancipatiion (vimokkha) also has but been taken; these three terms also
are the names of nibbāna even. Indeed, nibbāna is void (suñña) owing to the absence of list (rāta) etc;
clearly free (vimuta) from them (tehi); thus, suññatavimokkha, (emptiness emancipation); likewise, it is
also signless (animittaṃ), owing to the absence of such signs as lust (rāga), etc., as well as owing to the
absence of sign (nimitta) of creation (saṅkhāra); clearly free from them; thus, animitta vimokkha,
(signless emancipation); owing to the absence of such aspiration (panidhi, resolve) as lust (rāga), etc., it
is aimless (appanihita); also clearly free from them; thus, appanihitavimokkho, (aimless emancipation);
thus, it has been said. To him, who keeps on living, after having made it as his sense object (ārammana)
by way of fruition (phala) jhāna (samāpatti) these three categories (vidha) also vimokkho yassa gocaro
(whose pasture (gocara) is emancipation (vimokkho). Ākāskeva sakuntānaṃ, padaṃ tassa durannayaṃ
means:– just as it is not possible to know of birds which go in the sky thus:– “In this region they had
gone treading on foot (padehi); they had gone hitting this region their breasts (ure); this with head
(sīsa) and this with wings (pakkha); in the self-same way, it is not possible to make known of such a
monk as this, thus:– “He had gone by means of this path (pada) in such paths as that of purgatory
(niriya), etc.

The Commentary on the stanza of the Thera Vijaya is complete.
Chapter I.
Single Verses

93. Eraka

He was reborn in this Buddha-age at Sāvatthi, as the son of an eminent person, and was named Eraka. He had beauty and charm, so that in all that he had to do he was in the most highly favoured position for doing it. His parents wedded him to a maiden suitable for beauty, virtue, years, and accomplishments. But soon, because it was his final life, he grew agitated at continued being, and sought the Lord(Buddha). After hearing him teach the Path(Dhamma), Eraka left the world(for monkhood). And the Lord(Buddha) gave him an exercise, but for some days he remained mastered by evil thoughts. Then the Lord(Buddha), knowing the course of his thoughts, addressed him in a verse. And he, on hearing it, thought: 'Unfitly have I acted; I, fool, that I should have continued full of bad thoughts when learning from such a Lord(Buddha).’ And in distress he devoted himself to gaining insight, and soon won arahantship(enlightenment). Upon that he declared aññā(supreme attainment) by repeating that verse:

[93] Dukkhā kāmā eraka na sukhā kāmā eraka,||
   Yo kāme kāmayati dukkha ɱ so kāmayati eraka,||
   Yo kāme na kāmayati eraka dukkha ɱ so na kāmayati erakā’ ti.|| ||

[93] Woeful are worldly wishes, Eraka!
   No welfare in worldly wishes, Eraka!
   Whosoever desires joys of sense, desires sorrow.
   Whosoever desires not joys of sense, desires no sorrow,[2]

[1] Erākā seems to have been a kind of plant, perhaps a grass, woven into blankets or mats (Vinaya Texts, ii. 35, n. 8; Jātaka, iii. 91; Sitters, lxii. 435). A town is called Eraka-grass in Majjh., i. 87 = Milinda, i. 276. Cf. also Dhp. Com., iii. 231.

[2] The austere jejune simplicity of this gāthā is not poetic, and is closely followed in the translation. Kāmā (worldly wishes; joys of sense) is not easy to equate. Buddhism defines this plane of life, and animal life, and the lower heavens, too, as all 'sphere of Kāmā.' 'Unregenerate desire' is perhaps the nearest rendering. 'Desire' alone is not correct, for there is the dhamma-chanda, or desire for higher things, also characterizing life on the kāmāvacara plane. Dr. Neumann has 'Lust'; our word 'lust' is degraded by specialization. 'Pleasure' should not be so degraded, for there is pleasure (sukha) not entailing woe.
The stanza starting with Dukkhā kāmā erakā constitutes that of the venerable Thera Eraka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Siddhattha. On having attained the age of intelligence, he happened to have seen the Master, one day, became Pious-minded, but not getting anything worthy of offering to the Master, he said to himself: Now I shall make meritorious performance of choicest character (sara) physically (kāya),” and made the way evenly level (samaṃ) for the going of the Master after having swept it clean. The Master entered upon the road made by him in that manner. On having seen the Blessed One there, he became pious-minded, paid his homage to him, lifted up his clasped hands and stood delightful hearted without missing in the least (avijahanto) his zest (pīti) over Buddha as his object of contemplation (ārammana) until He had gone beyond his seeing (dassana) range (upacāra) On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent existences (sugati) and was reborn as a son of an honourable (sambhāvāniya) estate owner (kuṭumbiya) in Sāvatthi when this Buddha arose, His name was Eraka. He was very handsome (abhirūpo) good-looking (dassanīyo), graceful (pasādiko) and was endowed with absolute (parama) accomplishment (veyyattiya) in whatever should be done thus. His mother and father brought a suitable (anucchavika) girl of equal family status (kula), beauty (rūpa), conduct (ācāra), age (vaya) and cleverness (kosalla), and performed his marriage. Living at home, cohabiting together with her, he became remorsefully minded over the rounds of repeated rebirths (sāṃsāra), by means of some source (vattīhu) of another for remorse, owing to his being in his final existence, went to the presence of the Master, listened to he teaching of the truth (dhamma), aptly gained pious faith and became a monk; to him, the Master gave mental exercise (kammaṭṭhāna). He took hold of the mental exercise (kammaṭṭhāna) and with the lapse of a few days, he lived, having been overwhelmed with regret (ukkanṭha). Thereupon, the Master, having come to know what has happened in his heart, spoke a stanza starting with “Dukkhā kāmā Eraka,” by way of instruction. On having heard it, he said to himself: “What is not fit (ayutta) had been done by me in that I lived intent on (bahula) wrong (middhā) thoughts (vitakka), missing (visajjanto) that mental exercise (kammaṭṭhāna) after having taken it from the presence of such a personage as the Master,” became remorseful, made his mind intent on (yuttapayutta) developing spiritual insight (vipassanā) and attained Arahanthood but before long. Hence, has it been said in the Apadāna.--

“The possessor of insight (cakkhumā),
having crossed a small stream (nādiṃ),
went into the forest. I happened to have
sighted that self-awakened Buddha Siddhattha,
whose characteristic signs (lakkhana) were
excellent. Having taken along with me a
spade (kudāla) and a basket (piṭaka) and
made that path (patha) evenly level,
I paid my homage to the Master, and
made my mind pleasantly pious, (pasā-
dayim).
It was ninetyfour aeons (kappa) ago,
that I then did the deed; I do not
remember any evil existence; this is
the fruitful result of road (magga)
offering (dāna).
Fifty seven aeons (kappa) ago there
ruled a monarch of multitude of people (janādhipa), Suppābuddha by name; he was a leader (nāyaka), the monarch of men. (narissaro).

My depravity had been burnt; ...

Buddha’s instruction had been carried out.

Having, however, become an Arahant, he recited in reply (paccudāhāsi) that self same stanza spoken by the Blessed One, revealing his aññā(attainment) (Arahantship).

93. “O Eraka! Painful (dukkhā) are sensual pleasures (kāmā). O Eraka! Sensual pleasures (kāmā) are not blissful (sukhā).

O Eraka! Whoever desires (kāmayati) sensual pleasures (kāmā), he welcomes (kāmayati) pain (dukkha). O Eraka! Whoever does not desire (kāmayati) sensual pleasures (kāmā), he does not welcome (kāmayati) pain (dukkha).”

There, Dhukkhā kāmā meansː—These desires (kāmā) for realities (vatthu) and desire for depravity (kilesa) are painful (dukkhā) possessed of pain (dukkhāmā) and producer (nibbattikā) of pain (dukkha), because of being the item (vatthu) of pain (dukkha), and because of the vicissitudes of pain (viparināmadukkha); and the pain (dukkha) of rounds of repeated rebirths (saṃsāra). Indeed, this has been said: “Appasādā kāmā bhudukkhā bahupāyāsā, ādīnava ettha bhiyyo (unhapy are sensual pleasures, which are much painful, and of abundant despair; the disadvantage here is much more); “ and so on. Revata meansː first of all, now, the Blessed One addressed him; later, however, the Thera spoke to himself by name. Na sukhā kāmā meansː these sensual pleasures (kāmā), namely, are not happiness to one who is in the know; to one who is not in the know, however, they stand at hand (upaṭṭahanti) as bliss (sukhato).

Accordingly Buddha said: “Yo sukkhaṁ dukkhato adda, dukkhamadakkhi sallato (whoever saw bliss (sukha) as pain (dukkha) and saw pain (dukkha) as thorn),” and so on. Yo kāme kāmayati, dukkhaṁ so kāmayati meansː - a creature who desires subjective (vatthu) sensual pleasures (kāma) owing to objective (kilesa) sensual pleasures (kāma), that desire is distress (kuddha) because it is together with burning fever (parīḷāha), now (sampati), and because of the condition of cause of purgatory pain (apāya dukkha) as well as because of the condition of the cause of the misery (dukkha) of the circle of repeated rebirths (vaṭṭa), in future; subjective (vatthu) sensual pleasures (kāmā), however, being subject to (vatthubhūtā) suffering (dukkha); thus, he desires the nature (sabhāva) of pain (dukkha); thus, he desires the natures (sabhāva) of pain (dukkha), the characteristic sign (nimitta) of misery (dukkha) and basis (vatthu) of distress (dukkha); thus, has been said. The other (itaraṁ) has been said to make known that self-same significance by way of its opposite (paṭipakkha); therefore, its meaning should by understood by the reverse (vipariyāya) of what has been said.

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

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Chapter I.
Single Verses

94. Mettajji
Reborn in this Buddha-age in the kingdom of Magadha as the son of a brahmin(priest), he was named Mettaji.[1] Grown up, he saw the evil of worldly desire, and became an ascetic living in the forest. Hearing of the Buddha's advent, and impelled by antecedent causes, he sought the Lord(Buddha) and asked him concerning his progress and regress. The answer given convinced him that he should enter the Monk’s order, upon which he won arahantship(enlightenment). And in this verse he praised the Lord(Buddha):

[94] Name hi tassa bhagavato sakyaputtassa sirīmato,||
Tenāyaṅ aggappattena aggo dhammo sudesito’ ti.|| ||

[94] All glory to the Exalted One(Buddha),
Our splendid Lord, the Sākiyas' son!
For he the topmost height has won,
And well the Path(Dhamma) supreme has shown.


1.10-4 [94] Commentary on the stanza of Mettajitthera

The stanza starting with Namo hi tassa bhagavato constitutes that of the venerable Thera Mettaji. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Anomadassī. On having attained the age of intelligence, he happened to become specially pious over the dispensation (sāsana), piled up (cīnītvā) with bricks a railing for the bodhi tree, and had it completed with cement. The Master made thanks-giving-teaching (anumodanā) for him. On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths and was reborn as the son of a certain brahmin in the kingdom of Magadha, when this Buddha arose. His name was Mettaji. On having come of age, he came to find out disadvantage (ādinaṃ) in sensual pleasures (kāmā), renounced the world as a hermit recluse, and was dwelling in the forest, when he happened to have heard of the appearance of Buddha, on being urged by his former (pubba) cause (hetu), he went to the presence of the Master, asked questions in connection with happening (pavatti) and returning (nivatti), and when his question was answered by the Master, he aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:–

“I made a railing for the bodhi tree
of Anomadassī; having offered lump
(pīṇḍaṃ) of cement (sudhā), I made
my manual work (pānikamma).
Having seen that (masonry) work
we; done, Anomadassī, the most
excellent of men, the Master stood
amidst the clergy of monks and spoke
this stanza. Owing to this cement
work together with volition (cetanā)
and resolution (panidhi) he will put an end to pain (dukkha) after having enjoyed prosperity.

I am well complexioned (vanna) with pleasant pious (pasanna) face (mukha). One-pointed (ekaggo) and well-composed (susamāhito); I bear my ultimate (antima) body (deha) in the dispensation (sāsana) of the self-awakened Buddha.

If not less (anūnaka) than all round full (paripunna) hundred aeons (kappa) ago from now, a sovereign named Sabba-ghanha, I was, a very strong world-king.

My depravity had been burnt; ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke a stanza, praising the Master.--

94. “Indeed! My adoration is to that Blessed One, the graceful Sākiyan Son; this foremost truth (dhamma) has been well-taught by Him who had attained the foremost.”

There, namo means: making of adoration (namakkāra). Hi means; just an indeclinable particle (nipāta). Tassa means: that Blessed One, who having fulfilled a total of thirty perfections, crushed to pieces (bhañjitvā) every depravity, had become specially self-awakened Buddha after being self-enlightened excellently (sammāsambodhi); He is the son of the Sākiyan king; thus, Sakyaputto (Sākiyan Son). He is sirimā because of the condition of his being endowed with most excellent (uttama) gracefulness (sirī) of His beautiful body (rūpakāya) and the glory (sirī) of His spiritual body (dhammakāya) consequent upon having well-developed (sambhāvito) for the prosperity (sampatti) of such meritorious deed as has no concern (sādhārana) with others (añña); may my adoration be to that Blessed One, the Sākiyan Son, possessor of graceful glory; Him I adore bowing down (namāmi); thus, is the meaning, Tena, means: by that Blessed One; Ayaṃ means: he speaks by being evident (paccakha) for himself of that truty (dhamma). Aggappattena (by one who had attained foremost omniscience); in other words, having reached the foremost state, the most excellent condition with all qualities (guna). Aggadhammo means; the foremost, most excellent nine-fold (navavidha) transcendental truth; disito means; had been taught (pavedito) excellently (sutthum) and unequivocally (aviparitam).

The Commentary on the stanza of the Thera Mettaji is complete.
95. Cakkhupāla

He was reborn in this Buddha-age at Sāvatthī, as the son of a landed proprietor named Mahā-Suvaññā, and received the name of Pāla.[1] He was also called Pāla major, because his younger brother was called Pāla minor. And the parents bound the sons in domestic bonds. But the Lord(Buddha) came to the Jeta Grove, and there Pāla major heard him, and leaving his brother to manage the property entered the Monk’s order. After five years as novice initiate, he went with sixty bhikkhus(monks) to perfect his studies. And they chose a woodland spot near a border village, where the villagers were lay-followers, and he, living in a leaf-hut, practised the duties of a recluse monk.

He was attacked by ophthalmia, and a doctor prescribed for him. But he did not follow the advice, and the disease grew worse. 'Better,' he thought, 'is the allaying of the moral torments (kilesā) than that of eye-disease.' Thus he neglected the latter and worked at his insight, so that eyes and torments perished at the same time. And he became a 'dry-visioned' arahant(enlightened).[2]

Now the village patrons asked the bhikkhus(monks) what had become of the Thera, and, hearing of his blindness, they [89] ministered to his wants full of guilt. Then those bhikkhus(monks) having also won arahantship(enlightenment), they proposed that they should return to Sāvatthi to salute the Master; but the Thera said: 'I am weak and blind, and the journey is not without risk. I should hinder you. Do you go first and salute for me the Lord(Buddha) and the great Theras, and tell Pāla minor of my state that he may send a servant to me.' At length they consented to go, after taking leave of their patrons and providing him with a lodging. And they carried out his words, and Pāla minor sent his nephew Pālika. And the bhikkhus(monks) initiated Pālika into monkhood, because the road was not safe for a solitary layman. He went and announced himself to the Thera, and set out with him. Midway, near a village in the forest, a woodcutter's wife was singing. And the novice was charmed by the sound, and, telling his uncle to wait, went and enjoyed with her. The Thera thought: 'Now I heard a woman singing, and my novice stays long. Is he not evilly employed?' The youth returned, saying: 'Let us go, sir.' And the Thera said: 'What! have you been vile?' The novice at length confessed, and the Thera said: 'One so evil shall hold no staff for me. Get you hence!' 'But the way is perilous, and you are blind. How will you go?' 'Fool! even if I lie down and die, yet will I get on, but not with such as you.' Then he uttered this verse:

[95] Andhoham hatanettosmi kantāraddhānapakkanto,||
Sayamāno'pi gacchissam na sahāyena pāpenā' ti.|| ||
Then the other, conscious of his evil action, weeping with outstretched arms, plunged into the forest. But the efficacy of the Thera’s virtue made Sakka’s (King of gods, also called Indra) throne hot, and the god, in the shape of a man journeying to Sāvatthi, took his staff and brought him that evening to Sāvatthi to the Jeta Grove. And Pāla minor ministered to him all his days.

[1] The full name means Eye-guardian, the father’s Great-golden. The story is given in somewhat ampler detail and slightly varied diction in the Dhammapada Commentary on the opening verses of that anthology. Pronounced Chakkhu-.


1.10-5 [95] Commentary on the stanza of Cakkhupālattthera

The stanza starting with Andho’haṃ hatanetto’smi constitutes that of the therā Cakkhupāla. What is the origin? He also, having done devoted deeds of service toward former Buddhas, doing meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Suddhattha. On having attained the age of intelligence, when the Blessed One had entered parinibbāna, he reverentially offered (pūjesi) to the shrine, after having collected the (asure) flower of flax (umā) when the shrine festival (maha) was being held. On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds, now and then, he wandered about his rounds of repeated rebirths, and was reborn as the son of an estate owner (kuṭumbika) named Mahāsuvanna, in Sāvatthi, when this Buddha arose. They gave him the name Pāla. At the time when he could run about his mother gained another son. His mother and father made his name as Cūḷapāla and they called (vohariṃsu) the other (itaraṃ) as Mahāpāla. Later on, when they had come of age (their parents) bound them down with the tie of household life (gharavandhana). On that occasion the Master resided at the Jetavana (monastery) in Sāvatthi. There, Mahāpāla went to the monastery in the company of the devotees who were on their way to Jetavana, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith, shifted the responsibility (bhāra) of his estate (kuṭumba) over to his younger (kaniṭṭha) brother even, himself became a monk, gained the full ordination of the Order (upasampadā) lived for five years in the presence of his teachers and preceptors (upajjhā), and when he had spent the lent, he went through the ceremony of candid apology (pavāretvā), collected his mental exercise (kammaṭṭhāna), obtained to the extent of sixty associate bhikkhus (monks), was in search of a residential place congenial to (anukūla) the development of deep meditation (bhāvanā), together with them and living in a leaf-hut (pannassālā) in the forest region, which the devotees dwelling in the village had caused to be built and offered, depending on (nissāya) a certain border-village (paccantagāma), and performed the duties of a monk (samanadhamma). To him, there had arisen an eye-ailment. A physician prepared (sampādetvā) and offered it to him. He did not conform (paṭipajji) to the prescription (vidhāna) as told (vutta) by the physician (vejja). On that account his disease became worse (vaḍḍhi). He became increasingly indifferent (ajjhupekkhiṇī) to his eye-illness saying to himself: “To me, better is (varaṃ) but the mastery (vūpasamana) of the disease of depravity than the allayment of the ailment of my eyes and came to be intent on (yuttapayutto) but the development of
spiritual insight (vipassanā). When he was indulging in (ussukkāpentha) in the development of deep meditation (bhāvanā), his eyes as well as his depravity became destroyed (bhijjimśu) simultaneously (apubbam acarimam). He became an Arahant of ‘dry-visioned’ class (sukkhavipassaka). Hence, has it been said in the Apadāna.—

“When the world-revered, the worthy recipient of sacred sacrifice, the Blessed One Suddhattha entered nibbāna, there was held a great shrine-festival.

When the festival was being celebrated, for the great sage Siddhattha, I collected the (azure) flowers of flax (umā) and specially offered (abhiropayim) them to the shrine.

Ninetyfour aeons (kappa) ago, from now, it was that I especially offered the flowers; I do not remember any evil existence; this is the fruitful result of the reverential offering made to the shrine.

In the ninth aeon (kappa) previous to this (ito), there arose eightyfive sovereigns, very strong world-kings, with the name of Somadeva.

My depravity had been burnt; …

Buddha’s instruction had been carried out.

Later on, when the Thera was left behind (chīna) in the monastery owing to his eye-ailment, the devotees, on having seen the bhikkhus(monks) who had reached the village for alms-food, asked thus:—

“Why has the Thera not come?” On having heard that matter, they became overwhelmed with anxiety, brought alms-food to the Thera saying: “Venerable Sir! Do not have any anxiety (cintayittha); now, we even will bring alms-food and attend upon you;” and did likewise. The monks abided by the advice of the Thera, attained Arahantship but before long, spent their lent, went through the ceremony of candid confession and apology (pavāretvā) and said thus: “Venerable sir! We shall go to Sāvatthi to pay our homage to the Master.” The Thera replied thus:—“I am weak without my eye-sight; the journey also is troublesome (saupaddavo); there can be danger to you in your going along with me. You should go first; having gone so, pay your homage to the Master as well as to the senior elders (mahāthera) on my behalf (mama vandanāya); having spoken to Cūḷapāla about what had happened (pavatti) to me, you should send to me any male man.” They made again also their request and not gaining his going, replied to the Thera “Very well,” folded up their beds and seats (senāsanaṃ saṃsāmetvā), bid farewell (āpucchitvā) to their devotees, eventually reached Jetavana, paid their homage to the Master and Mahātheras on the Thera’s behalf, wandered about for alms on the next day (dutiyadivase), in Sāvatthi, spoke to Cūḷapāla as to what had happened to the Thera (taṃ pavattiṃ) and on being told by him thus:—

“Venerable Sir! This one is my nephew named Pālita; I shall send this young man,” they movitiated (pabbājetvā) him and sent him, saying:— “The journey is risky (saparissayo); It is not possible for a layman gahaṭṭha) to go alone; therefore he should be made to join the Order of monks.” Eventually he reached the presence of the Thera, informed about himself to the Thera and as he came away bringing the Thera, he heard on his way (antarāmagge) in the environs (samanta) of a certain village, within the forset region, the sound of a certain female fetcher of firewood singing, fell in love (paṭibaddhacitto) with her, released the extremity of the (guiding) staff, left words with the Thera (vatvā) thus:—

“Venerable Sir! Please wait (tiṭṭha) a moment (muhutta) until I come back,” went to her presence, and there he reached his moral failure (sīlavipatti). The Thera reflected (cintesi) thus:— “But just now, the singing sound of a woman had been heard; the novice had gone long (cirāyati); surely (nūna) he must
have met (patto) failure of good morals (silavipattai).” That novice also came back and said: “Venerable Sir! Let us go.” The Thera asked:— “Why have you become a sinful one (pāpo)?” The novice became mute (tunhī) and did not speak (a word) though asked again also. The Thera told him: “There is no business (kiccaṃ) of holding my (guiding) staff by such a sinner as you; you should go (away).” Again, when told by that novice thus: “The journey is much risky (bahuparissayo), moreover, you are blind; how will you go;” the Thera replied thus:— “O fool! Even here, when I lie myself down and die and also when I roll about round and round, now and then, there is, namely, no going with such a one as you.” He spoke a stanza in order to point that matter out.--

95. “I am blind with my eyes spoilt,

negotiating (pakkhando) the difficult
(kantāra) lengthy journey (addhāna).
I would rather go lying down; there
is no company (sahāya) for me with a
sinner.”

There, andho means deprived (vikala) of eye-sight (cakkhu). Hatanette means ruined eye sight (vināṭṭha cakkhuka): by that he defined (vīseseti) the condition of his blindness according as has been said thus:— “I am blind by way of failure (vipatti) of means (payoga) owing to the state of my eyes (metta) being spoilt (upahata); but not by being congenitally (or born) blind (jaccandha). In other words, “Andho (blind);” thus, this is the bringing into light (dīpanaṃ) of the deficiency of the fleshy eye (mamsacakkhu), similar to mention being made in such statements as: “Andhe jinne mātāpitaro poseti (he looks after his blind old mother and father),” and so on; as in the case of “Sabbe pi’tme parībhājakā andhā acakkhukā (all these wandering philosophers also are blind and eyeless),” “Andho eka cakkhu dvicakkhu (blind (of both eyes), blind of one eye, and two eye person),” and so on, it is not bringing into light (dīpanaṃ) of the deficiency of the eye of wisdom (paññā); thus, in order to show, it has been said:— “Hatanetto’smi;” by that he points out the state of blindness but actually (mukhya) Kantāraddhāna pakkhando means: having entered upon a long journey in the wilderness (vivana) difficult to pass (kantāra); not going along (patippanno) the journey of rounds of repeated rebirths (samsāra), the forest (gahana) of such difficult passing as that of rebirths (jāti) and so on; thus is the signigicance (adhippāya). Indeed, this Thera stood having well-gone beyond such difficult journey as that; Sayamāno pi means lying down also; I would go turning about all round (parivattento), going round and round repeatedly (samsaranto) on the ground by me breast and pair of knees when my feet do not carry me. Na sahāyena pāpena means: - I shall not go together with a sinful individual like you to be my companion; thus, is the interpretation. Having heard that remark, the other became remorseful, said to himself: “Certainly a savage (sāhasika) sin, (kamma) had been done seriously (bhāriyaṃ) lifted up his arms, and kept crying (kandaṁta) while he was leaping ahead (pakkhando) out of the dense forest (vanasanda). Thereupon, owing to the power of the thera’s morality (sīla), the liight yellow velvet-like stone seat (of sakka) showed signs of heat. On that account, (the divine-sovereign) Sakka came to know that matter (kārana), went to the presence of the Thera, to whom he made himself known as if he was a man on his way to Sāvatthi, caught hold of the extremity of the staff, shortened the journey, led the Thera to reach Sāvatthi on the evening of that self-same day, settled the Thera to be seated on a plank in the leaf-hut built by Cūḷapālita there, at Jetavana, made the latter know the fact that he had come in the guise of the Thera’s companion, and took his departure. Cūḷpālita also attended himself upon the Thera reveredly as long as he lived.

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

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Chapter I.
Single Verses
96. Khaṇḍasumana

Reborn in this Buddha-age at Pāvā in the family of a Malla (king)raja,[1] he was named Khaṇḍasumana (Jasmine), because on his birthday the jasmine was in bloom.[2] He heard the Exalted One (Buddha) while the latter was staying in Cunda's mango grove at Pāvā,[3] entered the Monk's order, and acquired sixfold abhiññā (higher knowledge). Upon that he remembered his own former births: how he had offered a plant of jasmine at the tope of Kassapa Buddha when all the plucked flowers went to form the king's own offering; and, discerning how this act had guided him to Nibbāna now, he said this verse:

[96] Ekapupphaṃ cajitvāna asītinḥ vassa koṭiyo,||
Saggesu paracāretvā sesakenamhi nibbuto' ti.|| ||

[96] One flower in pious offering brought
Did win me years on years of pleasant life
In heavenly worlds; the balance has availed
To bring me perfect peace and purity.[4]


[2] Sumāna is jasmine; Khanda is boken, fragmentary. The jasmine is called khaṇḍa-sakkara, broken-sugar.


[4] Lit., 'by the remainder am I nibbuto' — i.e., 'I have parinibbāna (extinguishment) of the kilesa's (mental torments),' entire going out of quieting away of the ten kinds of moral corruption or torment. See above, LXXII., n. 1.10-6[96] Commentary on the stanza of Khanḍasumanatthera

The stanza starting with Ekapupphaṃ cajitvāna constitutes that of the venerable Thera Khanḍa Sumana. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Padumuttara. On having attained the age of intelligence, when the Master entered parinibbāna, he surrounded His shrine with sandalwood railing from all sides and thus made his great reverential offering to Him. On account of that act of merit, he enjoyed enormous bliss among divine and human beings, and was reborn in the family of an estate-owner at the time of the Blessed One Kassapa: when the Master had entered parinibbāna, there was built a gold solid shrine (kauaka thūpa) in dedication to which, as and when reverential offering of flowers was being made, and flowers were not available, he happened to have caught sight of a broken (khaṇḍa) jasmine flower, which he bought at a high price, took hold of it, offered it
reverentially to the shrine. As a result of it he roused up in himself immense zest and delight. On account of that act of merit, he was reborn in the divine world, enjoyed heavenly bliss for eighty crores of years and was reborn in the family of Malla king in Pāvā. At the time of his birth there came to spring up jasmine flowers and pieces of (granulated) sugar in his house. On that account, they gave him the name Khandasumana. On having attained the age of intelligence, he approached the Blessed One when He was residing at the mango grove in Pāvā, listened to the truth (dhamma), aptly gained pious faith, became a monk, and doing the deed of developing spiritual insight, became an Arahant with six sorts of higher-knowledge (abhiññā), but before long. Hence, has it been said in the Apadāna:—

“The Conqueror, named Padumuttara,
the eldest in the world, the bull
among men, the self awakened Buddha
entered parinibbāna after having shone
abright similar to a mass of fire.
When the great Hero had entered nibbāna,
there was a solid shrine (thūpa), widely
famed (vitthāriko). Even from afar
people had it attended upon in the most
excellent relic-residence (dhātugeha).
Pious-minded and good-hearted, I made
a railing of sandal-wood; the mass of
solid shrine as well as (the railing)
commensurate with the shrine were seen
then.
In the existence, I was being reborn,
whether as a divine-being or as a human-being, I never saw my inferiority (omatta)
this is the fruitful result of my former
deed.
Fifteen hundred aeons (kappa) ago, from
now, there arose eight people (janā);
all of them were named Samatta, who
were very strong world-kings.
My depravity had been burnt; ...
Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he kept remembering his own former birth, where he happened to have seen his own all-round sacrificial offering of the jasmine flower forming the condition of characteristic sign (nimitta) of heavenly prosperity and the state of sufficing qualification for the attainment of nibbāna and spoke a stanza, by way of making his joyous utterance, rendering that matter clear.

96. “Having made sacrificial offering
of a flower, I bemused myself (paricareti)
in the heavens (sagga) for eighty crores
of years; with what remained (sesakena)
I became bound for nibbāna (nibbuto).

There, ekapupphaṃ means a flower (kusuma); that flower, however, here, signifies jasmine flower. Cajitvāna means: having made all-round sacrifice by way of performing reverntial offering to the solid shrine (thūpa), which constitutes the cause of solid sacrifice (pasicāga). Asītivassakotya means: by human calculation, for eighty crores of years; this words in the accusative case (upayoga) is in absolute (accanta) construction (saṃyoga). This also has been said by way of rebirth (uppatti) again and again (aparāpara) secondly (dutiye) in the six sensual spheres of heaven (sagga); thus, it should be understood. Therefore, sagesu means:— in the heavenly world reckoned as Tāvatiṃsa (the divine abode of the thirty three);
indeed, here, the word is in the plural (bahuvacana) by way of being reborn again and again. Paricāretvā means: having made the six senses (indriya) attend to (paricāreti) such sense objects (ārammanā) as (beautiful) forms (rūpa), etc.; in other words, having made himself attended upon (paricareti) and served (upaṭṭhāpeti) by divine dancing damsels. Sesakena’’mi nibbuto means; He said in connection with that, which had become the sufficing qualification (upanissaya) for escape from the circle or repeated rebirths thereby what had remained from the donor’s deed (dāya kakkamma) which has given prosperity in existences, out of resulting right volitions (pavatta kusalacetanā) in the form of (vasena) making reverential offering of flowers. Much, indeed, was there the resulting (pavatta) volition (cetanā) by way of before (pubba) and after (para). In other words, sesakena means: because of the residual (avasesa) ‘retribution’ (vipāka) of that self-same deed (kamma), even before it became all-round exhausted (parikkhāna) I had attained nibbāna (nibbuto) in the fruition (vipāka) of that deed; I became all round cool (parinibbuto) by the fires of depravity (kilesa) having become all-round extinguished (parinibbāna). By this he showed thus:—“That later (carima) self-entity (attabhāva) also, in which I had stood and visualised Arahantship by myself is the fruition (vipāka) of that deed (kamma). In connection with (a case) like this, elsewhere (aṇñattha) also, it has been said : ‘Tass’eva kammassā vipākavasesena owing to the residual ‘retribution’ of that self-same action.

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

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Chapter I.
Single Verses

97. Tissa

Reborn in this Buddha-age at the town of Roguva in a (king)raja’s family, at his father’s death he succeeded to the title. As an absent ally of King Bimbisāra, he sent him presents of jewels, pearls, and robes. The king sent him in return the life of the Buddha on a painted panel, and the Conditioned Genesis on a gold plate specially inscribed.[1]

When he saw these, because he had resolved under former Buddhas and because it was his last birth, he pondered on going forward and turning back, setting the order of the doctrine in his heart and growing uneasy till he came to this conclusion: ‘Now have I seen the likeness of the Exalted One(Buddha), and have learnt the order of his doctrine at the same time. Full of sorrow are worldly desires. What have I to do with the life in houses?’ And he abdicated, entered the Monk’s order, and, taking his earthen bowl and followed, as was Prince Pukkusāti,[2] by a lamenting populace, he left the town and went to Rājagaha. There he lived in the Sabbasoṃḍika Cave, and visited the Exalted One(Buddha). And learning of him, he won arahantship(enlightenment). Upon that referring to his experiences, he uttered this saying(gatha):

[97] Hitvā sataphalaṁ kaṃṣanāṁ sovaṇṇanāṁ satarājikam,||
   Aggahiṃ mattikāpattanā idanā dutiyābhasevanan' ti.|| ||

[97] Renouncing costly vessels created in bronze,
   In gold, I grasped this earthen bowl.
   The second time was I anointed then.
Early historians were not over-careful in the matter of attributing civilization of their own day to an earlier age; nevertheless, writing was certainly known in India in early Buddhist days, even though the use of it might (through lack of suitable book-material) be limited to the brief contents of tablets. As to the contents written, the historical critic should bear in mind that a ministry, growing in public esteem and success for forty years, may well have seen its founder's life and leading doctrines written and circulated, even without the printing press.

Tissa's story is, indeed, so like a brief resume of the full and pleasant chronicle of the friendship between Pukkusāti, king of Takkasilā and Bimbisāra, recorded by Buddhaghosa in the Commentary on Majjh., iii. 237 ff., that it seems not unlikely the two accounts bifurcated out of one. Pukkusāti, was gored by a fierce cow on the eve of his entering the Monk’s order, and so is not inscribed among the Theras. Bimbisāra's gifts differ a little in either story. To Pukkusāti he sent a description of the 'Three Gems' - Buddha, Dhamma, Sangha - and on the gold plate he had inscribed various tenets, Satipaṭṭhānas, Eightfold Path, thirty-seven Wisdom Factors, but not the Paṭicca-samuppāda. There is no commoner name in Indian literature than Tissa, but this ex-king of Roguva is not identifiable with any other of the known Tissas. The verse recurs in Ps. CCLIV.

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1.10-7[97] Commentary on the stanza of Tissatthera

The stanza starting with Hitvāsatapalāṃ kaṃsaṃ constitutes that of the venerable Thera Tissa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was reborn in a family of conveyance (yāna) maker (kara) at the time of the Blessed One Vipassī. On having attained the age of intelligence, he happened to see the Blessed One, one day, became pious-minded, made a plank with a broken bough of a sandal tree (candanakhandha), and offered the same (upanāmesi) to the Blessed One. That also the Blessed One enjoyed the use of (parībhūṣaṇa). On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a royal family in the city of Roruva, when this Buddha arose. When he came of age, on the death of his father, he became established in sovereignty (rajje), and since it was such that king Bimbisāra was his ally whom he had not seen, he sent such presents as gems, pearls, cloths, etc., to that king Bimbisāra, who having heard of this being virtuous (puññavanta), in sending back his return-present (paññaṭṭhataṃ), had Buddha’s conduct (Buddhacarita) written on a piece of variegated cloth (cittapāṭha) and dependent origination (paṭiccasamuppāda) written on a gold plate (suvannapatta) and sent the same to him. On having seen that return-present, he placed his heart the serial order of Buddha’s instruction (sāsanakkham) after having carefully noted (sallakkhetvā) the movings forward and backward (pavattinivattiyo) after having looked at Buddha's conduct (Buddhacarita) shown on the piece of variegated cloth as well as the serial order of dependent origination (paṭiccasamuppāda) written of gold plate, owing to is having done devoted deeds of service toward former Buddhas and also due to this being in his final existence, well became remorseful, abdicated his sovereignty saying, “Seen by me has been the guise (vesa) of the Blessed One; the serial order of instruction (sāsanakkham) also has been understood by a bit of it (ekapakesa); much painful (mahādukkhā) are sensual pleasures (kāma) and abundantly troublesome (upāyāsa); what is the use to me now with my household life?.” Shaved away his hair and beard, putting on yellow garments, he became a monk in dedication to (uddissa) the Glorius One, took hold of an earthen bowl, went out of the city even while the multitude of men were weeping (paridevati), similar to the sovereign Pukkusāti, in due course, went to and reached Rājagaha, where he approached the Blessed One, who was dwelling at the slope (pabhāra) of Sappasonḍika hill, paid his homage to Him and sat down on one side. The Master taught the truth.
(dhamma) to him. He listened to the teaching of truth (dhamma) collected mental exercise (kammaṭṭhāna) for developing spiritual insight (vipassanā) kept on living being intent on it, (yuttapayutto), indulged himself (ussukkāpeti) in developing spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:—

“I was formerly a conveyance-maker (yānakara), having been well trained in wood-work (dārukamma): having made a sandal board (phalaka) I offered the same to the kinsman of the world. This celestial mansion (byamhaṃ) shines bright, well created of gold; elephant conveyance, horse conveyance, divine transport, kept themselves in readiness (upaṭṭhita).

Palaces and palanquins (sivikā) sprang up according as I wished; my gem-belongings (ratanāṃ) is imperturbable (akkhubhaṃ); this is the fruitful result of plank offering (phalaka).

Fifty seven aeons (kappa) ago, the four very strong world-kings, called Nimmita were endowed with seven gems. My depravity had been burnt.

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke a stanza, in order to tell his own proper attainment (paṭipatti) by way of joyous utterance (udāna).

97. ”Having forsaken the metal tray a hundred ‘carats’ (pala) in weight, the gold vessel (sovannaṃ) with a hundred linings (rājika), I caught hold (aggahiṃ) of an earthen bowl; this is my second coronation (abhisecanaṃ).

There, hitvā means having given up (pariccajitvā). Satapalaṃ means to whichever there are a hundred ‘carats’ (pala), that weighs completely a hundred ‘carats.’ Kaṃsa means: a tray made of gold. Satarājikaṃ means: fitted with (yutta) many a lining (lekha) for the sake of the ornamentation (vicittatā) of the wall (bhitti) as well as for decoration (cittatā) of it with many a beautiful (rūpa) line (rāji). Aggahiṃ mattikāpattāṃ means: having had my meals formerly in this-like highly costly (evarūpe mahārahe) crockery (bhājane), he followed (karonto) the advice (ovādaṃ) of Buddhas, and said congratulating himself (anumodanto) on his abdication of sovereignty (rejjapariccāgaṃ) as well as his approach (upagamana) towards monkhood, by means of the indication (padesena) of the announcement of vessel (bhājana) thus:— “At present, I have given it up (chaḍḍetvā) and got hold of the earthen bowl; wonderfully (aho) good (sādhu) had been done by me; speaking noble words (ariyavataṃ) has been practised (anuṭṭhitaṃ).

Therefore, he said: “Idaṃ dutiyyabhisecanāṃ.” With reference to (upādāya) the first royal coronation (rajjābhisecanaṃ), this going towards (upagamana) monkhood of mine constitutes my second coronation (abhisecana). Indeed, that first coronation was corrupted (sammukhiṃ) with lust (rāga) etc., subject to suspicion (sāsaṅka), mixed with misgivings (saparisaṅkaṃ); it is such a piece of work (kammānaṃ) which is associated with disadvantage (anattasaṅhitā) connected with (paṭibaddhaṃ) pain (dukkha) and degraded (nīhīnaṃ); this (minkhood), however, from being opposite of that (sovereignty) is most excellent and exalted (panītaṃ); thus, is the significance.
Chapter I.
Single Verses

98. Abhaya (2)

Reborn in this Euddha-age at Sāvatthī in a brahmin(priest) family, he was called Abhaya. After he had heard the Lord(Buddha) teach and had entered the Monk’s order, he went one day for alms into the village and saw a woman attractively dressed. This disturbed his mental composure, so that he returned to the Vihara(monastery) thinking: 'Looking on a visible object has corrupted me. I have done amiss.' Thus repudiating that consciousness, he so developed insight as to win arahantship(enlightenment).

Upon that he reviewed his moral slip and his recovery in this verse:

[98] Rūpaṃ disvā sati muṭṭhā piyanimittaṃ manasikaroto,||
    Sārattacitto vedeti taṃ ca ajjhosa tiṭṭhati,||
    Tassa vaḍḍhanti āsavā bhavamūlā bhavagāmino'ti.|| ||
If one but heed the image sweet and dear,  
The heart inflamed in feeling did overflow  
And clinging stays. Thus in him do grow  

[1] So in XIX. and XXIX. This is clearly not the Abhaya of XXVI.


1.10-8[98] Commentary on the stanza of Abhayatthera

The stanza starting with Rūpaṃ disvā sati muṭṭhā constitutes that of the venerable Thera Abhaya. What is the origin? He also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from round of repeated rebirths, (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Sumedha. On having attained the age of intelligence, he happened to see the Blessed One Sumedha, one day, became pious-minded and made reverential offering of sweet-scented salala-flowers to Him. On account of that act of merit, he was reborn among divine beings, and having done meritorious deeds, now and then, he wandered about his rounds of repeated rebirths but in excellent existences, and was reborn in a brahmin family, in Sāvatthi, when this Buddha arose. He gained the name Abhaya. On having attained the age of intelligence, he went, one day, to the monastery being urged (codiyamāno) by his prosperity (sampatti) of cause (hetu), listened to the truth (dhamma) taught by the Master, aptly gained pious faith, became a monk, had his preliminary duties (pubbakicca) done, did deeds for developing spiritual insight (vipassanā) and lived on. Then, when one day, while he had entered the village for alms food, he happened to have seen a village lady well-dressed and decorated with adornments (aḷañkatapatṭiyattam), and there arose in him lustful longing (chandarāga) in connection with (ārabbha) her beauty (rūpa) under the influence of (vasena) unwise (ayoniso) mindedness (manasikāra). He entered the monastery and having said to himself thus: "There has
arisen my depravity (kilesa), in the sense-object (ārammana) of physical beauty (rūpa), in having a look after having released awareness (sati); an unbefitting act (ayuttaṃ) had been done by me,” he restrained (nigganhāti) his own mind, there and then increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“The invincible (aparājīta) self-become Buddha (sayambhū), known by the name of Sumedha, in order to devote himself (anubṛhanto) to detachment (viveka), penetrated (ajjhogahi) into the deep forest (mahāvanaṃ).

On having seen the Saḷa tree blooming I made a head-ornament (vaṭamsaka) after having fastened the flowers together it face to face to Buddha, the leader of the world.

It was thirty thousand aeons (kappa) ago, that I made my flower-offering; I do not remember any evil existence, this is the fruitful result of making reverential offering (pūjā) to Buddha. Nineteen (ūnavīsa) hundred aeons (kappa) ago, there arose sixteen very strong world-kings, (named) Sunumitta (well-created), endowed with seven gems.

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

Having, however, attained Arahantship, he spoke a stanza in order to show thus:— “To one who makes himself follow the dictates (anuvattentassa) of depravity (kilesa), there does not even exist (n‘atthi’eva) the throwing up (ukkhipana) of his head (sīsa) from the distress (dukkha) of the circle of repeated rebirths; so for as I am concerned, I did not follow their dictates,” with the example (nidassana) of the arising (uppatti) of his own depravity.

98. ”On having seen physical beauty (rūpam), awareness (sati) escaped (muṭṭhā). To him who makes himself minded (manasikaroto) of pleasant (piya) characteristic sign (nimitta), he experiences (vedeti) impassioned (sāratta) mindedness (citto); he stands clinging to (ajjhosa) it also, the cankers (āsava) of that man who goes towards (upagamino) the root of (mūla) existence (bhava) increase.

There, rūpa means the pleasurable (rajjaniya) abode of physical beauty (rūpāyata); here, however, it signifies (adhippetām) beautiful female form (itthirūpa). Disvā means:— having seen by means of eye; having caught hold of it by way of discernment (sallakkhanā) of characteristic signs (nimitta) and supplementary marks (anubyañjana), in accordance with (anusārena) the eye door (cakkhudvāra). The cause (hetu) of likewise catching hold (tathāgahana) of it; thus, is the meaning. Satimuṭṭha means the occurrence (pavattana) of awareness (sati) even as: “asubha (unpleasant)” in the body which is unpleasant naturally (asubhasabhāva) has been spoilt (naṭṭhā). According as, however, the awareness has been spoilt after having seen physical beauty (rūpam); in order to show it he said: “Piyaṃ nimittam manasikaroto. The awareness of a man, who minded himself (manasikaroto) with unwise (ayoniso) mindedness (manasikāra), after having made pleasant (piya) characteristic sign (nimitta) the sense-object (āramaman) according as it
stood towards him (yathā upaṭṭhitam) as: “Subham sukham, pleasant and blissful,” and so on, has escaped; thus, is the interpretation. Having but become likewise, sāratta citto vedeti means: having well become unpassioned (ratta) minded (citto), he experiences (anubhavati), he specially takes delight in (abhinandati) that sense-object of physical beauty (rūpārammana); specially delighting, however, tañca ajjhosa tiṭṭhati means: attached to (ajjhosaya) that sense-object (ārammanam), he swallows (gilati) and moves on even, after having brought it to an end; tassavaḍḍhanti āsavā bhavamūlopagāmino means: the four cankers beginning with cankers of sensual pleasures (kāmāsava), which have the nature of going towards (upagamanasabhāva) the condition of being the root and cause of existence (bhava) and rounds of repeated rebirths (samsāra) of one who had become in this manner, but increase higher and higher (uparupari) above that individual; they do not decrease (hāyanti); on the other hand, while I stood suitably penetrating into the noble truths (saccāni paṭivijjhanta), having stood in int

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

Chapter I.
Single Verses

99. Uttiya

Reborn in this Buddha-age at Kapilavatthu in the family of a Sakiyan (king)rāja, he was named Uttiya.[1] Come to years of discretion, he witnessed the power of the Buddha when the latter came to visit his kin,[2] believed in him, and entered the Monk’s order. As a student he visited the village one day for alms, and on the way he heard a woman singing, and his concentration gave way, desire and passion arising in him. Checking himself by the power of reflection, he [93] entered the Vihāra(monastery) much agitated, and seating himself for siesta-meditation, he so developed insight that he won arahantship(enlightenment). Upon that he mentioned his release from the sorrows of rebirth, through disgust at the corruptions, in this verse:

[99] Saddaṃ sutvā sati muṭṭhā piyanimittam manasikaroto,||
Sārattacitto vedeti taṃ ca ajjhosa tiṭṭhati,||
Tassa vaḍḍhanti āsavā saṃsāramupagāmino'ti.|| ||

[99] Sound of sweet voice bewildering self-control,
If one but think upon the image dear,
The heart inflamed in feeling did overflow
And clinging stays. Thus in him do grow
The deadly stains(sins) that bring Saṃsāra[3] near.

[1] The Commentary (Br.) has both Uttiya and Uttariya.
[2] See above, LXIII.

Sāṇāsāra. Saṇ = on, own, with, one’s own; sarati: to go, flow, run, move along. On-flow, own-flow. Another case where the ‘saṇ’ would be well-served by being translated ‘own’. The identification with an aspect (a living being) in the on-going flow of existence.


1.10-9 [99] Commentary on the stanza of Uttiyatthera

The stanza starting with saddaṃ sutvā sati muṭṭhā constitutes that of the venerable Thera Uttiya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Sumedha. On having attained the age of intelligence, he, one day, happened to see the Master, became pious-minded, had a pedestal (pallaṅka), worthy of buddha, over which was spread such a carpet as a woollen one with ling fleece (gonaka) and so on, along with an awning (uttaracchada) prepared in the fragrant chamber (gandhakuṭi) and offered the same to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn in the royal Sākiyan family in Kapilavatthu, when this Buddha arose. His name was Uttiya. On having come of age, he happened to have sighted Buddha’s power, in the get-together of the relatives of the Master, aptly gained pious faith, became a monk, and as he kept on doing the duties of a monk, he entered the village for alms-food, one day, heard a singing sound of a village-lady on his way, and when his lustful desire arose under the influence (vasa) unwise (ayaniso) mindedness (manasikāra), warded (vikkhambhetvā) it away by his vigour (bala) of apt reflection (paṭisaṅkhāna), entered the monastery, became well remorseful, sat down at the site of his day-life, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“A pedestal, together with something above (uttara) and along with (carpet) cover (pacchada) had indeed been given by me to such a personage as the eldest of the world, the Blessed One Sumedha. That pedestal was then endowed with seven gems. Having come to know (aññāya) my intention (saṅkappa), it arises (nibbattati) to me always.

It was thirty thousand aeons ago, that I then made my offering of pedestal. I Do not remember any evil existence; this is the fruitful resultty of pedestal (offering). Twenty thousand aeons (kappa) ago, three men (named) Suvannābhā (gold-glitter) were very strong world-kings, endowed with seven gems.

My depravity had been burnt; … Buddha’s instruction had been carried out.”
Having, however, attained Arahantship, he spoke a stanza, in order to show thus:— “There exists no throwing up of his head (sīsukkhipana) from the distress (dukkha) of the circle of repeated rebirths (vaṭṭa) to him who does not dispise depravity (kilesa); I, however, did but despise them,” with the example (nidassana) of the arising (uppatti) of his own depravity (kilesa).

99. “On having heard the sound (sadda), awareness (sati) fled (muṭṭhā); to him who makes himself minded (manasi-karoto) of pleasant (piya) characteris-tic sign (nimitta), he experiences (vedeti). Impassioned mindedness (sāratta-citto); he stands clinging to (ajjhosa) it also; the cankers of that man who goes towards rounds of repeated rebirths (samsāra) increase.

There, saddaṃ means; pleasurable sense-object of sound (saddārammanaṃ). Samsāraupagāmino means:

“Succession (paṭipāti) of sensorial aggregates (khandha), elements (dhātu), abodes of senses (āyatana); their constantly (abbocchinnam) going on (vattamānā), is said to be (pavuccati) round of repeates rebirths (samsāra).

Having been the cause (kāranaṃ) of the circle (vaṭṭa) of rounds of repeated rebirths (samsāra) said (vutta) in this manner, they approach (upagamenti); thus, samsāraupagāmino, of those who go towards rounds of repeated rebirths (samsāra). In other words “samsārūpagāmino, of one who approaches samsāra,” thus, is the reading. The rest is but in the manner said in the immediately preceding (anantara) stanza.

The Commentary on the stanza of the Thera Uttiya is complete.
Chapter I.
Single Verses

100. Devasabha (2)[1]

Reborn in this Buddha-age at Kapilavatthu in the family of a Sākiyan (king)rāja, he was named Devasabha. When grown up he believed when he saw the Lord(Buddha) appeasing the quarrel between Sākiyans and Koliyans,[2] and was established in the Refuges. Again, he went when the Lord(Buddha) was staying at the Banyan Park, this time entering the Monk’s order. He won arahantship(enlightenment), and living on the bliss of his emancipation(nirvana), he burst forth in rapture with this saying(gatha):

[100] Sammappadhānasampanno satipaṭṭhānagocaro,||
Vimuttikusumasaṅchanno parinibbissatyanāsavo' ti.|| ||

[100] whosoever supreme endeavour did put forth,  
Whose range is in the fourfold attentiveness,[3]  
He with fair flowers of Liberty enwreathed,  
Sane and immune, will reach the perfect peace.[4]

Thus the Tbera declared aṭṭha(supreme attainment).

[1] See LXXXIX.


[4] Lit., will parinibbān-ate void of āsava's. The Commentary says, perfected by both sa-upādiseaa and anupaditesa Nibbāna (cf. Compendium, p. 153, n. 5). 'Sane and immune' is used throughout these verses to express the awkward term an-āsavo.
1.10-10 [100] Commentary on the stanza of (Dutiya) Devasabhatthera

The stanza starting with sammappadhāna sampanno constitutes that of the venerable Thera Devasabha. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi. On having attained the age of intelligence, he happened to have sighted the Blessed One Sikhi. One day, became pious-minded and made reverential offering of Bandhujīvaka flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the Sākiyan royal family at Kapilavatthu, when this Buddha arose. His name was Devasabha. On having come of age, he happened to have seen Buddha’s power when the Master came for the purpose of calming down (vūpasama) a quarrel (kalaha) over a pillow (cumbaṭa), became pious-minded, got established in the refuges (sarana) and again, he approached the Master. When the latter was residing at the Nigrodha monastery, aptly gained pious faith, became a monk, had his preliminary duties (pubbakicca) done (kata); did deeds of developing spiritual insight (vipasanā), and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“Having strung (lagetvā) Bandhujīvaka flowers with a piece of string (suttaka), I specially offered the same to Buddha Sikhi, the kinsman of the world. Similar to the moon Buddha Sikhi was clean (vimala) and pure (suddha). Clearly pleasant (vippasanna) and placid (anāvila); pleasurable (nandī) existence (bhava), had been entirely exhausted; He had overcome (tinna) His attachment (visattika) to the world. Making the multitude of men enter nibbāna (nibbāpayantaṃ); having crossed over to the further shore of nibbāna (tinnaṃ) He happened to be superior (varam) to those who cause to cross over (samsāra); (I saw) the sage meditating deeply (jhāyantaṃ) in the forest, one pointed and well-composed (susamāhitam). It was thirty one aeons (kappa) ago, from now, that I then did my deed; I do not remember any evil existence; this is the fruitful result of making reverential offering of Buddha. In the seventh aeon (kappa) earlier than this a greatly famous monarch of men. (manunindo) was a very strong world-king, named Samantacakkhu. My depravity had been burnt; ... Buddha’s instruction had been carried out.”
Having, however, attained Arahantship, he spoke a stanza by way of making a joyous utterance (udāna), since there arose in him zest (pīti) and delight (somanasa) depending on (nissāya) the bliss of emancepation (vimuttisukha) achieved (adhigata) by himself.

100. “He who is endowed with right exertions (sammappadhāna), having establishment of awareness (satipaṭṭhāna) as his pasture (gocaro), well covered over (sañehanno) with flowers (kusuma) of emancipation (vimutti), the canker-free (anāsavā) will enter complete nibbāna.

There, sammappadhāna sampanno means: he who had become replete with four kinds of right effort (sammappadhāna); he who stood having accomplished (sampādetvā) doing duties which ought to be done; thus, is the meaning. Satipaṭṭhānagocaro means: This one had the place of occurrence (pacatti), the pasture, comprising such foundations (paṭṭhāna) of awareness as reflection (anupassana) on the physical body (kāya) etc.; thus, satipaṭṭhānagocaro (the pasture of foundations of awareness; the man whose mind is well-established in the four foundations of awareness; thus, is the meaning. With the grace of quality (gunasobha) the self-same emancipation (vimutti) constitutes absolutely (parama) sweet scented (sugandha) flowers (kusuma); well covered, ornamented and adorned but excellently (samā); thus, vimuttikusumasañchanno. Parinibbissatyanāsavā means: a monk, regulating his life (paṭipanno) rightly (sammā) in this manner, would become canker-free (anāsavā), and will enter parinibbāna by such an element (dhātu) of nibbāna as with or without the substratum of existence (upādisesa); thus, is the meaning. This self-same stanza did constitute the exposition of the Thera’s aññā(achievement).

The Commentary on the stanza of the (second) Thera Devasabha is complete.

The Commentary on the tenth Chapter is complete.
Chapter I.  
Single Verses  
Part XI

101. Belaṭṭhakāni

Reborn in this Buddha-age at Sāvatthī in a brahmin's family, he was named Belaṭṭhakāni. When after hearing the Lord(Buddha) teach he had entered the Monk’s order, and was practising calm and insight in a forest of Kosala, he grew very slothful and was also rough of speech. Hence he did not evoke the right state of mind for his exercises. Now the Exalted One(Buddha) considered his maturing insight, and stirred his heart by this admonitory verse:

[101] Hatvā gihittaṁ anavositatto||  
Mukhanaṅgalī odariko kusīto,||  
Mahāvarāho'va nivāpapuṭṭho||  
Punappunaṅ gabbhamupeti mando.|| ||

Then he, seeing the Lord(Buddha) as if seated before him, was thrilled with bliss at his discourse, and establishing insight, was not long in winning arahantship(enlightenment). And through the many expressions of the saying(gatha), he declared his aññā(supreme attainment).

[1] See XVII.

1.11 Eleventh Chapter
1.11-1 [101] Commentary on the stanza of Belaṭṭhānikatthera

The stanza starting with Hitvā gihittaṃ anavositatto constitutes that of the venerable Thera Belaṭṭhānika. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was reborn in a brahmin family at the time of the Blessed One Vessabhu, thirty one aeons (kappa) ago from now. On having come of age, he reached proficiency in all the brahmin lore (sippa), forsook (pahāya) his household life, renounced the world, became an acetic recluse, and wandering about surrounded by ascetics, he, one day, happened to have seen the Blessed One Vessabhū, became full of zest and delight, made himself pious-minded depending on (nissāya) the prosperity (sampatti) of the Master’s knowledge (ñāna) and made reverential offering of flowers in dedication to the knowledge (ñānaṃ uddissa). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at Sāvatthi when this Buddha arose. He gained the name Belaṭṭhānika and on having attained the age of intelligence, he listened to the teaching of the truth (dhamma) by the Master, aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna), and living in the forest in the kingdom of Kosala, he became lazy, abundant in bodily vigour (kāyadalihahulo), and abusive in speech; he never roused up (uppādesi) his mind in monk’s duties (samanadhamma). Thereupon, the Blessed One, after having observed the all-round maturity (paripāka) of his knowledge (ñāna), made, his remorseful by means of this shining (obhāsa) stanza:—

101. “Having given up the state of a householder (gihittam) he did not make himself accomplished (anavositatto); his mouth was plough-like (mukhanāngali); he was gluttonous (odariko) and lazy (kusīto), like a big boar (varāho) fed on grains (nivāpaputto); the ignorant fool (mando) has to be born (gabbam upeti) again and again.”

He happened to have been seeing the Master as if the latter was seated before him, heard that stanza also, because remorseful, placed himself in the path of developing spiritual insight (vipassanā) owing to his having reached all-round maturity of knowledge, and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“(I saw Buddha Vessabhū) shining bright like Kanikāra flower of yellow colour, seated inside the hill, lighting up all the directions similar to the ‘morning star’ (osadhitāraka).

There were three youths who themselves had been well taught in their own science; having caught hold of their shoulder-yokes (khāribhāra), followed me from behind.

Having collected flowers, thrown down into seven baskets (puṭaka), by the hermits, I specially offered them with reverence to the knowledge of Vessabhū.

It was thirtyone aeons (kappa) ago from now, that I made my special offering of flowers, I do not remember any evil existence; this is the fruitful result
of making my reverential offering to knowledge (ñāna).

Twenty nine aeons (kappa) ago, I was a very strong world-king, named Vipulāsabha, endowed with seven gems.

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

Having, however, attained Arahantship, he spoke in reply (paccudāhāsi) the self-same stanza, in order to aptly honour again (paṭipūjento) the instruction of the Master and in order to reveal his aññā(attainment) by an additional (byatireka) factor (mukhena).

There, hitvā guhittaṃ means: having all-round given up the state of a householder (gahattha bhāvaṃ paricajitvā); having become a monk; thus, is the meaning. Anavositatto means: he was in the state of not having fulfilled (avositatta) adequately (anurūpaṃ); the state of being unsatisfied, unfinished, unfixed, (apariyosita) and not having done what ought to be done (akatakaranīyo), because of the fact of not having reached the shore (atiritattā); thus, is the meaning. In other words then, Anavositatto means: has the nature (sabhāvo) of not having accordingly fulfilled (anuavosita); not having done the leading of such a life as should be lived by the pure personages, as well as for the attainment of the successive order (anupaṭipāṭi) in the stages of noble path (magga); he who is not in possession of having lived (avusitavā) in the ten living abodes (vāsa) of the holy nobles (ariya); thus, is the meaning. There exists to this one, a plough (nahgala) reckoned as mouth (mukha); thus, mukhāṅgalī, plough-like mouth; similar to digging earth by means of a plough, he who keeps digging himself by the exercise of his instrument (payoga) of abusive speech towards others; thus, is the meaning.

Udariko means: intent upon (pasuto) his belly (udare), quite given to (tapparo) nourishing his stomach (udaraposana). Kusīto means being lazy (alaso); not being engaged in (anuyuñjanto) the development of deep meditation (bhāvanā). He said; “Mahāvarāna va nivāpapuṭṭho, punapunāṃ gabbhamupeti mando,” in order to show his consummation (nipphattiṃ) of having become in this manner (evaṃ bhūta). Its meaning has but been said before (heṭṭhā). Here also, just as an unintelligent fool (mando) having become a monk, because of his nature (sabhāva) of not having fulfilled (anavosita), etc., undergoes rebirth (gabbhamupeti), again and again; not so, a wiseman like me; because of my nature (sabhāva) being opposite to it (tabbiparita), however, and since I have attained to the top-head of right (sammā) apt attainment (paṭipatti, proper performance), (that wise man like me) attains complete nibbāna; thus, he revealed his aññā(attainment) by means of an additional (byatireka) factor (mukha): thus, it should be seen.

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

Chapter I.
Single Verses

102. Setuccha

Reborn in this Buddha-age as the son of the (king)rāja of a district,[1] he was unable to maintain his country's independence, and lost his throne. Wandering about the land unhappy, he saw and heard the Exalted One(Buddha), entered the monk’s order and won arahantship(enlightenment). And inveighing in his saying(gatha) against worldliness, he thus in many ways declared aññā(supreme attainment):
Mānena vañcitāse saṁkhāresu saṁkilissamānāse,||
Lābhālābhena mathitā samādhiṁ nādhigacchantī' ti.|| ||

[102] By vain conceits deluded, and their wits
Corrupted by the varied things of sense;
Flushed by their gains, by dearth of that upset,
They fail to win the concentrated mind.

Maṇḍala-rājā. I would guess from the title 'Circulating-king', that this was a temporary rulership, perhaps subject to periodic election, or subject to the whim of a greater king.


1.11-2[102] Commentary on the stanza of Setucchatthera

The stanza starting with mānena vañcitāse constitutes that of the venerable Thera Setuccha. What is the origin? This one also having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conductive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the well self-awakened Buddha. On having attained the age of intelligence, he happened to have seen, one day, the Blessed One Tissa, became pious-minded, and offered Him excellently sweet jack fruit and specially prepared cocoanut concoction (sāḷava). On account of that act of merit he was reborn in the divine world, and wandering about his rounds of repeated rebirths, now and then among gods and men, was reborn as the son of a certain petty sovereign (maṇḍalikaraṇño) 20, when this buddha arose. His name was Setuccha. When his father died, he became installed in sovereignty and exercising his royal duties (rājakiccāni virādhento) without effort and efficiency (ussāhasatti), made his monarchy (rajjam) reach (gatam) the hands of others (pArahantthaṃ), landed in misery (dukkhapatti) became remorseful, happened to have sighted the Blessed One who was on His wandering tour of districts, approached Him, listened to the teaching of the truth (dhamma) aptly gained pious faith, became a monk did his all-round duties (parikamma) and attained Arahantship on that selfsame day. Hence, has it been said in the Apadāna:—

"Indeed! To the Blessed One Tissa,
I offered fruits formerly. Also
cocoanut did I offer, a specially
confected concoction (khajjakāṃ
abhisammataṃ).
Having made that offering to Buddha,
the Great Sage Tissa, I was glad;
since I was desirous of sensual
pleasures (kāmakāmī) I was spon-
taneously reborn (upapajjiṃ) according
as I wished (in heaven).
It was ninety two aeons (kappa) ago,
from now, that I them gave the charity.
I do not remember any evil existence;
this is the fruitful result of fruit
offering.
Thirteen aeons (kappa) previous to this,
I became a sovereign Indasama (Sakka-like),
a very strong world-king, endowed with
seven species of gems.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke a stanza blaming (garahanto) his depravity.

102. “Those, who have been deceived by pride,
who are being soiled in the senserial
aggregates (saṅkhāra), who have been
upset (mathita) by gain and loss, do
not achieve concentration (samādhi) of
mind.

There, mānena vañcitāse means: they who have been deceived (vippaladdhā), by the pride (māna) which arises (pavattena) in such a way as “seyyohomasmi (Iam better),” etc., by way of (vasena) such doings as exalting oneself (attukkamsana) and degrading (vambhana) others (para), etc., and but cutting asunder the treasure (bhaṇḍa) of good deeds. Saṅkhāresu saṃkiliṣsamānāse means:—those who are being self-soiled (saṅkiliṣsamānā) amidst such self-created (saṅkhata) deeds (dhamma) as internal organs of sense starting with eyes and so on as well as external organs of sense starting with visible objects (rūpa) and so on; exhibiting (āpajjamānā) self-depravity (saṅkilesanā), by way of cravengly seizing (tanhāgāhā) and so on, that characteristic sign (nimittaṃ) saying: “Etaṃ mama; eso’ hamasmi; eso me attā (this is mine; this am I; this is my self).” Lābhālābhena mathitā means upset (mathitā), trodden upon (madditā) and overwhelmed (abhibhūtā) by friendly response (anunaya) and rude repugnance (patigha) owing to that characteristic sign (nimittaṃ) springing up (uppannehi) due to the gain of such gifts as bowl and robe and so on as well as garments, etc., and also due to the not receiving of those self-same substances. This is just to the extent of an example (nidassana); here, the collection (saṅgaha) of all the remaining viscissitudes of life (lokadhammānaṃ) should be seen). Samādhiṃ nādhigacchanti means: such individuals as they do not get (vindanti), do not aptly gain (paṭilabhanti), do not attain, even seldom, concentration (samādhiṃ) and one-pointedness of mind (cittekaggatam) by way of clam composure (samatha) and spiritual insight (vipassanā), because of the absence (abhāvato) of atmosphere (dhammānaṃ) congenial (saṃvattanikānaṃ) to concentration (samādhi) and because of the presence (bhāvato) of other phenomena (itaresanā). Here also, just as ignorant fools (avidasuno) who are overwhelmed by pride and so on do not achieve concentration (samādhi), not so the wise people (viddasuno). They, however, who are like me, not having been overwhelmed by those (pride, etc.,) but achieve (adhigacchanti) concentration (samādhi); thus, is the revealing of aññā(attainment) by means of an additional (byatireka) factor (mukhena); thus, it should be understood.

The Commentary on the stanza of the Thera Setuccha is complete.
Chapter I.
Single Verses

103. Bandhura

Reborn in this Buddha-age at the town of Śīlavatī[1] as the son of a councillor, he was named Bandhura.[2] And going one day on some business to Sāvatthī, he went with the lay people to the Vihāra (monastery), heard the Lord (Buddha), believed and entered the Monk’s order, and in due time won arahantship (enlightenment). Now to render service to his (king) rāja and so show his gratitude for his success, he went to Śīlavatī and preached the Path (Dhamma) to the (king) rāja, declaring to him the Four Truths. The (king) rāja became achieved Sotapana (first samadhi of Nirvana), built a great Vihāra in the township, calling it Sudassana, and bestowed it on the Thera with many honours and offerings. The latter handed over everything to the Monk’s order, and going on his rounds as before, conceived the wish to go to Sāvatthī. The bhikkhus (monks) said: ‘Sir, stay with us. If you lack in what you require, we will make it good.’ He replied: ‘I have no need, friends, of anything out of the way; I keep going on anything I get. I am content with the savour of the Path (Dhamma),’ and uttered this saying (gatha):

[103] Nāhaṃ etena aththiko sukhito dhammarasena tappito,||
Pītvāna2 rasaggamuttamanj na ca kāhāmi visena santhavan' ti.|| ||

No, it is not this I need, who live in bliss,
Feasting on sweetest nectar of the Path (Dhamma).
Drinking those drops unmatched, supreme, shall I
Indeed my tongue with poison now acquaint?

[1] A town of the Sākiyas (Samy., i 117 ff.).

1.11-3[103] Commentary on the stanza of Bandhuratthera

The stanza starting with Nāhaṃ etena aththiko constitutes that of the venerable Thera Bandhura. What is the origin? This one also, having done devoted deeds of service towards former Buddhas, became a watchman (gopako) of a certain king’s harem (antepura) at the time of the Blessed One Siddhattha.
day, he happened to have caught sight of the Blessed One along with His audience-assembly (saparisaṃ) going through the royal courtyard (rājanāgānaṃ), became pious-minded, collected cleander (kanavera) flowers and made his reverential offering to them to the leader of the world together with His clergy. On account of that act of merit, he was reborn in the divine world, and wandering about, now and then, even in excellent existences, was reborn as a banker’s son, in the city of Silavatī, when this Buddha arose. His name was Bandura. On having come of age, he reached Sāvatthi on a certain business (kenacideva karanīyena), went to the monastery together with devotees, listened to the teaching of the truth (dhammadesanā) by the Master, aptly gained pious faith, became a monk, and because of all-round maturity of his knowledge (ñāna), he placed himself on the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“The Blessed One named Siddhattha.
The eldest of the world, the bull among men, followed by His disciples, entered upon the city (nagaraṃ pāṭippajjatha).
I was a specially recognised (abhisammato) guardian (gopako) in the inner apartments (antepure) of the royal palace. I saw the leader of the world who came near (upavīṭṭho) the palace.
Having plucked Oleander (kanaveraṃ) flowers, I had them well-scattered down on the clergy of monks; having made separate (visum) for Buddha, I scattered down properly on Him much more than that.
It was ninetyfour aeons (kappa) ago from now, that I specially made reverential offering of flowers; I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha.
Eighty seven aeons (kappa) previous to this, there were four very strong world-kings of great magical powers, endowed with seven gems.
My depravity had been burnt: ... Buddha’s instruction had been carried out.”

On having attained Arahantship, he stood in the state of being grateful (kataññūbhāve ṭhatvā), went to the city of Silavatī in order to make repayment of his gratitude (paccupakāra) to the king who had showered favour to himself, and teaching the truth (dhamma) to the king, the Thera made manifest the noble truths. At the all-round end of the elucidation of the truths, the king, became a Stream-winner at the first stage of sanctification (sotāpanna), had a massive monastery, named Sudassana, built in his own city, and presented (niyyātesi) the same to the Thera. There was much gain and respectful offering (sakkāra) made personally. The Thera dedicated the monastery as well as all the gain and respectful offerings made personally (sakkāra) to the clergy (Sāṅgha), kept himself going (yāpento), wandering about for alms food by himself but in the same way as previously, resided there for a few days, and became desirious of going to Sāvatthi. The monks said (to the Thera) thus:— “Venerable Sir! You please live but here; if there be any deficiency in the (four) ecclesiastical essentials (paccaya), we shall replenish (paripūrati) it.” The thera spoke a stanza, in order to show thus:— “Friends! To me, there exists no need of enormous (uḷāra) ecclesiastical essentials (paccaya); I keep myself going (yāpento) with one kind or another (itaritarehi) of ecclesiastical essentials (paccaya); I am satisfied with the flavour (rasa) of the truth (dhamma) even 103. “I am not in need (atthiko) of this; entertained (lappito) by the
delicious dhamma, I am happy. Having drunk the most excellent foremost tasteful drink, I shall make no association with poison at all.

There, nāhaṃ etena aththiko means: I am not in need of this material (āmisa) taste (rasa) with the gain of material objects (āmisa), in connection with which you all said to me thus: “We shall replenish (should deficiency occur)” being desirous of satisfying me; I am not in need of this; contentment is the best bliss; thus, I keep myself going (yāpemi) with but one kind or another of ecclesiastical essentials; thus, is the meaning. Now, in order to show the circumstantial cause for strenuous effort (padhānakārana) in the state of not being in need of it, he said thus: “Sukhito dhammarasena tappito.” Satiated (tappito), gladdened (pañito) and made happy (sukhito) by means of the spiritual flavour (dhammarasena) of thirty seven elements of enlightenment (bodhipakkhiya) as well as the spiritual flavour of nine kinds of transcendental truth (navavidhalokuttaradhammarasa); satisfied (suhito) by the bliss of most excellent quality; thus, is the meaning. Pitvā rasaggamuttamaṃ means: stood having drunk the delicious drink of dhamma, according as has been said, which is foremost (aggaṃ), best (seṭṭhaṃ) much more excellent them even that; therefore, Buddha said: “Sabbarasaṃ khammaraso jināti (the delicacy of dhamma out-tastes all and every flavour).

Na ca kāhāmi visena santhavāṃ means; stood having drunk the delicious drink of dhamma, which is such as is the most excellent of all flavours, I shall not make any intimacy (santhavāṃ) and association (samsagga) with poison, anything resembling poison and flavour of poison; there is no circumstantial cause (karanaṃ) of doing accoudingly; thus, is the meaning.

The Commentary on the stanza of the Thera Bandhura is complete.
104. Khitaka

Reborn in this Buddha-age at Sāvatthī in a brahmin’s family, he heard, when grown up, of the great supernormal powers of Moggallāna the Great. And he thought: ‘I, too, will become so gifted.’ And impelled by prior causes he entered the Monk’s order under the Exalted One (Buddha), and by exercising himself in the training for calm and insight, acquired in due course sixfold abhiññā (higher knowledge). Then he, enjoying the various forms of supernormal movement, continued to bestow favour on beings by the wonder of those acts and by the wonder of training. When the bhikkhus (monks) asked him: ‘Khitaka, friend, do you employ supernormal power?’ he uttered this verse:

[104] Lahuko vata me kāyo phuṭṭho ca pītisukhena vipulena||
Tūlamiva eritaṁ mālutena pilavatīva me kāyo' ti.|| ||

[104] Buoyant in truth my body, every pulse
Throbbing in wondrous bliss and ecstasy,
Even as cotton-down blown on the breeze,
So floats and hovers this my body light.


[2] These are the first and third of the three sorts of wonders which the Buddha claimed to know (Dialogues, i. 277, cf. 88). The second was the ‘wonder of manifestation’ - i.e. thought-reading.

1.11-4[104] Commentary on the stanza of Khitakatthera

The stanza starting with Lahuko vata me kāyo constitutes that of the venerable Thera Khitaka. What is the origin? This one also, having done devotes deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn as a commander-in-chief of the army of ogres at the time of the Blessed One Padumuttara. One day, seated in the ogre-assembly, he happened to have
sighted the Master who was seated at the foot of a certain tree, approached Him, paid his homage to the Master, and sat down on one side. To him, the Master taught the truth (dhamma). He listened to the truth. (dhamma) experienced enormous ecstatic zest and delight, clapped his elbows (apphōṭento), rose up, paid homage to the Master, circumambulated Him and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in Sāvatthi, when this Buddha arose. His name was Khitaka. On having attained the age of intelligence, he heard of the state of great magical power of the Thera Mahāmoggallāna, became a monk being urged by his former cause (pubbahetu) saying to himself: “I shall become one possessed of magical power,” collected his mental exercise (kammaṭṭhāna) in the presence of the Blessed One, and doing deeds in the promotion of calm composure (samatha) and spiritual insight (vipassanā) became an Arahant replete with six sorts of special knowledge (abhiññā) but before long. Hence has it been said in the Apadāna:—

“The Monarch of men (dvipadindo), the bull among men, known by the name of Paduma, the possessor of eye-sight (cakkhumā), having come out of the woody forest, taught the truth (dhamma). There was a congregation of ogrea, not far from the great sage; those who arrived there together (sampattā) for whatever business (yena kicca) looked on intently (ajjheppikkhiṃsu) there and then (tāvade).

Having come to know the voice (girāṃ) of Buddha, and the teaching of immortality (amata) I became pious-minded and good-hearted, and I attended upon Him (upaṭṭhahīṃ) after having clapped my arms (apphōṭetvā).

See the fruitful result of having well practised (sucinna) and of attending upon the Master. I did not have to be reborn (upapajja) in any evil existence in thirty thousand aeons (kappa).

Twentynine (ūnāṭīṃse) hundred aeons (kappa) ago, I was a world-king named Samalaṅkata, endowed with seven sorts of gems. My depravity had been burnt: ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he lived realising (paccanubhonto) his variety of magical powers (iddhividha) with many an arrangement (anekavihitaṃ), owing to his familiarity (vasībhāvena) in magical power accompanied by distinction (savisesaṃ) and uplifting (anuṣāsanā) living beings with his miracle (pāṭihāriya) of magical powers as well as with his miracle of mind control (anuṣāsanā). When asked by bhikkhus thus:— “Dear friend! How did you achieve (valaṃjesi) your magical powers?,” he spoke a stanza intimating them that matter.--

104. “My body does become wonderfully light (lahuko), on having been permeated by (phuṭṭho) abundant (vipulena) zestful happiness (pītisukhena).

Like unto cotton (tūla) moved (erita) By the wind (nāluta), my body does but float about (pilavati).”

They but say also: “Udāhavasena (by way of his joyous utterance).”
There, lahuko vata me kāyo means: my bodily form (rūpakāya) happens to be wonderfully (vata) light (sallhuka) by me putting a stop to (vikkhabana) the hindrances (nīvarana). etc., taming my mind by means of fourteen methods as well as by the excellent mastery (suṭṭhu cinnasibhāva) of the development (bhāvanā) of four foundations of magical powers (iddhipāda); by means of which I turn to proper use (perināmemi) of this putrid body (karajakhāya) which is slow (dandha) and known as also grounded on (paccaya) the four great elements (mahābhūta); thus, is the significance. Phuṭṭho ca pītisukhena vipulena means: my body had been permeated with immense happiness accompanied by enormous ecstatic zest, pervading everywhere; thus, is the interpretation. This also, according as the body became light, it has been said for the purpose of showing the same. Indeed, there is reaching of the sense of lightness even along with the approach of the perception of happiness. Here, the pervading also of happiness should be seen by way of the physical form (rūpa) originating from it (taṃsamuṭṭhāna). How, however, is there the pervading of zest and happiness connected with the fourth jhāna? Indeed, it is the transcending zestful happiness (samatikkantapītisukha), thus, if this is true; however, has not been said by way of the moment of the fourth jhāna; as a matter of fact (atha kho) it is by way of the previous (pubbabhāga). “Pītisukhena, with zestful happiness;” thus, however, with such happiness as is similar to being accompanied by (sahita) zest (pāti). Indeed, here, equanimity (upekkhā) is happiness (sukha) also from the point of view of being connected (yoga) with distinctive knowledge (ñānavisesa), because of its nature of being peaceful; thus, is the significance. Likewise, indeed, it has been said thus:— “Sukhasaññānaṃ ca lahusaññānaṃ ca okkamati (he reaches (okkamati) the perception of happiness as well as the sense of being light).” He approaches, enters, touches and well arrives at the idea of happiness as well as the sense of being light.” He approaches. Enters, touches and well arrives at the idea of happiness as well as the sense of being light which spring up together with the mind of magical power (iddhicatta), either with basic (pādaka) jhāna as object of thought (ārammana) or the body of physical form (rūpakāya) as the object of thought (ārammana); thus, this also is the meaning there. Likewise also the commentator said in his commentary (aṭṭhakathāyaṃ); - “The idea (saññā) of happiness (sukha), namely, is the perception (saññā) well connected with (sampayutta) equanimity (upekkhā). Indeed, equanimity has been said to be peaceful (santām) happiness (sukham). That self-same sense (saññā) should be understood (veditabba) as perception of being light (lahusaññā) also because of being clearly free (vimuttatta) from hindrances (vivarana) as well as from such adversaries as wild thought (vitakka) etc. To him, however, who has becomes excellently light (sallhuko) resembling cotton (tūlapicu). In this manner, similar to the cotton piece thrown by wind (vātakhīttatūla picu), he goes to the world of Brahmās with his body being seen as extremely light.” Therefore, he said thus; “Tūlamaiva eritaṃ salutenā, pilavati va me kāyo.” Its meaning is – when I am desirous of going to Brahmā world or any other (heaven) by means of my magic power, then, my body becomes but jumping over (laṅghanto) the sky resembling cotton (tūlapicu) and mind (cittaṃ) moved by the breezy wind.

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

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Chapter I.
Single Verses

105. Malitavambha

Reborn in this Buddha-age in the town of Kurukaccha as a brahmin's son, he achieved Sotapana(first samadhi of Nirvana) by the preachings of Pacchabhu, the great Thera, and entered the Monk’s order.
Working at exercises for insight, he abode in any place where, of the four necessaries of life,² only suitable food was hard to get; but where such food was easily got and [97] the rest difficult to find, he went away. So continuing, because he had the antecedents, and was of the nature of the Great Men,³ he expanded insight, and in due course became an arahant(enlightened). Upon that, reflecting on his attainment, he broke forth in this verse:

[105] Ukkaṇṭhitopī na vase ramamānopī pakkame,||  
Natvevānathasāṃmitaṃ vase vāsamḥ vicakkhaṇo' ti.|| ||

[105] Where I am not provided, let me never live,⁴  
Let me go from there, if life too pleasant prove.  
Never will the man with eyes to see with  
Where aught may hinder in the quest supreme.

¹ A name not met with elsewhere. The episode may be of later date. The name itself - lit., Epigonus - is possibly significant.

² The four necessaries (paccayā) for a bhikkhu(monk) were food, dress, lodging, and medicine. Not too little ease nor too much comfort for the holy life is the maxim. The subject, as Dr. Neumann reminds us, is expanded in Majjh., 18th Sutta.

³ Mahāpurisajātikatāya. This is the only instance where this expression occurs. I do not see the special bearing of it in Malitavambha's case. A 'Great Man' was either a Buddha or a great emperor.

⁴ The tense throughout is the optative. 'Quest,' or 'welfare' (attha).

1.11-5[105] Commentary on the stanza of Malitavambhatthera

The stanza starting with ukkaṇṭhitōtika constitutes that of the veneraable Thera Malitavambha. What is the origin? It is said that one was reborn as a bird in a certain natural lake (jātassara), not far from Himavanta at the time of the Blessed One Padumuttara. In order to give protection (anugganhanto) to that bird, the Blessed One went there and walked to and fro on the shore of the natural lake. The bird on having sighted the Blessed One, became pious-minded, plucked lotus flowers (kumuda) in the lake, and made reverential offering of them to the Blessed One. On account of that act of merit, that bird wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a certain brahmin, in the city of Kurukaccha when this Buddha arose. His mane was Malitavambha. On having attained the age of intelligence, he approached the great Thera Pacchābhū, listened to the truth (dhamma) in his presence, aptly gained pious faith, became a monk, and lived, doing the deed of developing spiritual insight (vipassanā). This, however, was his nature (sabhāva):—Wherever what was suitable with reference to meals (bhojanasappāyo) was difficult to gain by him but others were easy to gain, he did not take his departure from there; wherever, however, what was
suitable with reference to meals was easy of gaining for him, but others were difficult to gain the same, there, he did not dwell; he would but take his departure even. Living in this manner, because of his being endowed with cause, as well as because of his birth as a great man (mahāpurisajātika) he developed spiritual insight but before long and attained Arahantship. Hence, has it been said in the Apadāna:—

“There was, not far from Himavanta, a large natural lake, well-covered (sañchañño) with lotus flowers of paduma and uppala variety and spread all over (samothato) with white lilies (puṇḍarika).

I was then a bird there known by the name of Kukuttha. I was possessed of moral precepts (sīla), endowed with intelligence (buddhi), and clever over merit and demerit.

The world-wise (lokavidū) Padumuttara, the worthy recipient of sacrificial offering, the great sage, well wandered about not far from the natural lake. I plucked lotus flowers blossoming in the water, and made my offering to the Great Sage, who accepted the same since He understood my motive.

After having given that offering being urged by bright basis (sukkamūla), I did not have to spring up in any evil existence (duggatim) for a hundred thousand aeons (kappa).

Sixteen hundred aeons (kappa) ago from now, there were these eight monarchs of men, very strong world-kings, named Varuna.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he reflected upon his own proper attainment (paṭipatti) spoke a stanza, in order to make his joyous utterance.

105. I do not dwell though having been regretful; neither do I depart though I am being bemused. A sensible man should not stay in a living abode (vāsa) which is not at all endowed with (saṃhita) profit (attha).

There, ukkanṭhito pi na vase means: whenever I was living in whatever dwelling place (āvāsa), there arose dissatisfaction (anabhirati) owing to my regret (ukkantha) in items of higher righteousness (adhikusalesu dhammesu) because of not faining what was suitable with reference to meals (bhojanasappāya); I did but stay on there in spite of my having been regretful (ukkanṭha). I did neither depart nor take my departure on account of gaining what was suitable with reference to other things (itarasappāya). Na vase means: Here, with the letter na also the word namely pakkame, should be united (sambanddhitabbaṃ). Ramamāno pi pakkame means: whenever I was living, however, in whatever dwelling place (āvāsa) there was no regret (ukkantha) owing to no deficiency (vekallabhāva) of ecclesiastical essentials (paccaya), at any rate (aṇñadatthu) I specially bemused myself (abhiramāni).
Although I might be bemusing myself in this manner, I would not have lived on but took my departure from there, owing to not gaining what was suitable with reference to remaining things. Regulating my life (paṭipajjanto) but in this manner I aptly laid hold of (paccupādiṃ) my own welfare (sakatthaṃ) but before long. This also, here, is reflection (paccavekkhanā) upon his own proper attainment (attapaṭipatti), which is the interpretation (yojanā). In giving advice to others, however, it shold be interpreted by way of process (vidhāna) as: “one should live, one should not take one’s departure.” Na tvevānatthasamḥitaṃ, vase vāsaṃ vicakkhano means: In whichever dwelling place ecclesiastical essentials are easy to gain but the duty of a monk does not reach full perfection; also in whichever dwellingplace ecclesiastical essentials are difficult of gaining, the duty of a monk, also does not reach full-performance (pāripūri) a dwelling place like this (evarūpo āvāso), here, is known as not conducive towards beneficial welfare, which is, namely, not connected with increasing development (avaḍḍhisahito); thus, having made; a discerning (vicakkhano), congenitally wise person, who is desirous of his own welfare to be all-round fulfilled should not live in a dwelling place of this type. Wherever, however, a residence completely equipped with five characteristics is in possession, what are suitable (sappāya) with reference to seven substantials also are obtained; he should live but there; thus, is the meaning.

The Commentary on the stanza of the Thera Malitavavambha is complete.
Chapter I.
Single Verses

106. Suhemanta

Reborn in this Buddha-age in the Border country as the son of a wealthy brahmin(priest), he went to hear the Exalted One(Buddha) teach the Path(Dhamma) in the deer park at the town of Sankassa.\(^{[1]}\) Leaving the world he joined the Monk’s order, and became a reciter of the Three Pitakas,\(^{[2]}\) becoming in due course possessor of sixfold \textit{abhiññā}(higher knowledge). Upon that he thought: ‘I have won all that a disciple may win. What if I were now to do a service to the monks?’ So he lectured to them and solved their difficulties. And one day he addressed them and other intelligent persons concerning himself in this verse:

\begin{quote}
Sataliṅgassa atthassa satalakkhaṇadhārino,||
Ekaṅgadassī dummedho satadassī ca paṇḍito’ ti.|| ||
\end{quote}

\begin{quote}
A hundred tokens show, a hundred marks
Betray in which the hidden meaning\(^{[3]}\) lies.
Whosoever has eyes to see but one, a dullard is,
Who can discern the hundred, he is wise.
\end{quote}

Thus the Thera magnified before the Monks his attainment of analytic knowledge that was so excellent.

\(^{[1]}\) Mentioned by Fa-Hien as a thriving Buddhist centre. The name exists to this day, the village being 45 miles north-east of Kanuj (Legge’s \textit{Travels of Fa-Hien}, 1886).

\(^{[2]}\) Cf. LXV., n. 2.

\(^{[3]}\) \textit{Attha} = \textit{ñeyya}, Cy.

1.11-6[106] Commentary on the stanza of Suhemantatthera

The Stanza starting with satalīṅgassa atthassa constitites that of the venerable Thera Suhemanta. What is the oringin? This one also, having done devoted deeds of good service toward former Buddhas,
accumulating meritorious deeds conducive toward escape from rounds of repeated rebirths in this and that existence, became a forestwanderer at the time of the Blessed One Tissa, ninety two aeons (kappa) ago, from now, and lived in the forest. In order to give him protection (anugghaitum), the Blessed One entered the forest, and sat Himself down at the foot of a certain tree in a region near to his. On having seen the Blessed One, he became pious-minded, plucked (ocinitvā) sweet-scented Punnāga flowers and made his reverential offering of them to the Blessed One. On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a wealthy brahmin, in a border region (pariyantadesa) when this Buddha arose. His mane was Suhemanta. On having attained the age of intelligence, he approached the Blessed One who was residing at a deer-asylum (vigadāya) in the city of Saṅkassa, listened to the dhamma, aptly gained pious faith, became a monk, got learned in the three piṭakas, placed himself in the path of developing spiritual insight (vipassanā) and became an arahant replete with six sorts of higher-knowledge (abhiññā) and attainment of analytical knowledge (paṭisambhidā). Hence, has it been said in the Apadāna:—

“Having penetrated into the dense forest,

I lived as a hunter (luddako). On having seen the Punnāga tree blooming with flowers,
I thought of the most excellent Awakened One.

Having plucked those flowers, which smelt sweet and looked pleasant (subham), I set up a shrine with them on the sand, and made my offering to Buddha.

It was ninetytwo aeons ago that I then made reverential offering specially of flowers.
I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha.

Ninety one aeons (kappa) ago, I was a very strong world-king (named) Tamonuda (dispeller of darkness) endowed with seven sorts of gems.

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

Having, however, attained Arahantship, he thought to himself thus:—“Whatever, indeed, ought to be attained as a disciple had bee attained by me; what if I were to make protection now for the monks.” Having thought over in this manner, he lived on advising and teaching congenially (yathārahaṃ) the monks who had approached his presence, cutting off their doubts, teaching them the truth (dhamma), informing them as to how to eliminate bushes and jungles in the path of mental exercise because of his bursting forth (pabhinna) of analytical knowledge and untiring activity (akilāsutāya). Then, one day, in order to inform the eminence (visesa) of widely wise (viññā) individuals to the monks who had come near his persence he spoke a stanza thus:—

106. An unintelligent man sees only a single significance (ekaṅgadassī) while the wiseman sees a hundred of meaning (attha) in its hundred kinds of appearance (liṅga) regarding its bearing (dhārino) of a hundred characteristic signs (lakkhana).

There, sataliṅgassa means: They go to the sense (attha) of shyness (līna); thus, liṅgāni (genders): manifestations (pavatti) and characteristic signs (nimittāni) of the grammatical word (sadda) in the
meanings (atthesu); to this one, there are, however, those hundred, more than one, kinds of appearance (liṅgāni); thus, sataliṅga (this which has a hundred forms of appearance). Indeed, the word sata here means not one but many; it is not to mean the number in particular (saṅkhya-viśeṣa) similar to such statements as “sataṁ sahassaṁ (several),” and so on; of that many an appearance (tassa sataliṅgassā). Atthassa means: of circumstance (ñeyya); indeed, the circumstance (ñeyya) is said to be “attha (meaning),” because it is to become like wood for kindling fire (aranī) by means of knowledge (ñāṇa). That meaning (attha) also, though single, is of many an appearance (liṅga), as in such expressions as “Sakko purindado maghavā (divine king)” and paññā, vijjā, medhā, ñāṇa (wisdom).” By whichever appearance (liṅga) and manifestation (pavatti) of characteristic sign (nimitta) the word inda (indasaddo) turns out to be (pavatto) in the sovereignty of the heavenly abode of thirty three (tāvatimsadhīpatti), not by that, there, such words as sakka and so on, turn out to be (pavatta); then, indeed, by something else. Likewise, such words as vijjā and so on do not occur by means of that cause by which the word paññā occurs in the right view (sammādiṭṭhi). Therefore, has it been said thus:— “Sataliṅgassa atthassa, of the meaning which has a hundred forms of appearance.”

Sataliṅkhanadhārino means:— of the possessor of many a characteristic sign: is characterised (lakkhiyati) by this; there, lakkhanaṁ (characteristic; depending on (paṭicca) one’s own fruitful result (phala) of the meaning (attha) which is going to be (bhāvi) the cause (paccaya); on account of that (tena), indeed, that this one is the cause (kāraṇaṁ) of this; thus, it is marked (lakkhiyati). That many a splitting up (pabhedo) of but a single meaning (attha) is known (upalabbhati); therefore, he said: “sataliṅkhanadhārino, of the bearer of a hundred characteristics.” In other words, they are marked; thus, lakkhanāni (marks); because of having been compounded (saṅkhata) and so on of this and that meaning, they are characteristic (visēsa) modes (pakāra); they should, however be understood as aimless (avattha) characteristics (visēsa) from the point of view of meaning (atheto). They also, however, let know (ñāpenti) and make appearance (liñgenti) such ordinary (sāmañña) characteristics as (samañña) characteristics (visēsa) and so on do not occur by means of that cause by which the word paññā occurs in the right view (sammādiṭṭhi). Therefore, has it been said thus:— “Sataliṅgassa atthassa, of the meaning which has a hundred forms of appearance.”

Ekapāra means:— of the collection of many a characteristic sign (ākāra).” In other words, they are marked; thus, lakkhanaṁ (marks); because of having been compounded (saṅkhata) and so on of this and that meaning, they are characteristic (visēsa) modes (pakāra); they should, however be understood as aimless (avattha) characteristics (visēsa) from the point of view of meaning (atheto). They also, however, let know (ñāpenti) and make appearance (liñgenti) such ordinary (sāmañña) characteristics as (samañña) characteristics (visēsa) and so on do not occur by means of that cause by which the word paññā occurs in the right view (sammādiṭṭhi). Therefore, has it been said thus:— “Sataliṅgassa atthassa, of the meaning which has a hundred forms of appearance.”

The Commentary on the stanza of the Thera Suhemanta is complete.
Chapter I. 
Single Verses

107. Dhammasava

Reborn in the kingdom of Magadha in a brahmin's family, and impelled by maturity of conditions, he preferred the religious to the household life. Seeking the Exalted One (Buddha) on the South Hill,[1] he heard him teach the Path (Dhamma), upon which he entered the Monk’s order, and in due course became an arahant (enlightened). And reflecting with joy upon his career, he broke forth in this saying (gatha), confessing aññā (supreme attainment):

\[107\] Pabbajinț tulayatvāna agārasmānagāriyanț,|| Tisso vijjā anuppattā katanț buddhassa sāsanan’ ti.|| ||

[107] I pondered well, then sought the life that lay Beyond the walls and bonds of household life. The Threefold Wisdom have I made my own, And all the Buddha's ordinance is done.[2]

[1] Dakkhiṇagiri (Vinaya Texts, ii. 207, n. 2).
[2] Ps. XXIV.

1.11-7 [107] Commentary on the stanza of Dhammāsavatthera

The stanza starting with pabbajinț tulayitvāna constitutes that of the venerable Thera Dhammāsava. What is the origin? It is said that this one was a brahmin named Suvaccha, at the time of the Blessed One Padumuttara. He was proficient (pāragū) in the three vedas, saw the fault (dosa) of family-life (gharāvāsa), renounced the world, became a hermit-recluse, had a hermitage built in a forest region amidst mountains and took up his abode along with many hermits. Then, being desirous of making him plant the seed of good deed, the Blessed One Padumuttara stood in the sky near his hermitage, and showed him the miracle of magical power (iddhipāṭihāriya). On having seen that miracle, he became pious-minded and...
being desirous of making reverential offering, he had nāga flowers plucked. The Master took His departure after making His remark thus:—“Sufficiently fit is this much of seed of good deed for this hermit.” That merit caught hold of the flowers, scattered them down on the path of going of the Master, stood with his clasped hands raised, making his mind piously pleased. On account of that act of merit, he came to be reborn in the divine world and wandering about his rounds of repeated rebirths but in excellent existances (sugati) now and then (aparāparaṃ), was reborn in a brahmin family, in the kingdom of Magadha, when this Buddha arose. Having gained the name Dhammāsava, on having attained the age of intelligence, he found out, on being urged by his prosperity of cause (hetu-sampatti), the disadvantage in household life and advantage in monkhood, approached the Blessed One, who was residing at Dakkhināgiri, (the south hill), listened to His teaching of the truth (dhamma), aptly gained pious faith, became a monk, did the duty of developing spiritual insight (vipassanā) and attained Arahnatsipship but before long. Hence, has it been said in the Apadāna:—

“A brahmin proficient (pāragū) in brahmin lore (manta), known by the name of Suvaccha, lived in a hill, surrounded by (purakkhato) his own pupils.

That Conqueror named Padumuttara, the worthy recipient of sacrificial offerings (āhuti), being desirous of pulling me up (mauddhatvā), came to my presence.

In the sky, He walked to and fro, and made Himself shine and fragrant with fumes (dhūpāyati). On having come to know of my cheerfulness (hāsaṃ), He departed in the direction of the east (pācīnamukho).

On having noticed that wonder (acchariya), strange and hair-bristling, I collected nāta flowers and scattered then down along the path by which He had proceeded (gata).

It was a hundred thousand aeons (kappa) ago, that I scattered down the flowers.

On account of that pious pleasure of my mind, I did not have to spring up in any evil existence.

Thirty one hundred aeons (kappa) ago, I became a monarch Mahāraha (much worthy), a very strong world-king, endowed with seven sorts of gems.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahnatsipship, he reflected on his own proper attainment (paṭipatti), became delight and spoke a stanza, by way of his joyous utterance (udāna).

107. “I became a monk after having weighed (tulayati) and come out from the household life. Three forms of super-science (tissoviḍijā) had I duly achieved; Buddha’s instructions had been carried out.”
There, Pabbajım tulayitvāna means: having investigated (vicāretvā) and examined (vīmaṃsitvā) by means of such wisdom as has become a balance (tula), the disadvantage (ādīnavam) in the household life in such a manner as: “Narrow and dusty path (rajapatho) in the household life” and so on, and the disadvantage in sensual pleasures (kāmesu) in such a manner as “sensual pleasures are not enjoyable (appassādā), much miserable (babu dukkhā) and tremendously troublesome (bahupāyāsā), and in opposition to it (tappaṭipakkhato) the advantage (ānisamsam) as well, in renunciation (nekkhamme); thus, is the meaning. The rest is but in the manner said already (heṭṭhā). This self-same stanza was also the making manifest of the aññā(attachment) (Arahantship) of the Thera.

The Commentary on the stanza of the Thera Dhammāsava is complete.
Chapter I.
Single Verses

108. Dhammasava's Father

He followed his son's example, saying: 'My son left the world (for monkhood) when he was young; why should not I leave it?' So he, too, sought the Lord (Buddha), and in due course realized arahatship and uttered his saying (gatha):

[108] Sa vīṣaṃvassasatiko pabbajīṃ anāgāriyaṃ,|| Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ' ti.|| ||

[108] A hundred years was I and hard worked a score, When forth I went and knew my home no more. The Threefold Wisdom have I made my own, And all the Buddha's ordinance is done.

1.11-8 [108] Commentary on the stanza of Dhammasavapitutthera

The stanza starting with Savīsavassasatiko constitutes that of the venerable Thera Dhammuāsavapitut. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was reborn in a family home when the world (loka) was void (suñña) of Buddha. On having seen a self-awakened silent buddha who was dwelling on a hill named Bhūtagana, became pious-minded and made reverential offering of Jasmine flowers of the type of Tinasūla to him. On account of that act of merit, he was reborn in the divine world and wandering about his rounds of repeated rebirths but in excellent existences (sugati) now and then, sprang up in a brahmin family in the kingdom of Magadha, when this Buddha arose. On having attained the age of intelligence, he wedded a wife (dāra pariggaha), gained a son named Dhammāsava and when his son became a monk, he himself being one hundred and twenty years of age, became remorseful saying to himself: “My son, who is now still young has become a monk; well then, why should I not become a monk?” went to the presence of the Master, listened to the teaching of the truth (dhamma), became a monk, placed himself in the path of developing spiritual insight and visualised Arahantship but before long. Hence, has it been said in the Apadāna:–

“Not far from Himavanta, there was a hill named Bhūtagana. There a Conqueror, self-made (sayambhū), who had escaped from the world, lived. Having collected
jasmine flowers of the type of Tinasūla
I offered them to the silent buddha. For
ninety nine thousand aeons (kappa) I was
not liable to punishment in purgatory
(vinīpātiko).
Eleven aeons (kappa) ago, I became a
very strong world-king Dharanīruha (Earth
climber) endowed with seven sorts of
gens.

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

Having, however, attained Arhatship, he pondered over his own proper practice (paṭipatti), became
delighted and spoke a stanza in making his joyous utterance.—

108. “At my age of one hundred and twenty,
it was that I became a monk, leading
a household life. Accordingly had I
attained threefold super science (tisso
vijjā); Buddha’s instruction had been
carried out.

There, Savīsavassatiko means: that I who was one hundred and twenty years old; that I, being an
individual, on hundred plus twenty years from my birth. Pabbajīm meaning: I went towards monkhood. The
rest is but in the manner as has been said. This self-same stanza also was the revealing of Arhatship
(aññā) of this Thera.

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

Chapter I.
Single Verses

109. Sangha-Rakkhita[1]

Reborn in this Buddha-age in a wealthy family at Sāvatthī, he found faith, and entering the Monk’s order
took an exercise, and joined another bhikkhu, both living in the forest. Not far from where they abode, a doe
in the thicket had given birth to a fawn. Tending it, her love kept her from going far from it, and lacking
grass and water close by she was famished. Seeing her the Thera said: ‘Ah, surely this world bound in the
bonds of craving suffers much, unable to cut them!’ And taking this feeling as a goad, he developed insight
and won arhatship (enlightenment). Upon that, discerning that his companion was cherishing many wrong
thoughts, he addressed him through the parable of the doe, and uttered this verse:

[109] Na [16] nūnāyaṁ paramahitānukampino||
Rahogato anuvīgaṇeti sāsanaṁ,||
Tathāhayaṁ viharati pākatindriyo||
Migī yathā taruṇajāṭikā vane’ ti.|| ||
[109] Not yet did he, though in retreat he live,  
Crossed over the system by that Lord (Buddha)  
Who showed compassion for our highest good.  
Still are his powers relaxed and uncontrolled.  
Like woodland doe all tender grown and weak.^[2]  

Now hearing these words that bhikkhu(monk) grew agitated, and expanding insight, in due course won arahantship(enlightenment).

^[1] = Guarded by the Order.  

^[2] This stanza is a notable example, among others, of the extraordinary difficulty attending translation in the absence of the Commentary. Lack of the simple little narrative has landed Dr. Neumann in a very different interpretation, with a strained use of the word pākatindriyo. Pākata = asaṅvuta (Commentary). Cf. Milinda, ii. 72.

1.11-9 [109] Commentary on the stanza of Saṅgharakkhitatthera

The stanza starting with Na nūnāyaṃ paramahitānukampino constitutes that of the venerable Thera Saṅgharakkhita. What is the origin? He also, having done devoted deeds in this and that existence, was reborn in a family home, ninety four aeons (kappa) ago, from now. On having attained the age of intelligence, he happened to have seen, one day seven self-awakened silent buddhas who were dwelling at the foot of a hill, became pious-minded, collected (orange-coloured fragrant) flowers of Kadamba tree and made his reverential offering (to them). On account of that act of merit, he sprang up in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent existences (sugati) and was reborn in a wealthy (ibbha) family, in Sāvatthi, when this Buddhas arose. His name was Saṃharakkhita. On having attained the age of intelligence, he aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna) and lived in the forest having made a certain monk his companion. In a jungle bush not far from the residential region of the Thera, a female deer, having given birth to a tender child (chāpa) did not go afar for her pasture over her affection for her child although she was hungry belly (chārajjhattā) in looking after her young one; she became weakened (kilamati) owing to not obtaining grass and water in her neighbourhood. On having seen that state of affair, the thera became full of remorse saying to himself: “Alas! Indeed, this world being bound with the bondage of craving (tanhā) she suffers severe suffering (mahādukkha); she is not able to cut that craving.” Having made that self-same matter as his goad (āṅkusa), he increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“Not far from Himavanta there was  
a hill named Kukkuṭa (rooster). At  
the foot of that hill, there lived
those seven silent buddhas.
On having seen the Kadamba tree
blooming like a lofty (uggata) lamp
-king (dīparājā), with my both hands
I plucked (paggayha) the flowers and
scattered down well on the seven silent
buddhas.
It was ninety four aeons (kappa) ago
that I made my special offering of
flowers; I do not remember any evil
existence (duggati); this is the
fruitful result of my reverential
offering to Buddha.
Ninety two aeons (kappa) previous to
the present, there were seven very
strong world-kings named Puppha, endowed with seven gems.
My depravity had been burnt: ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he happened to have found out (ñatvā) that his own companion-monk was living in abundantly wrong wild thoughts (micchāvitakkabahula), and spoke a stanza,
in order to give instruction to that companion, making that self-same she-deer as illustration (upamā).

109. “Is this not surely the instruction
(sāsanaṃ) of (Buddha) who is wont to
sympathetically (shower) transcendental
welfare (paramahita) on (all living
creatures), which (I think) you have not
considered (nānuvigane), after having
gone to seclusion (rahogato). Under that
very circumstance, indeed (tathāhi), this
one has been living with his normal (un-
controlled) sense-faculties (pākatindriyo),
similar to the she-deer (attached to) her
tender young child in the forest.”

There, Na nūnāyaṃ is to be construed thus:— Na means: thus, a negative particle (paṭisādhe nipāto).
Nūnā means consideration (parivitakka); nūna ayaṃ (in consideration of this, regarding this), thus, is the
separation of word (padaccheda) by way of parsing. Paramahītānukampino means: absolutely (paramañā)
transcendently (atīvā), in other words, by means of the absolute (paramena) and transcendental
(anuttara) welfare (hitena) of the Blessed One, whose habit (sīla) is mercy on (anukampana, sympathy
with) the living beings (satte), Rahogato means: has gone into seclusion (rahasi); has gone into an empty
house (suññāgāra), engaged in (yutto) bodily seclusion (kāyaviveka); thus, is the meaning. Anuvigane is to
be construed thus: Here (ettha), the two words (padadvayāṃ) namely: “nanūna” should be brought over
(ānetvā) and united (sambandhitabbaṃ) as “nānuviganeti nūna” which means; You do not consider
(cintesi) methink (maññe), I opine (takkemi) that he does not accordingly indulge in it” (nānuyuñjaṇati);”
thus, is the meaning. Sāsanaṃ means the dispensation of proper attainment (paṭipatti sāsanaṃ); the
development (bhāvanā) of mental exercise (kammaṭṭhāna) on the four noble truths (catusacca); thus, is
the significance (adhippāyo). Tathā hi means: but by that cause (ten’eva kāranena); even because of not
indulging one self according as instructed by the Master (satthu sāsanassa ananuyuñjanato eva). Ayām
means: this monk. Pākatindriyo means: One whose controlling faculties of senses (indriya) has become
(bhūta) natural (sabhāva) because of discharging (bissajjanato) one’s faculties of senses (indriyānaṃ) which
have six mental localities (manaccharṭhānaṃ), according to their own entity (yathā sakaṃ) in their
(respective) provinces (visayesu); one whose doors of such senses as eye opening (cakkhudvāra) and so on
are not well-restrained (asaṃ vatu); thus, is the meaning. That monk lived with his usual (pakati) faculties of senses (indriyo) because of his not having cut off (acchinnatāya) his clinging craving (tanhāsaṅga); in order to show him an illustration (upamaṃ) he said thus: “Miği Yathā tarunajātikā vane. Just as this she-deer, tender by nature (tarunasabhāva) has to suffer (anubhavati) misery (dukkhaṃ) in the forest because of her not having cut off (acchinnatāya) of affectionate attachment to her child; she could not get over that misery, in the same way this monk also, living with his usual faculty of senses (pākatindriyo) owing to his not having cut off his clingings (saṅga), does not pass beyond the circle of repeated rebirths (vatta) which constitutes misery (dukkha); thus, is the significance. Alternatively, there is such a reading (pāṭha) as: “Taruna vijārikā,” also. A young (bāla) yearling (calf) of a deer (vaccha) having been born (pasūtā) rather newly (abhinava); thus, is the meaning. On having heard that stanza, that monk became remorseful, increasingly developed spiritual insight (vipassanā) and attained Arahantship but before long.

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

Chapter I.
Single Verses

110. Usabha

Reborn in this Buddha-age in a wealthy family, in the kingdom of Kosala, he found faith in the Lord (Buddha) when the latter accepted the gift of the Jeta Grove. Finishing his novice initiate, he lived in the forest at the foot of the mountain. Now at the time of the rains, the clouds had emptied themselves in the crests of the hills and trees; bushes and creepers became filled with dense foliage. Then the Thera, going forth one day from his cave, saw the loveliness of the woods and the mountains, and considered seriously: ‘These trees and creepers are unconscious, yet by the season’s fulfilment they have won growth. Why should not [100] I who have attained a suitable season win growth by good qualities?’ And he uttered this verse, which became his declaration of aaññā (supreme attainment), for he forthwith strove and won arahantship:

[110] Nagā nagaggesu susaṃvirūḷhā||
Udagameghena navena sittā||
Vivekamasssa aраññasaññino||
Janeti bhiyyo usabhassa kalyatan’ ti.|| ||

[110] The trees on high by towering cloud refreshed
With the new rain break forth in verdant growth.
To Usabha who for detachment longs,
And has the forest sense of things,[2] did come
[From this responsive spring] abundant good.

[1] Cf. Keble’s autumnal pendant to this mood:

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Yet stay awhile and see the calm leaves float
Each to its rest beneath their parent shade,’ etc.


1.11-10 [110] Commentary on the stanza of Usabhatthera

The stanza starting with Nagā nagaggesu susaṃvirūkā constitutes that of the venerable Thera Usabha. What is the origin? This one also, having done devoted deeds of service to -ward former Buddhas, doing meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as a young divinity at the time of the Glorious On Sikhī, thirty one aeons (kappa) previous to the present kappa. One day, he happened to have seen the Master, became pious-minded, and made reverential offering of divine flowers to Him. That reverential offering of flowers stood for seven days in the manner (ākārena) of a pandal (maṇḍapa). There was a great gathering of divine and human-beings. On account of that act of merit, he wandered about his rounds of repeated rebirths and was reborn in a wealthy (ibbha) family, in the kingdom of Kosala, when this Buddha arose. His name was Usabha. On having attained the age of intelligence, he gained pious pleasure in the Master who was making His acceptance of the Jetavana, became a monk, had his preliminary duties done and dwelt in the forest at the foot of a hill. On that occasion also, when the seasonal rain-cloud specially sent down its showers of rain there became solid mass (ghanā) and multitude (saṇḍinī) of leaves on trees, jungles and creeping climbers on hill-tops (pabbatāsikharesu). Then, one day, the Thera left his stone cell, happened to have sighted that pleasantness of the forest as well as the delightfulness of the hill and spoke a stanza, thinking wisely thus:–

“These, also namely, inanimate (acetanā) trees etc. reach development owing to the prosperity of weather (utusampatti); then, why should not I, having gained congenial climate (utusappāya) attain increasing development of qualities (guna)?”

110. “Trees, having been besprinkled with fresh (nava) lofty (udagga) shower of rain on hill (naga) tops (agga) are full grown well covered with their own (leaves). Agreeableness (kalyatā) is all the more brought about (janeti) to a bull of a man, who is desirious of seclusion with his idea of forest life (arañña-saññī). There, nagā means trees (rukkhā). Some say: “Nāgā” (the Nāga trees); thus, is the meaning. Nagaggesu means on the crests of hills (pabbatāsikha). Susaṃvirūkā means: after having become well-developed on their roots all around they have come to be well-grown with tops of branches and sprouted branches both extensively (parito) and above (upari) but properly (sammadeva); thus, is the meaning. Udaggameghena navena siṭṭhā means: having been specially showered by the rain-cloud which sent down enormously (uḷāra) abundant (mahatā) shower of rain owing to its first springing up (paṭhamuppannena). Vivekakāmassa means to one who wishes mental seclusion devoid of depravity (kilesa vivittāṃ); by means of dwelling in the forest, now, bodily seclusion (kāyaviveko) has been gained; at the present moment mental seclusion (cittaviveka), which has become dependent on (nissayabhūta) the attainment of (adhigama) seclusion (viveka) from attachment to rebirth (upadhi) should be gained (laddhabbo), thus, to one who aspires for it (tampanthayamānassā); to one who accordingly indulges in wakefulness (jāgariya), thus, is the meaning; therefore, he said:– “Araññasāññīno.” Dwelling in the forest namely, has been well spoken of and praised by the Master. That also, indeed, is but as long as for the brimful fulfilment
(pāripūriyā) of the development of (bhāvanā) calm composure (samatha) and spiritual insight (vipassanā); on that account such an achievement as having reached my hands (hatthagata) should be done by me; in this manner to one who has the idea of having gone to the forest, who has much inclination (saṅkappa) for renunciation (nekkhamma); thus, is the meaning. Janeti means: cause to arise (uppādentī); this word singular in number stands, indeed, in the sense of the plural. Some scholars (keci), however, read as “janenti.” Bhiyyo means: over and above (uparūpari). Usabhassa means: he says but of himself as if about another. Kalyataṃ means: condition of being agreeable (kalyabhāvaṃ), congenial condition (kammaññataṃ) of the mind, the state of indulgence in (yogyatā) the development of mind (bhāvanā). This meaning of that has but been said before (heṭṭhā). In this manner, as and when he but spoke this stanza, the Thera had himself indulged in developing spiritual insight (vipassanā) and attained Arahantship. Thus, has it been said in the Apadāna:—

“Being a young divinity, I reverentially made my offering to the leader Sikhī with celestial Mandārava flowers, which I specially mounted for Buddha. At the Tathāgata it became a celestial garlanded roof (dibbām mālam chadanāṃ) for seven days; the whole multitude of men came together amd made their adoration to Tathāgata. It was thirty one aeons (kappa) previous to this kappa, that I made special reverential offering of flowers: I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha. Ten aeons (kappa) previous to the present I became a king Jutindhara (the bearer of brilliance), a very strong world-king, endowed with seven gems. My depravity had been burnt. ... Buddha’s instruction had been carried out.

This self-same stanza became the stanza that make manifest the Thera’s Arahantship (aññā). The Commentary on the stanza of the Thera Usabha is complete. The Commentary on the Eleventh Chapter is complete.
Chapter I.
Single Verses

111. Jenta

He was reborn in this Buddha-age in the kingdom of Magadha at the village of Jenta, as the son of the raja of a district. While still young, his mind, impelled by maturity of conditions, inclined to leaving the world, and he turned the matter over and wondered what he should do. So doubting he heard the Lord (Buddha) preach. From that day he became devoted to the religious life, and entered the Monk’s order. Happily working and with swift insight, he realized arahantship (enlightenment); then reflecting on his attainment and how he had been perplexed, he joyously uttered this verse:

[111] Duppabbajjam ve,||
   duradhivasa geha||
   Dhammo gambhira,||
   duradhigama bhogam,||
   Kicchha vutti no itaritaren'eva;||
   Yutta cintetum satatam aniccatan' ti.||

[111] Hard is the life of the world, and hard
In truth to bear house life. Deep is the Path (Dhamma);
Hard too is wealth to win. Thus difficult
The choice of one or other how to live.
It is my duty to bear unceasingly in mind
[And see in everything] Impermanence.


1.12 Twelfth Chapter

1.12-1 [111] Commentary on the stanza of Jentatthera
The stanza starting with Duppabbajjanve duradhivāsā geha constitutes that of the venerable Thera Jenta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as a young divinity at the time of the Blessed One Sikhā. He happened to have seen the Master one day, became pious-minded, and made his reverential offerings of golden turtle-thorn (Kiṅkirāṭa) flowers, (to Him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a regional (mandalika) ruler (rājā) in the village of Jenta in the kingdom of Magadha when this Buddha arose. His name was Jenta. On having attained the age of intelligence, being urged by the prosperity of cause (hetusampatti) became mentally bent towards monkhood (pabbajānīnāmānaso) even when he was yet young and again thought thus: “Monkhood, namely, is difficult of doing (dukkara); household also is a difficult life; the truth (dhamma) also is deep; wealth also is difficult of achievement (duradhigama); what, indeed, should be done?” Having, however, in this manner, become much minded (cintābahulo), he went to the presence of the Master, one day, while wandering about, and listened to the truth (dhamma). Beginning from the time he had heard the truth, he became specially pleased with monkhood, became a monk in the presence of the Master, collected his mental exercise (kammaṭṭhaṇa), increasingly developed spiritual insight (vipassanā) and visualised Arahantship by means of easy practice of proper character (sukhāyapaṭipadāya) together with quick possession of higher knowledge (khippabhiññāya). Hence has it been said in the Apadāna:–

“As one who had become a young divinity, I made my reverential offering to the leader Sikhā. Having plucked up (paggayho) heavenly flowers (Kakkārupuppham) I specially had them mounted (abhiropayiṃ) to Buddha. It was thirty one aeons (kappa) previous to the present that I made my flower offering; I do not remember any evil existence; this is the fruitful result of my making reverential offering to Buddha. Nine aeons (kappa) also previous to the present, there were seven most excellent sovereigns, very strong world-kings endowed with seven gems. My depravity had been burnt: … Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he reflected over his own proper attainment (paṭipatti) saying: “Indeed! I was able to cut my wild thoughts (vitakka) which had risen (uppanna) from the very beginning (ādito),” became delighted and spoke a stanza in order to show the state of having cut but properly (sammadeva) his wild thoughts (vitakka) together with the manner in which it had (previously) arisen (uppanākāraṃ).

111. “Indeed, monkhood is difficult; household is difficult life (adhivāsa); the truth (dhamma) is deep; wealth is difficult of achievement (adhigama). In this dispensation (idha) our life (novutti) with whatever available (itaritarena) is miserable (kicchā); it is befitting to constantly (satatāṃ) consider the state of impermanence.”

There, duppabbajjanṃ means: Monkhood is difficult to do, miserable (dukkhaṃ) is monkhood (pabbajanaṃ) because of the fact that monkhood (pabbajana) is difficult to do (dukkara) after having given one’s breast (ura) in this dispensation after forsaking not only one’s own mass (khandha) of wealth (khandha) whether small of large, but also all-round circle of one’s relatives. Ve means: just an indeclinable particle (kipāta); in other words, it makes the meaning firm (daḷha) thus: “pabbajā dukkhā (monkhood is miserable).” The house also is unliveable (āvaseyya), duradhivāsā gehā; it means:— since there is duty
that should be done by one who does live (adhivasanta) in a house, such a duty as official duty (rājakicca) assigned by the king (raññā), administrative duty (issarakicca) assigned by an administrator (issara), household duty (gahapatikicca) assigned by a wealthy house-holder (gahapati); moreover the multitude of men (parijana) who are but monks and brahmins should be supported (saṅghahetabba); whenever whatever ought to be done is being done; nevertheless, a house-dweller is difficult to be brimful (duppāro) similar to a leaking jar (chiddagho) as well as a large ocean; therefore these houses, namely, are miserable and difficult to live (dakkara) and dwell; thus, having done, living and dwelling are difficult matters. If, on the other hand, I were to accordingly abide (anutīṭṭheyyaṃ) in monkhood, dhammogambhīro; for whatever purpose (yadattha) is my monkhood, that purpose should be achieved by me as a monk; the good dhamma (saddhamma) which is to be properly penetrated into (pativedha) is deep (gambhīro); it is difficult of seeing (duddaso) because of the state of being the sphere (gocara) of profound knowledge; it is difficult of proper penetration (duppaṭṭivijjho) because of the fact that the dhamma has the state of being profound. If I were to enjoy my life (āvaseyyaṃ) in my house, duradhigamā bhogā (those wealth without which is not possible to live the life in a house, being such that they should be achieved (adhigantabba) with misery (dukkha) and difficulty (kasira), they are difficult of achievement (duradhigamā). Thus, being the case (evaṃ sante), I would stand by (anutīṭṭheyyaṃ) the monkhood even, after having forsaken the household life (gharāvāsa); in this manner also, kicchā vutti no itarītarena idha (in this dispensation of buddha, our routine (vutti) lives (jīvikā) with this and that of according as whatever has been gained as ecclesiastical essential (paccaya) is not easy (kicchā) but troublesome (dukkhā); for housedwellers because of the fact that it is difficult to do the dwelling (duradhivāsatā), because of difficulty of achievement of wealth in the house; (on the other hand) in the dispensation (sāsane) our routine (vutti) is not easy (kiccha) but difficult (kasira) because of the fact thea wer should maintain ourselves (yāpetabbatā) with whatever (itarītarena) ecclesiastical essential (available). Under that circumstance (tattha) what is it that is fit to be done? Yuttaṃ cintetuṃ satataṃ aniccatā means; It is fit and proper to consider and see clearly (vipassituṃ) as “Anicca (impermanent) consequent upon that (tato), namely:—throughout the whole day, as well as throughout the earlier and later periods of every night whatever has sprung up as a phenomenon (dhamma) pertaining to the three categories of existence (te bhūmaka) is in a state of impermanence (aninccatā); moreover, (tato), it is not permanent also since there is a tendency of (vantato) appearance (uppāda) and disappearance (vaya), beginning (ādi) and end (anta), because of being temporary (tāvakālikato). As and when the contemplation (anupassanā) on impermanence is accomplished (siddha), contemplations on other matters (itarā) become but easily accomplished; thus, here, contemplation on impermanence alone had been spoken of. It is also because it is easy to catch hold of (sukhaggahanato) the teaching of Buddha (sāsanika) since there is no need for elucidation (byabhicarana) of suffering (dukkha) and non-self (anatta) which constitute impermanence (anicca). On that account, Buddha said: “Yadaniccam tam dakkham; yamdukkham tadanattā (that which is impermanent is suffering; that which is suffering is non-self);” “yaṃ kiñci samudaya dhammaṃ sabbaṃ tam nirodhadhammaṃ (all that which has the nature of origination is subject to cessation);” “vayadhammā sankhārā (creations are subject to destruction).” There has arisen (jāto), at the present moment, the duty that has been done (katakicco) after having started (ārabhitvā) with the development of spiritual insight (vipassanā) in the face (mukhena) of impermanence (aniccatā) after having suppressed (nigghahetvā) wild thoughts (vitakke) that has arisen (uppanne) now and then (aparāparaṃ) by way of (vasena) being thus mutually (aṇñamaṇṇaṃ) opposite (patipakkha) that by means of this (tadaminā); thus, he pointed out. Hence has it been stated thus: “Attano paṭipatti (his own proper attainment or practice); etc. This self-same stanza became the making manifest (byākarana) of the Thera’s Arahantship (aṇñā).

The Commentary on the stanza of the Thera Jenta is complete.
Chapter I.
Single Verses

112. Vacchagotta

Reborn in this Buddha-age at Rājagaha as the son of a wealthy brahmin(priest), and because there were four Theras named Vaccha, he was called Vacchagotta.[1] Come to years of discretion, and expert in brahmin(priest) learning, he, as a seeker after emancipation(nirvana), found no essence in those studies, and became a wandering recluse. As such he met and questioned the Lord(Buddha). Satisfied with the answers, he entered the Monk’s order, and in due course acquired sixfold abhiññā(higher knowledge).[2] Reflecting with joy upon his career, he uttered this saying(gatha):

[112] Tevijjohāṃ mahājhāyi cetosamathakovidō||
Sadattho me anupatto kataṃ buddhassa sāsanan' ti.|| ||

[112] The Threefold Wisdom is mine, and I excel
In Jhāna-ecstasy, adept in calm
Of balanced mind. Salvation have I won,
And all the Buddha-ordinance is done.

[1] The others were called, one, Pilinda-Vaccha (IX.) and two, Vana-Vaccha (XIV. and CXIII.).

[2] The two conversations occur in Majjh., i., 72nd and 73rd Suttas. Vacchagotta's initiation into monkhood is also mentioned, and how the Buddha tells him to proceed to the study of Calm and Insight, by which sixfold abhiññā(higher knowledge) might be acquired. Cf. Compendium, part ix.

1.12-2 [112] Commentary on the stanza of Vacchagottatthera

The stanza starting with Tevijjo’haṃ mahājhāyi constitutes that of the venerable Thera Vacchagotta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, sowing seeds of good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home in the city of Bandhumatī at the time of the Blessed One Vipassī.
On having attained the age of intelligence, he, one day, made, together with the king and the citizens as well, a reverential offering to Buddha and later that, he wandered about his rounds of repeated rebirths among divine and human-beings, and was reborn as the son of a wealthy brahmin, at Rājagaha, when this Buddha arose. His name was but Vacchagotta because he belonged to the clan of Vaccha (the calf). On having attained the age of intelligence, he reached proficiency in many a lore of the brahmins and in seeking salvation (vimutti), he did not see in that lore of his any essence (sāra), renounced the world, became a wandering recluse (paribbājaka), wandered about, approached the Master, asked Him his questions, which when answered by Him, became pious-minded, joined the Order of monks in the presence of the Master, and doing the deed of developing spiritual insight (vipassanā) he became but before long an Arahat with six sorts of higher-knowledge (abhiññā). Hence, has it been said in the Apadāna:—

"Resembling the rising sun of a hundred rays of light, similar to the sun of golden rays of radiance, like unto the fifteen-day full moon, the Leader of the world was on His way out (niyyantām). Sixty eight thousand in number were all the canker-free Arahants who surrounded the self-awakened Buddha, the monarch of men (dvipadinda), the bull among men. Having swept clean that street by which the Leader of the world was going but, I had a flag flown up there with my mind piously pleased. It was ninety one aeons (kappa) previous to the present, that I had the flag flying; I do not remember any evil existence; this is the fruitful result of flag offering. In the fourth aeon (kappa) previous to the present, I became a very strong sovereign, endowed with all characteristics, well-known as Sudhaja (Good flag). My depravity had been burnt. ...

Buddha’s instruction had been carried out."

Having, however, become an Arahat with six sorts of higher-knowledge (abhiññā), he reflected his own proper attainment (paṭipatti), became delighted and spoke a stanza, by way of his joyous utterance.

112. “I am a possessor of threefold superscience (tevijjo) and a great meditator (mahājhāyī), clever in making my mind calmly composed (cetosamathakovido)."

My own purpose had been accordingly achieved; Buddha’s instruction had been carried out.”

There, tevijjo’haṃ means: If ever people knew me well formerly as: “brāhmaṇo tevijjo (a brahmin of threefold science),” since I had gone to the further shore of the sea of three vedas, that mere appellation (samaññaṃattaṃ), however, is because of the absence of the duty of knowledge (vijjākicca) in the vedas; now, however, I am a three-fold learned one (tevijjo) with absolute significance (paramatthato) because of my having achieved such three types of super science (vijjā) as: the knowledge of former abodes (pubbenivāsañāna) etc.; I am a mahājhāyī also because of my meditation (jhāyanatā) upon the great, enormous (uḷāra), exalted (panīta) nibbāna by means of the jhāna of the right path (magga) and noble fruition (phala), as well as because of my burning (jhāpanatā) of the dense crowd of depravity (kilesagana) totally (anavasesa) and abundantly (mahantassa) siding with the origin of suffering (samudayapakkhuyassyā). Cetosamathakovido means clever in composing (samādikosalla), by means of the destruction of cankers (āsavakkhayena) there is the state of being a tevijja; not exclusively all round (nakevalena). Sadattho means; one’s own purpose or benefit (sakattho); this is the case of the letter ‘k’ having been made into ‘d’, as in such cases as: “anuppattasadattho (one’s own purpose has not been achieved),” and so on. The expression namely; “Sadattho (one’s own benefit),” should be understood as: Arahatship. That, indeed, has been stated as “Sakattho (one’s own benefit),” because of the state of benefit of oneself owing to being bound to self, because of the meaning of not forsaking self and because of the meaning of one’s own
absolute benefit (paramattha). This, that my own benefit has been anupatto accordingly achieved (adhugato) me (by me) (mayā). By means of this, he pointed out having made the state of his being greatly meditative (mahājhāyi-bhāvaṃ) that had reached its zenith (sikhāpattāṃ) according as has been said. The rest is in the same manner as has been stated.

The Commentary on the stanza of the Thera Vacchagotta is complete.
Chapter I.
Single Verses

113. Vanavaccha (2)

Reborn in this Buddha-age as the son of a wealthy brahmin(priest) at Rājagaha and named Vaccha, he found faith when King Bimbisara conferred with the Lord(Buddha). And entering the Monk’s order he attained arahantship(enlightenment). As arahant(enlightened) he lived in the woods devoted to detachment; hence he came to be called Woodland Vaccha (Vanavaccha). Now it happened that the Thera, in order to do a kindness to his family, went to Rājagaha, and lived there a little [102] space, telling them of his mode of life. They begged him, saying: 'Sir, do us the kindness of living in the near Vihāra(monastery), and we will wait upon you.' The Thera showed them in this verse both his love of the mountains and the life of detachment:

[113] Acchodikā puthusilā gonaŋgulamigāyutā,||
Ambusevālasaŋjannā te selā ramayanti man' ti.|| ||

[113] Crags where clear waters lie, a rocky world,
   Haunted by black-faced apes and timid deer,
   Where beneath bright flowers run the silver streams:
   Those are the highlands of my heart's delight.[1]

This verse became the Thera's declaration of aññā(supreme attainment).

[1] The only bond between the two Vacchas seems to be their common brahmin(priest) stock and their love of nature. The poem goes to make up those ascribed to Sankicca and Kassapa the Great (CCXI, CCLXI). Cf. also that by the Kapilavatthu Vaccha of the Woods (XIII.). It is doubtful whether the two legends do not derive from an identical source. But cf. CXII.

1.12-3 [113] Commentary on the stanza of Vanavacchatthera
The stanza starting with acchodikā puthu silā constitutes that of the venerable Thera Vanavaccha. What is the origin? This one also having done devoted deeds of service toward former Buddhas, sowing seeds of good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī. On having attained the age of intelligence he was leading his life doing work for another person, when having done an offence (aparādha) to some one else, became frightened with the danger of death, fled from it, happened to have sighted, on his way, a bodhi tree, became pious-minded, swept its base clean, made his reverential offerings of Asoka flowers bound together as bouquets (piṇḍibandha), paid his homage, sat himself down cross-legged, making his adoration to the bodhi tree with his face directed specially towards the same, saw his enemies (paccattike) arriving to kill him, did not make himself angry-minded toward them, continued reflecting on but the bodhi tree, and fell into a precepic of the height of a hundred men (sataporise papāte). On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a wealthy brahmin at Rājagaha, when this Buddha arose. His name was “Vaccha.” On having come of age, he aptly gained pious faith in the royal assembly (samāgama) of Bimbisāra, became a monk and attained Arahantship. Hence, has it been said in the Apadāna.—

“Engaged in the work for others I committed on offence (aparādha). I specially ran away into the forest being oppressed by the guilty dread (bhayavera). On having seen a blossoming tree, I made well-bound bouquets; having collected copper-coloured (tamba) flowers, I scattered them down at the bodhi tree. Having swept clean that bodhi tree, the most excellent Pātali tree, I crossed my thighs (pallaṅkaṃ ābhujitvā) and approached the base of the bodhi tree. Seeking the path by which I had fled, they reached my presence; having seen them, also there, I reflected on the most excellent bodhi tree. I paid my homage to the bodhi tree with my mind piously pleased. I fell into many a beating in the hill which was difficult of going and frightful. It was ninetyone aeons (kappa) previous to the present that I made my reverential offering of flowers; I do not remember any evil existence; this is the fruitful result of my reverential offering to the bodhi tree. In the third aeon (kappa) previous to the present, I was a well-self-controlled (susaṅñata) sovereign, a very strong world-king, endowed with seven gems. My depravity had been burnt. ... Buddha’s instruction had been carried out.”
Having, however, attained Arahantship, he dwelt but in the forest owing to his special delight in seclusion; on that account there arose the appellation Vanavaccha. Then, sometimes, the Thera, for the purpose of uplifting the multitude of his relatives, he went to Rājagaha, where, being attended upon by (his) relatives, he stayed for a few days and showed well the gesture of (his) going. His relatives requested him thus: “Venerable sir! For the purpose of uplifting us, please live in a neighbouring monastery; we shall serve you.” The Thera spoke a stanza in order to communicate to them about his deep delight in seclusion, by the indication (padesa) of announcing (kittana) the pleasure promoting hills.

113. “Those rocky hills (selā) with soft water, spread over with soft stones, mixed with monkeys and deer, covered with cool mossy water (ambusevāla) delight me.

There, acchodikā means: They are “Acchodika, seats of soft water,” since there is clear, this (abahala), fine (sukhuma) water in them. Although it should be said (vattabba) as acchodakā, it has been said ‘acchodikā’ owing to distortion of gender (liṅga vipallāsa); by this he points out their sufficiency of water-supply Puthusilā means: there are in these (hills) stones (silā), which are in abundance (puthula), spread out. (vitthatā) and soft as well as easy (mudusukha) to handle (samphassa); thus, puthusilā, spread over with soft stone; by this, he points out the sufficiency of spots for sitting. They are gonaṅgulā because they have such a tail as that of oxen; black monkeys; they say also “pakatimakkaṭa (normal monkeys)” even. Connected (āyutā) and mixed with (missita) with the wanderings about here and there by monkeys as well as such deer as spotted antelopes and so on; thus, gonaṅgulamigāyutā. By this, he points out their being provided (upeta) with characteristics (lakkhana) of a forest, owing to being used (upacārita) by non-human beings (amanussa). Ambusevālasañchannā means: Here and there (tahaṃ tahaṃ) are well covered (sañchāditā) with water and moss (sevāla) owing to the production and constant flowing forth of water (paggharamānasalilatā). Te selāramayanti maṃ means: Those rocky hill as there where I dwell give delight to me who have delight in seclusion; therefore, I go but there; thus, is the significance. This self-same stanza also became the explanation of the Thera’s Arahantship (aññā).

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

Chapter I.
Single Verses

114. Adhimutta[1]

Reborn in this Buddha-age in a brahmin(priest) family at Sāvatthī and named Adhimutta, he became discontented at finding no essence in the brahmin(priest) wisdom, and while he was seeking to escape during his last span of life, he saw the majesty of the Buddha at the presentation of the Jeta Grove. Entering the Monk’s order, he in due course won arahantship(enlightenment). Upon that he addressed those bhikkhus(monks) living with him who were very fat, in this verse:

If you to this gross body give such heed,  
Greedy its pleasures to enjoy, the while  
Life’s energies do ebb away, O from where  
Shall come perfection in the holy life (celibacy)?

[1] Cf. CCXLVIII., also ascribed to an Adhimutta of Sāvatthī.

1.12-4 [114] Commentary on the stanza of Adhimuttatthera

The stanza starting with Kāyadūṭhulla garunu constitutes that of the venerable Thera Adhimutta. What is the origin? It is said that he was reborn in a brahmin family at the time of the Blessed One Padumuttara, and on having attained the age of intelligence, he reached proficiency in all brahmanic lore (brāhmanavijjā), saw disadvantage in sensual pleasures (kāmā), forsook his household life, renounced the world, by becoming a hermit-recluse, lived in the forest, heard about the appearance of Buddha, approached the precincts (upacāra) of human habitations, happened to have caught sight of the Master who was going about surrounded by a clergy of monks, became pious-minded and spread his own reed-riaiment at the base of the feet of the Master. The Master, on having come to know of his inclination (ajjhāsaya) stood on that (reed raiment). He made reverential offering of sweet-scented Kāḷanusāra, to the Blessed One who had stood there and praised (abhitthavi) Him with ten stanzas starting with “Samuddharasi’ maṃ lokaṃ (you pulled out this world).” The Master prophesied to him thus: “In time to come, a hundred thousands aeons (kappa) ahead from now, in the dispensation of the well-self-awakened Buddha, named Gotama, he will and become a monk and an Arahant with six sorts of higher-knowledge,” and departed. On account of that act of merit, he was reborn in the divine world and thereafter, up to the time of the appearance of this Buddha, all that time (tāva), he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family at Sāvatti, when this buddha arose. He gained the name of Adhimutta. On having attained the age of intelligence, he reached proficiency in all the brahmanic lore (vijjā) and not finding any essence there, he was in quest of escape (nissarana) owing to the state of his being the last and final existence, and on having seen the power (ānubhāva) of Buddha when He accepted Jetavana, aptly gained pious faith, became a monk in the presence of the Master, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

“Blazing bright like the yellow Kanikāra flowers, flashing resembling a candle stick (dīparukkha), shining similar to the morning star, resembling the flashing of lightning in the sky, He was fearless and unfrightened like the lion, the sovereign of the beasts (migarājā); making his light of knowledge manifest, He kept crushing the borde of heretics. I saw the Leader of the world who was pulling up this world, cutting off all doubts. I was a wearer of braided hair (jaṭā) and antelope shin (ajima); I was lofty,
straight and possessed of splendour; 
catching hold of my reed-raiment, I 
spread the same at the base of His feet. 
Having collected the unguent Kāḷānusāriya, 
I accordingly smeared the Tathāgata. 
Having besmeared the self-awakened Buddha 
I properly praised the leader of the world.
O Great sage, who had crossed the flood!
You do pull up this world well; you make 
it bright with your light of knowledge 
unveiling your most excellent knowledge.
You do turn the wheel of dhamma, crushing 
the holders of other views (paratitthiya); 
having conquered the battle, you the bull 
(among men) made the earth quake. 
Waves in the large ocean become broken 
at the end of the sea shore (velanta); 
in the self-same way all heresies (dīṭṭhi) 
become broken in your knowledge.
When with a fine meshed fish-net well 
dropped and brought (sampatānite) the 
(aquatic) creatures that have gone into 
the net are there and then (tāvade) 
oppressed (pīḷita); in that self-same way, 
the heretics (titthiyā) in the world 
dependent upon their individual (puthu) 
heresy, turn about (parivattanti) like 
me (mārisa) inside your excellent know-
ledge. Indeed! You are the protector 
(nātho), to those who have no relatives; 
you are the refuge to those who are dis-
trusted (aṭṭita) with danger; you are the 
relief (parāyana) for those who are in 
need of (atthīnaṃ) release (mutti).
You are the sole hero (ekavīro), peerless 
(asdiso); you constitute the collection 
(sañcayo) of loving kindness and mercy, 
in their quantity; you have no equal, you 
are excellently calm (susamo) and tranquil 
(santo); you are such as being familiar 
(vasi) with depeat and victory (jitañjayo).
You are firmly wise (dhīro), devoid of 
delusion (vigatasammoho), free from lustful 
craving (anejo), and doubt. You are con-
tented (tusito) with your anger vomitted 
(vantadoso); you are pure (nimmalo) self-
controlled (samyato) and clean (suci).
You have gone beyond attachment (sangātigo); 
you have destroyed your pride (hatamado); you 
are possessor of three kinds of super-science 
tevijjo); you have gone to the end of three 
existences; you have gone beyond the boundry
(sīmatigo); you are the teacher of truth (dhammagaru); you have reached your benefit (gatattho); you are of wonderful welfare (hitavabhuto).

You are like a boat which can float across (tārako); you are similar to hidden treasure (nidhi), creator of confidence (assāsakārako);
you are unfrightened like a lion; you can afford to be haughty (dappito) similar to the sovereign of elephants. Having praised by means of ten stanzas, Buddha Padumuttara of great reputation, and paid my homage at the feet of the Master, I then stood silent (tunhī aṭṭhāsi). Padumuttara, the world-wise, the worthy recipient of sacrificil offering, the Master, having stood amidst his clergy of monks, spoke these stanzas. I shall announce about him, who spoke well of my moral precepts (sīla), knowledge as well as my good dhamma also, you all listen to me while I am speaking. He will enjoy himself in the heavenly world for sixty thousand aeons (kappa); after having overwhelmed other divine beings, he will exercise sovereignty.

Later, after having become a monk, he, being urged by the basis of brightness (sukkamūla), he will become a monk in the dispensation of the Blessed One Gotama. Having become a mong he would clearly abstain from evil deed physically; After having had his all-round comprehension (pariññā) of all cankers he will become canker-free and enter nibbāna.

Just as also the thundering (thanayaṃ) rain feed (tappeti) this earth, in that self-same manner, O great Hero! You satisfied (tappayi) me with your teaching of the truth (dhamma). Having praised the Leader of the world, His moral precept (sīla), His wisdom (paññā) as well as the dhamma, I have attained perfect peace (paramaṃ santiṃ), the immortal (accutam) path (pada) of nibbāna.

Indeed (aho), surely (nūna) is that Glorious One; the Possessor of eye (cakkhumā) would remain (tiṭṭheyya) long (ciram); He would enlighten (vijānyyyuṃ) the unenlightened also (aññātañ ca); He would make men touch (phuseyyuṃ) the immortal (amataṃ) path (padaṃ).

This is my final (pacchima) birth (jāti) all existences had been totally destroyed (pariññāya) all the cankers (sabbāsave), I live canker-free.
It was a hundred thousand aeons (kappa) previous to the present when I made my special praise of Buddha. I do not remember any evil existence; this is the fruitful result of my announcement (kittanāya). My depravity had been burnt;... Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke a stanza teaching the monks, who were living together with himself and who exercised much bodily vigour (kāyadalībahule).

114. “To one who is heavy (garuno) with unchastity (kāyaduṭṭhullā), when life is being forsaken (hiyyamāna), whence (kuto) is the well-being (sādhutā) of a monk who hankers after (giddha) bodily bliss (serīrasukha).”

There, Kāyaduṭṭhullagaruno means: There is unchastity (duṭṭhullā) owing to the state of being connected with the unpleasant (asubhayogatā); the unchastity of the body is physical unchastity (kāyaduṭṭhullā); he, to whom bodily unchastity had well developed (sambhāvitaṃ) heavily (garu) is heavy with bodily unchastity (kāyaduṭṭhullagu); having become without wisdom for escape from saṃsāra (anissaranappaññā), he is in pursuit of (pasuto) physical nourishment (kāyaposana) and becomes one with much bodily firmness (kāyadalībahulo); thus, is the meaning; to him, who is heavy with bodily unchastity (kāyaduṭṭhullagaruno). Hiyyamānumhi jīvite means; when the essentials (saṅkhāra) of life (jīvita) is quickly (lahuso) similar to the water of small streams (kunnadīnaṃ). Sarīrasukhagiddhassa means: to one who has reached (āpannassa) the greed (gedhaṃ) for his own bodily bliss with such nourishments as exalted food (panītāhāra) etc. Kuto samanasādhutā means: Whence (kuto), under what circumstance (kena kāranena) would there be (sīyā) goodness (sādhutā) by becoming a monk (samanabhāvena) and good monkhood (susamanatā) to an individual of this like type (evarūpassa puggalassa); definitely (ekamatsato), however, there is the well-being (sādhutā) of a monk to one who has no regard (nirapekkhassa) for his body and his life, who is contented (santuṭṭhassa) with the satisfaction (santosena) of whatever is procurable (itàritara) and who is but up and doing (āraddhavīriya); thus, is the significance.

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

Chapter I.
Single Verses

115. Mahanāma

Reborn in this Buddha-age at Sāvatthī in a brahmin(priest) family, and named Mahanāma,[1] he heard the Exalted One(Buddha) teaching the Path(Dhamma), and gaining faith, entered the Monk’s order. Taking an exercise, he lived on the hill called Nesādaka. Unable to prevent the rising up of evil thoughts and desires, he exclaimed: 'Of what worth is life to me with this corrupted mind?' And disgusted with himself he climbed a steep crag of the mountain, and made as if he would throw himself down, saying, 'I will kill him,' speaking to himself as to another and uttering this verse:
Esāvahiyyase pabbatena bahukuṭaajasallakikena,||
Nesādakena girinā yasassinā paricchadenā’ ti.|| ||

Lo you! how to a wretched end are come
By this steep crag, this famous Hunter's Hill,
Its many crests begirt by sāl-tree woods,
[And all its narrow valleys with tangled greenery] clothed!

In the act of upbraiding himself thus, the Thera evoked insight and won arahantship (enlightenment). And this verse became his declaration of aṇṇā (supreme attainment).

Another instance where the Chronicle makes clear lines otherwise inexplicable. There is no hint given that this Thera (whose name means 'Great-Name') is identical with Mahā-Nāma the Sākiyan, one of the Buddha's first (lay) disciples, or with the Licchavi of Ang., iii. 76. The hill in question has not been met with in other books as yet, but, judging from the Commentary, it seems to have been a most charming resort, well supplied with shade, water, and medicinal herbs. With his desperate mood, cf. Vakkali (CCV.), Sappadāsa (CCXV.), and Sīhā (Sitters, Ps. xi.).

1.12-5 [115] Commentary on the stanza of Mahānāmatthera

The stanza starting with: Esāʾvahiyyase pabbatena constitutes that of the venerable Thera Mahānāma. What is the origin? This one also, having done the deed of devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, at the time of the Blessed One Sumedha. He reached proficiency in (all his) brahmanic lore (vijjāsu), abandoned his household life (gharāvāsa), had his hermitage built on the shore of a certain river, and lived there teaching the charms (manta) to many brahmins. Then, one day, the Blessed One went near his hermitage in order to uplift him. On having seen the Blessed One, he became pious-minded, had a seat prepared and offered the same to Him. When the Blessed One became seated he offered Him excellently sweet honey. The Blessed One enjoyed (paribhuñjitvā) it, prophesied his future in the manner stated in the story of the Thera Adhimutta before (heṭṭhā) and took His departure. On account of that act of merit, he was reborn in the divine world and rolling about (parivattento) now and then (aparāparaṃ) in excellent existences even, was reborn in a brahmin family, at Sāvatthi, when this Buddha arose, and gained the name Mahānāma. On having attained the age of intelligence, he approached the presence of the Blessed One, listened to the truth (dhamma) aptly gained pious faith, became a monk, caught hold of his mental exercise (kammaṭṭhāna) and was dwelling in a hill named Nesadaka. When, not being able to reject (vikkhambhetum) the depravity (kilesa) that possessed him (pariyuttoṭṭhānaṃ), became disgusted (nibbinadanto) with his own body (attabhāvaṃ) saying to himself: “What is the use of me with this life of depraved mind (samkiliṭṭhacitta)?” ascend%ed the crowning (uccaṃ) crest (sikharam) of the hill, saying to
himself: “I shall kill it after having made it fall (pātētvā) from here,” spoke a stanza, pointing himself out (attānam niddisanto) as if (he was speaking of) another person:—

115. This one, you deteriorate (avahiyyase) on account of the hill, where grow many thorny kuṭaja trees (whose roots are medicinal), with the Nesādaka hill with its reputation and all-round roof-like (foliage of flora).

There, Esā’vahiyase means: This one, you, Mahānāma! Dwindles and deteriorates. Pabbatena means: on account of this hill, which has become (your) residential region. Bahukutajasallakikena means: With many Kuṭaja, Indasāla and Sallaki incense trees: in other words, endowed with Indasāla trees. Nesādakena means; with such a name as this. Girinā means: with the hill (selena). Indeed, the hill (sela) is “Pabbata, hill,” owing to the state of having stood with sections (pabbehi) reckoned as joints (sandhisankhāteni); it is said to be “Giri, (hill),” owing to its speaking (giranato) of such substances (vatthūnam) as medicine and so on which have become essence (sārabhūtānām), and of water (jala) by way of flowing (pasavana) and so on. Here, however, since it occurs well in both meanings (tadubhayatto) it has been stated (vuttam) as: “Girinā” after having said as: “Pabbatena.” Yasassinā means: with the evident (pakāsenā) widely famed (vissutam) all qualities (guna). Paricchādena means: by being covered over (channena) from all sides with different varieties of trees, shrubs (gaccha) and creepers; in other words, by your residential region (vasanatthāna) having become (bhūta) all round roofed (pañcchāda). Indeed, this is the significance (adhippāyo) here:— O Mahānāma! If, after having relaxed (vissajjetvā) your mental exercise (kammattāna) you become bountiful of wild thoughts (vitakka), in this way, you dwindle yourself through this Nesādaka hill which has become your congenial (sappayena) residential region (nivāsanaṭṭhāna) endowed with (cool) shade and water: now, I shall made you (tan) fall from here, and kill (you); therefore, it is not permitted (labbha) to become familiar (vasikena) with wild thoughts (vitakka). Thoroughly threatening himself but in this manner, the Thera indulged himself in developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.—

“On the shore of the river Sindhu, my hermitage was well made. There I taught to my pupils the traditional text (Itihāsa) together with palmistry (lakkhanam).

They who were desirious of doctrine (dhamma) and well-disciplined (vinīrā), did desire to hear good instruction (susāsanaṃ); they had attained perfection in the set of six disciplines of vedic science and they lived on the bank of the Sindhu river.

They are specialists in the course of catastrophe (uppāragamana), as well as in characteristic marks (lakkhanesu); they lived then in the wood (vipine) seeking (their) most excellent welfare (attham). There and then (tāvade) there arose in the world self-awakened Buddha named Sumedha. Out of compassion for us, the distinguished leader (vināyaka) came near.

Having made a grass-spread, I offered the same to the eldest of the world, when the great Hero, the Leader of the world Sumedha had come near.

Having collected honey from the wood
(vipināto) I offered the same to the best Buddha. The self-awakened Buddha enjoyed it and spoke this statement (vacanaṃ).

I shall make announcement about him who pious-mindedly offered me that honey with his own palms; do listen to me while I speak. On account of this honey-offering as well as the offering of grass-spread, he will have his pleasure in the divine world for thirty thousand aeons (kappa).

Thirty thousand aeons (kappa) hence there will become in the world the Master, named Gotama by His clan, in the family (kula) origin (sambhava) of Okkāka.

He will be an heir in His deeds (dhammesu), a boson-son (oraso) created (nimmito) by dhamma; after having fully understood all the cankers (āsava) he will enter nibbāna as a canker-free Arahant.

Having come here from the divine world, as and when he entered (upagate) his mother’s womb, there would rain down a shower of honey covering the earth with honey.

At the very moment I came out from my mother’s womb which is very difficult to escape from, there also was honey rain-shower, which rained permanently at all times.

Having specially come out from the household life (āgāra) I became a houseless monk; I was a gainer of food and drink; this is the fruitful result of honey-offering.

I had all my desires with success (samiddho), having become a celestial and human-being; because of that self-same offering of honey I have attained the extinction of cankers (āsavakkhayāṃ).

When the rain has showered and the grass is four-finger thick and when the trees growing on earth have well blossomed and properly foliaged (sañchanne) I dwell ever happy and canker-free in an empty house, a pandal (maṇḍapa) at the foot of the tree.

I had gone beyond all existences. Moderate (majjhe), superior (mahante) and inferior (hīne) as well. Today my cankers (āsavā) are destroyed; there exists now no new existence.
(punabhava).
It was thirty thousand aeons ago
that I then made my offering.
I do not remember any evil existence:
this is the fruitful result of my
honey offering.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out."
This self-same stanza, also, became the verse that made manifest the Thera’s Arahantship (aññā).
The Commentary on the stanza of the Thera Mahānāma is complete.

Chapter I.
Single Verses

116. Pāpāpariya

Reborn in this Buddha-age in a brahmin(priest) family at Rājagaha, he became proficient in the three Vedas. And being of the Pārāpara clan, he was called the Pārāpariyan, [104] and taught mantras.[1] He saw the wisdom and majesty of the Lord(Buddha) at the Rājagaha Conference, and entered the Monk’s order, in due course winning arahantship(enlightenment). Reflecting on his career, he broke forth in joy with this saying(gatha):

[116] Cha [17] phassāyatane hitvā guttadvāro susaṃvuto,||
Aghamūlaṃ vamitvāna patto me āsavakkhayo' ti.|| ||

[116] Avoiding dealings with contact’s sixfold field,
Guarding the gates of sense, Lord(Buddha) of self,
The general root of misery vomiting,
From every poison-stain(sin) am I immune.

This verse became his declaration of aññā(supreme attainment).

[1] Cf. CCXLIX., CCLVII.
1.12-6[116] Commentary on the stanza of Pārāpariyatthera

The stanza starting with cha phassāyatene hitvā constitutes that of the venerable Thera Pārāpariya. What is the origin? This one also, having done good deed of devoted service toward former Buddhas accumulation meritorious deeds in this and that existence, was reborn in the womb of a hunter (nesāda), at the time of the Blessed One Piyadassī. When he had attained the age of intelligence, the Blessed One Piyadassī sat down after having entered well upon the cessation jhāna (nirodha samāpatti) at the place of his wandering about in a certain dense forest in order to lift him up. That hunter also, on having gone to that region in his search for deer, saw the Master, became pious-minded, had a pandal of leafy branches (sākhamaṇḍapam) which had been built keeping the Blessed One inside, well-covered with lotus-flowers in the manner of a pinnacled palace (kūṭāgāra) and experiencing, excellently and aptly, zest and delight, stood adoring Him for seven days. Daily also, he removed any and every faded flower and replaced them with fully fresh flowers. With the lapse of seven days, the Master rose up from His meditation of nirodha and accordingly thought of His clergy of monks. There and then, many monks to the extent of eighty thousand surrounded the Master; divine beings assembled together saying to themselves “We shall listen to the sweet teaching of the truth (dhamma); there was a great gathering together. Making His thanksgiving (naumodanam) the Master made His prophecy to him pointing out the prospect of his becoming among divine and human beings as well as his enlightenment as a disciple (sāvakabodhi) when this Buddha arose, and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at rājagaha when this Buddha arose and on having attained the age of intelligence, he became proficient in the three vedas, gained the anme Pārāpariya because of his continuity of clan (pārāparagottatāya), kept teaching the charms (manta) to many brahmins, happened to have seen the power of Buddha when the Master reached Rājagaha, aptly gained pious faith, became a monk, did deeds of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“The Blessed One named Vipassī, the self-made (sayambhū), the leader of the world, the self-wakkened Buddha, the sage clever in concentration (samādhikusalo), being desirious of seclusion, the great sage Piyadassī, the most excellent of men, well penetrated into the dense forest, spread His ragged-raitment (paṃsukūla), and sat down. A hunter of deer, formerly, I was, in the woody forest; in search of spotted antelope (pasadammiṃgam), I then wandered about (āhindāmi). There, I saw the self-awakened Buddha, the canker-free who had crossed over the flood (ogha), resembling the blossoming Sal sovereign (pupphitaṃ sālarājaṃ) and similar to the rising sun (sataramsiṃ va uggataṃ). On having seen the god of gods (devedevam)
Piyadassi of great reputation (mahāyasam)  
I went down well into the natural lake and brought lotus flowers then.  
Having brought lotus flowers (paduma) of a hundred petals pleasing to the mind (satapattam manoramam), I built a pinnacled-roofed structure and covered it over with lotus flowers.  
The sympathetic, merciful great sage Piyadassi Buddha, the Conqueror, stayed on in the pinnacled-roofed structure for seven nights and days.  
After discarding old ones I replaced the roof with fresh flowers; having lifted up my clasped hands I kept myself standing there and then.  
After having arisen from His concentration (samādhi), the great sage Piyadassi, the leader of the world sat down surveying (anuvilokento) the directions (disam).  
Thereupon, the serving attendant of great magical power named Sudassana, came to know the mind of the Master.  
Buddha Piyadassi.  
Surrounded by eighty thousand monks.  
He approached the leader of the world, who was seated blissfully in the forest.  
Such divine beings as were dwelling in the dense domain of the forest all assembled together then, since they came to know the mind of Buddha.  
When all terrestrial divinities of the types of yakkha, kumbandha together with rakkhasa as well as the clergy of monks had well arrived, the conqueror spoke (pabyāhari).  
I shall make my announcement about him, who made his reverential offerings to me for seven days, and my residence also; listen to me while I am speaking.  
With my knowledge I shall disseminate the deep truth (dhamma) which is difficult of discerning, extremely subtle but well made manifest; listen to me while I am speaking.  
For fourteen aeons (kappa) he will wield divine soverignty; his pinnacled palace will be large, roofed with lotus flowers.  
In the sky it will be borne; this is the fruitful result of flower-work.  
He will wander about his rounds of rebirths in the mixed-up manner (vo-
kinnāṃ for twenty hundred aeons (kappa).

There his flower-palace of fairies will be borne in the sky. Like on the lotus leaf, water will not wet it, even likewise, in his knowledge, depravity (kilesa) does not drench: this one would have glided off the five hindrances from his mind.

Having brought about his mind toward renunciation, he will go away from his household and become a monk. Thereafter, being borne in a palace made of flowers, he will renounce the world. While he is dwelling at the foot of a tree, being mature-minded and possessed of mindfulness, there, above his head will be borne a mansion made of flowers.

After having made charitable offering of robes, alms-food and shelter for seat and sleep (sayanāsana) as ecclesisatical essential to the clergy of monks, he will enter nibbāna being free from cankers (āsava).

I did renounce the world and became a monk with my wandering about in a pinnacled palace; even though I dwell at the foot of a tree, the pinnacled palace is being borne.

In my robe as well as my alms-food, there does not exist my volition (cetanā); well engaged in my act of merit, I gain my all-round accomplishment.

Incalculable (asaṅkheyya) in number (gananato), are my many crores of kappa; worthlessly they had worn away (atikkantā) having missed (pamutta) (many) leaders of the world.

Having served attending upon Him, the distinguished leader (vināyaka) Piyadassī eighteen hundred aeons (kappa) ago, I (now) have approached this womb. Here I see the self-awakened Buddha, the possessor of insight (cakkhumā) named Anoma (the superior): having approached Him, I have made myself homeless and become a monk.

Buddha, the eliminator of distress (dukkha), the Conqueror, showed me the right path (magga); having listened to his teaching of the truth (dhamma), I have attained
the unshakeable (acalaṃ) path.
having satisfied (tosayitvāna) the self-
awakened Buddha, Gotama, the bull amongst
Sākiyans, I have come to know all-round
the cankers (āsava) and live (now) canker-
free (anāsavo).
It was in the eighteen hundredth aeon
(kappa) previous to the present, that I
made my special reverential offering to
Buddha; I do not specially know any evil
existence; this is the fruitful result of
my reverential offering to Buddha.
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he refl
ected over his own proper attainment (paṭipattiṃ),
became well-delight and spoke a stanza by way of making his joyous utterance:

116. “Having discarded the six sense-
contacts (phassāyatana), I had my
sense-door guarded and well-controlled.
Having done away with (vadhitvāna),
I have attained the elimination of cankers
(āsavakkhaya).

There, chaphassāyatane hitvā means: having forsaked by way of giving up the depravity that suitably
bind such six internal organs of sense as eye, etc., which have gained the namy of “Phassāyatanaṇī (sense
contacts)” because of the fact that they are places of origin of such six contacts as eye-contacts and so on.
Guttadvāro susaṃvuto means: He was with his doors well-guarded and well-controlled because but
consequently owing to the state of such doors as the door of the eye and so on having been guarded; and
there, owing to having well shut-off by means of the door-leaf (kavāṭa) of mindfulness, prohibiting
(nīvāraṇa) the entry (pavesana) of such evil ideas (dhamma) as covetousness (abhijjha) and so on that turn
out to be (pavattanaka); in other words, he is one with guarded door (guttadvāra) owing to having looked
after (rakkhitattā) in the said manner, the six doors of the six seats of mind (manacchaṭṭhānaṃ) he is well
controlled (susaṃvuto) because of the state of beign well restrained physically and so on; thus, in this
manner the meaning should be understood here. Aghamūlaṃ vamitvāna means: having made to be
outside. (bahi) from the corporeal continuity (santānato) after having vomitted (uggiritvā) by the
application (yoga) of emetic (vamana) drink (pāna) reckoned as (saṅkhāta) the noble (ariya) path (magga)
all the defects of depravity (kilesa dosa): alternatively (vā), (having vomitted) the fault (dosa) reckoned as
ignorance (avijjā) and craving for existence (bhavatīhā); in other words (vā) the cause of ousting
(bahikarana). Patto me āsavakkhayo means; such cankers (āsava) as canker of sensual pleasure, etc.,
become exhausted here; in other words, it should be attained by means of their exhaustion; thus,
āsavakkhaya (extinction of cankers); nibbāna and Arahantship as well. He made manifest his Arahantship
(aññā) by way of joyous utterance (udāna) saying thus: “I have attained and achieved the stage of
extinction of cankers (āsavakkhaya).

The Commentary on the stanza of the Thera Pārāpariya is complete.
Chapter I.
Single Verses

117. Yasa

Reborn in this time of our Exalted One(Buddha) as the son of a very wealthy councillor at Benares, he was exceedingly delicately nurtured, and had three mansions for the different seasons, all of which is told in the Khandaka.\[1\] Impelled by antecedent conditions, he saw one night the sin in his sleeping attendants and, greatly distressed, put on his gold slippers and left both house and town, gods opening the doors for him. So he went towards Isipatana, exclaiming: 'Alas! what distress! Alas! what danger!' Now at that hour the Exalted One, who was staying at Isipatana in order to do him kindness, was walking to and fro out of doors, and said: 'Come, Yasa, here is there neither distress nor danger.' Yasa filled with joy put off his slippers, and sat down beside the Exalted One. The Lord(Buddha) talked to him by a graduated discourse, and when he had finished teaching the Truths, Yasa achieved Sotapana(first samadhi of Nirvana). And while the Exalted One(Buddha) taught the Truths to his father who had come to seek him, Yasa realized arahantship(enlightenment).

Then the Exalted One held out his right arm to Yasa, saying, 'Come, bhikkhu(monk)!' And at his merely saying the words, Yasa's hair was shorn two fingers' length, and he [105] was equipped with the eight necessaries.\[2\] Reflecting on his career, he rejoiced over those words calling him to his present state, 'Come, bhikkhu!'\[3\] and uttered this saying(gatha):

\[117\] Suvilitto suvasano sabbābharanaḥabhaṃūsito,||
Tisso vijjā ajjhagamiṃ katanj buddhassa sāsanaṃ ti.|| ||

\[117\] With perfumed skin and delicately clad
And head ablaze with gems, notheless my way
I found and made the Threefold Wisdom my own;\[4\]
And now the Buddha-ordinance is done.

\[1\] Vinaya Texts, i. 102 ff.

\[2\] This is a mythical elaboration of the older tale in the Vinaya. In the Order the learner or pupil had to remove his shoes when waiting on his teacher (iremain., i. 66 (62), 154).

\[3\] Cf. Bhadda's joy at these words, a special honour to a candidate (Sisters, Ps. xlvi., also CCXXVI. below and others).

\[4\] The point lies in his swift attainment, as a layman.
1.12-7[117] Commentary on the stanza of Yasatthera

The stanza starting with Suvilittosuvasano constitutes that of the venerable Thera Yasa. What is the origin? This one also, having done devoted deeds of service towards former Buddhas, accumulating meritotious deeds conducive towards escape from rounds of repeated rebirths in this or that existence, became a dragon-king of great power, at the time of the Blessed One Samedha, led the clergy of monks headed by Buddha to his own mansion (bhavanaṃ), and brought about a great charitable offering. He had the Blessed One covered with a set of three robes of great value. He had each and every monk also covered with but highly costly separate pair of garments (dussayuga) respectively as well as with all ecclisisatcals essentials (parikkhāra). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, became a banker’s son, at the time of the Blessed One Suddhattha, and made his reverential offering of seven sorts of gens to the terrace (manḍa) of the bodhi tree. He became a monk at the time of the Blessed One Kassapa and did his duties of a monk. In this manner, wandering about his rounds of repeated rebirths but in excellent existences (sugati), he was reborn as a son of a banker of abundant wealth in Banares, at the time of this our Glorius One. Known by the name of Yasa he was extremely (parama) delicate (sukhumālo). “Tassa tayo pāsādā (to him, there were three palaces),” thus, everything should be understood in the manner as had come in the trunksection (khandaka) of the Vinaya pitaka.

On being urged (codiyamāno) by his former cause (pubbahetu), he happened to see the (despicable) disorder (vippakāraṃ) of (his) surrounding crowd of people (parijana) overwhelmed (abhibhūta) by sleep in the portion of the night (rattibhāge), became remorseful, came out of the house after just having put on his gold slippers, left (nikkhamitvā) by the city gate, opened by the divine beings, went near Isipatans, and said: “O! Alas! (I am) oppressed; O! Alas! (I am) afflicted (upassaṭṭhaṃ).” On having been told, at that juncture, by the Blessed One, who was dwelling at Isipatana, and walking to and fro in the open air, but for the purpose of uplifting him even, thus: “O Yasa! Come, this is not oppressed (anupaddutaṃ); this is not afflicted,” he became delighted, saying to himself: “I am told that there exists the unoppressed and unafflicted,” took off (oruyha) his gold slipper, approached the Glorius One, sat down on one side, became one who had entered upon the first stage of sanctification (sotāpanna), at the all-round end of (the dissemination of the fourfold noble) truth, which was done as the teaching of truth (saccadesanā) after having spoken the speech on His gradual discourse in its order of sequence (anupubbikathamā), by the Master, and visualised (sacchākāsi) Arahantship when the teaching of the truth (saccadesanā) was being made by the Blessed One to (his) father who had arrived for the purpose of seeking and finding (him) (gavesanatthaṃ). Hence has it been said in the Apadāna:–

“Deep inside (oggayha) the great ocean, there was my mansion (bhavanaṃ) well-created; the lotus pond was well-dug (sunimmitā), (with songs) sung (pakūjitā) by ruddy geese (cakkavāka) (My mansion) was well-roofed (sañchannā) with celestial flowers (mandālakehi) as well as with paduma and uppala lotus flowers. There flowed also there, a delightful river with excellent landing spots.
(My mansion) was well-inhabited (sañchannā) by fishes and toutoises, and well-strewn over with many a variety of birds (dija).

It was resounded with cries of peacocks and herons, and with lovely (vaggu) voice of cuckoos and so on.

Doves and pigeons (pārevatā) as well as sun-swans (ravihaṃsā) and the ruddy geese which roam about the river; here, there were also dindibha birds and mynahs. Flying chameleons (pampakā) and pheasants (jīvajāvakā).

Swans and herons made their cries (naditā); (so also) many reddish-yellow (piṅgalā) owls.

Endowed with seven sorts of gems and the sand grains were of gems and pearls.

The trees were made entirely of gold and filled with different kinds of sweet scent.

They all made my mansion bright day and night at all times.

Sixty thousand musical instruments were played (pavajjare) every evening and morning.

Sixteen thousand ladies always surrounded me.

Having specially come out from my mansion, I paid my homage to that leader of the world Sumeha of great reputation, being pious-minded and delighted.

Having paid my homage to the self-awakened Buddha I invited Him together with his clergy of monks. That wise Sumedha, the leader of the world, did give His consent.

Having taught the truth (dhamma) to me, the great sage sent me off (uyyojesi).

Having paid my homage to the self-awakened Buddha I returned (upāgamiṃ) to my mansion.

I addressed my retinue round me (parijanaṃ) thus:—“All of you do assemble together; at the time of sun-rise, Buddha will come to our mansion.

For us, there is going to be (amhaṃ) a well-obtained gain in that we live in your presence; we also shall make reverential offering to the Master, our best Buddha.

After having had food and drink prepared (paṭṭhapetvā) I informed the (meal) time; mastering (vasī) a hundred thousand, the leader of the world arrived (upesi).

I went forward to meet and welcomed Him with five-fold musical instruments: the most excellent among men sat down on a pedestal (pāthe) made of entire gold (sabbasonna).

There was, then, a roof (chadana) above (upari) made of all gold; fans supplied
cool breeze (pavāyanti) amidst the clergy of monks.

I satisfied (atappayiṃ) the clergy of monks with abundant food and drinks and offered a pair of clothes (dussayugaḷe) cach (pacceka) to the clergy of monks. People said (vadanti): Sumedha was such that He was aptly worthy of accepting the sacrificial offerings of the world. Having sat down amidst the clergy of monks, He spoke these stanzas.

I shall make an announcement (kitta-yissāmi) of him, who satisfied me and all these monks as well, with food and drink; listen to me while I am speaking. For eighteen hundred aeons, he will enjoy (himself) (remissati) in the divine world; for a thousand times he will be a sovereign as well as a world-king.

Whatever womb, whether divine or human, he approaches, at all times, an all-gold roof (chadanaṃ) will be borne (above him).

Thirty thousand aeons (kappa) hence, an offspring (sambhava) of Okkāka family, named Gotama according to clam, the Master will appear (bhavissati) in the world.

(He will become) an heir (dāyādo) to His teachings (dhammesu), a bosom-son (oraso) created by the teaching (dhammanimmito); after having completely comprehended (pariññāya) the truth, he will enter nibbāna free from every canker (anāsavo). After having sat down amidst the clergy of monks, he will roar the lion’s roar; They bore an umbrella over his funeral pyre (citake); his will be cremated (dayhatha) under an umbrella.

Monkhood (samannaṃ) had been accordingly attained (anupattaṃ) by me; my depravity had been burnt by me; either in the pandal or at the foot of a tree, there does not exist any torment (santāpo) in me. It was thirty thousand aeons (kappa) ago that I then offered my charity. I do not remember any evil existence; this is the fruitful result of my whole offering. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”
Thereafter, the Blessed One spread out His right arm and said to the venerable Yasa Thus: - “O monk! Do come. Even immediately after these words (vacanasamanantaram), he became with his hair and beard of two-finger measure (dvāṅ-gulamattakesamassu) the bearer (dharo) of eight ecclesiatical essentials as if he were a senior monk sixty years of age. After having reflected upon his own proper attainment (paṭipattim) and spoke a stanza in order to make his joyous utterance (udāna) by way of (describing) his life (āvattha) previous (purima) to his attainment (pattito) of the state of ehibhikkhu (Come, Monk!).

117. “Well besmeared, well clothed (I was)
   adorned with all adornments.
   I achieved the three kinds of super-
   science (vijjā); Buddha’s instruction
   had been carried out.”

There, Suvilitto means: (My) body was well- besmeared with excellent saffron, sandal-wood anointing (anulepana). Suvasano means: (I was one who) wore well the garment (made from) Kāsi cloth of great value (mahaggha). Sabbābhārānabhūsito means: adorned with all adornments, reaching (upaga) the head (sīsa) and so on. Ajjhagamī means: I achieved (adhigacchī). The rest is but in the said manner.

The Commentary on the stanza of the Thera Yasa is complete.
118. Kimbila

Reborn in this Buddha-age at Kapilavatthu in the family of a Sākiyan (king)rāja, and named Kimbila,[1] he inherited immense wealth. The Lord(Buddha) saw the maturity of his insight while staying at Anupiyā, and in order to arouse him, conjured up a beautiful woman in her prime, and showed her to him passing to old age. Then Kimbila greatly shaken uttered this verse:

\[
\begin{align*}
[118] \text{Abhisatthova nipatati} & || \\
\text{Vayo rūpa āññāmiva tathea santam} & || \\
\text{Tasseva sato avippavasato} & || \\
\text{Āññasseva sarāmi attāna} & ' \text{tī.} ||
\end{align*}
\]

[118] As remainden by some power age over her falls.
Her shape is as another, yet the same.
Now this my self, who never have left myself,
Seems other than the self I recollect.

He thus, considering the fact of impermanence, was yet more strongly agitated, and going to the Lord(Buddha) heard the Path(Dhamma), believed, entered the Monk’s order, and in due course won arahantship(enlightenment). Upon that he emphasized how he had formerly looked on things as permanent by repeating the verse, by that confessing āññā(supreme attainment).

[1] Also spelt (Br.) Kimila and Kimmila. He was converted, with five other young Sākiyan nobles, in the first week of the Buddha's mission, according to the Vinaya narrative. There the method adopted for his conversion is not given. Kimbila is represented in the Majjhima as maintaining his early friendship with the senior Thera Anuruddha. living with him, and a third, Nandiya (Ps. XXV ), now in this wood or park, now in that (Vinaya Texts, ii. 309, iii. 228; Majjh., i. 205, iii. 155; see also CXXXVIII.). Anupiyā was a town in the Malla republic (Vinaya Texts, iii. 224).
The stanza starting with Abhisatto va nipatati constitutes that of the venerable Thera Kimila. What is the origin? This one also having done devoted deeds of service toward former Buddhas, doing meritorious deeds, in this and that existence, was reborn in a family home at the time of the Blessed One Kakusandha. On having attained the age of intelligence, when the Master entered parinibbāna, he made a reverential offering in the manner (ākāra) of a pandal (maṇḍapa) with garlands of Saḷalā flowers in dedication to His relics. On account of that act of merit, he was reborn in Tāvatiṃsa heaven, and now and then, wandering about his rounds of repeated rebirths among divine and human beings, sprang up in the family of the Sākiyan sovereign in the city of Kapilavatthu, when this uddha arose. His name was Kimila. On having come of age, he lived endowed with the prosperity of wealth. On having seen the thorough maturity of his knowledge, the Master, residing at Anupoya, for the purpose of bringing about his remorse, specially crested a good-looking feminine beauty (itthirūpaṃ), who stood in her first youth, showed her in front of him: later, He made her to be seen gradually as if overcome by such dwindlings as old-age and disease. On having seen her, the young prince Kimila, in order to make manifest his excessive remorse, spoke a stanza.

118. “As if specially instructed, age dwindles away; such a beauty (rūpaṃ) but as this (tath’eva) appears (santaṃ) to me as another (aṇñamiva); because of being thoughtful, I happened to be mindful (sato) of her even; I consider as if it is of another (aṇñassa) even (eva).

There, abhisatto va means: as if advised and instructed by divine beings thus:—“You go quickly; do not tarry (tiṭṭha). there is such a reading also as “Abhisaṭṭho’va, (as if specially advised);” as if being desired (abhilāsāpito) by someone thus:—“You go ninbly (lahuṃ);” thus, is the meaning. Nipatati means: falls beyond (atipatati), specially runs (abhidhāvati) does not stay (na tiṭṭhati); moment after moment arrives at dwindling and decay (khayavayaṃ); thus, is the meaning. Vayo means: different distinctive (viseva) stages (avattha) of the Body beginning from young youthfulness (bālyayobbana); here, however, his state of youth (yobbaññaṃ) is meant (adhippetaṃ). Indeed, that state of youth stood near him having become specially fallen (abhipatantaṃ) and dwindled (khiyantaṃ), Rūpaṃ means he speaks of beauty, the prosperity of physique (rūpasampadā). Rūpa, thus, however, is the body, as in such contexts as: “Aṭṭhiñca paticca nārūfiṃca paticca maṃsañī ca paticca ākāso parivārito rūpaṃ tveva sankhamgacchati (dependent upon bone, dependent upon veins also and dependent upon flesh as well the space surrounded goes but towards being calculated as physical body)” and so on. Aṇñamiva tathева santaṃ means: I am myself but like that, which is similar to this beautiful body (rūpaṃ), and which is currently existing (santaṃ vijjamānaṃ) in that self-same manner; yet it stands near me as if I am some one else (aṇñassa); thus, is the significance. Some scholars read: “Tadeva santaṃ (even that existing) “also, Tass’eva sato means: to that self-same me who am not another (anaṇñassa) being mindful. Avippavasato means: of one who is not absent (vippavasanta); indeed, by being absent for a long time, one who is not another also stands near him as if he is another person; this also does not exist here; thus, is the significance. Aṇñass’eva sarāmi attānaṃ (I consider, closely bear in my memory (upadhāremi) and well understand (sañjānāmi) this my own body as if that of another living being); thus, is the meaning. When in this manner, he was making himself mindful of the state of impermanence former (daḷhataro) remorse arose. Having become remorseful, he approached the Master, listened to the truth (dhamma), aptly gained pious faith, became a monk, established himself in the development of spiritual insight, and attain’d Arahantship but before long. Hence, has it been said in the Apadāna.

“ When Kakusandha who had driven off
His evil deeds (brāhmaṇa) and spent
His sinless life (vusīmati) I
collected garlands of Salaka flowers
and made a pandal.
Having become one who had reached the
Tāvatiṃsa heaven, I gained the most
excellent mansion. I outshone other
divine beings: this is the fruitful
result of my meritorious deed.
Whether in the day or at night, I kept
standing as well as walking to and fro,
sHELTERED (channo) by Sālā flowers;
this is the fruitful result of my
meritorious deed.
It was in this self-same aeon (kappa)
that I made my rather reverential
offering to Buddha. I do not remember
any evil existenc; this is the fruitful
result of my reverential offering to Buddha.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship also, the Thera reiterated (paccudāhāsi) that self-same stanza in
order to make manifest his mindfulness of impermanence that had formerly risen to himself. On that
account, this (stanza) was the exposition (byākarana) of the Arahantship (aṇṇā) of this Thera.
The Commentary on the stanza of the Thera Kimila is complete.
Chapter I.
Single Verses

119. Vajji-putta (2)
(The Vajjian)

Reborn in this Buddha-age as the son of a Licchavi (king)rāja at Vesālī, he became known as the Vajjian's son, because his father was one of the Vajjians. While yet a youth and engaged in training elephants, he, inclined by fulfilling cause to seek Release(Nibbana), went to the Vihāra(monastery) at the hour when the Lord(Buddha) was to preach, and having heard, entered the Monk’s order, and in due course acquired sixfold abhiññā(higher knowledge).

At a later time, shortly after the Lord(Buddha) had passed away, Vajjiputta formed an agreement with the chief Theras to preserve the Dhamma intact, and travelled with them from place to place. One day he saw the Venerable Ānanda, who was still a student(not arahant) only, surrounded by a large congregation, teaching them the Path(Dhamma). And to call forth endeavour in him to reach the higher Paths, he uttered this verse:

[119] Rukkhamūlagahanaṃ pasakkiya||
       Nibbānamḥ hadayasmiḥ opiya||
       Jhāya gotama mā ca pāmado||
       Kiṃ te bilibilikā karissati ti.|| ||

[119] Come you and plunge in leafy grove of trees,
      Have Nibbana to sink in your heart!
      Study and be easy not, you of Gotama clan!
      What did this fingle-fangle mean to you?[2]

Hearing this and speech of others, dispelling poisonous desires, Ānanda grew agitated, and most of the night walked to and fro meditating. Then, with insight worked up, he entered his living, and in the act of lying down on his couch, he won arahantship(enlightenment).

[1] This is apparently not the Vajji-putta of LXII., who was not of noble rank.
For this late attainment of the goal by Ānanda, the Buddha’s chief attendant, see *Vinaya Texts*, iii. 373. The verse occurs also in *Sangīy*, i. 199, where woodland sprites note Ānanda’s preoccupation with worldly interests - a tendency that was entirely amiable in itself, and which is noticeable in the many episodes related of him. To these other addressers the Chronicle refers. Ānanda was of the Gotama clan, cousin to the Buddha. The quaint term *bilibilikā* is thus paraphrased *vilivilikriyā* (lit., sticky-sticky-action ?), the reiteration being intended as a depreciation of his preoccupation with the interests of the many to his own spiritual hindrance. For Ānanda's saying (gatha), see CCLX.; cf. also CLXXV.

1.12-9 [119] Commentary on the stanza of Vajjiputtatthera

The stanza, starting with Rukkhamūlagahanāma pasakkiya constitutes that of the venerable Thera Vajjiputta. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulating meritorious deeds conducive toward escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, happened to have seen a silent self-awakened one going about for alms-food in the ninety fourth aeon pervious to the present one, became pious-minded, and offered plantain fruits (to him). On account of that act of merit, he was reborn in the divine world, did meritorious deeds now and then (aparāparaṃ), wandered about his rounds of repeated rebirths among divine and human beings and sprang up into existence as the son of the Licchavi king in Vesālī when this Buddha arose. His appellation (samaññā) was but Vajjiputta because of the fact of his being the son of the sovereign Vajji. Having become a young man, he happened to have but the inclination (ajjhāsaya) for his escape from saṃsāra (nissarana), because of his being endowed with cause, even at the time of learning such arts as training in elephant-riding (hatthi-sikkha) and so on. Wandering about, he went to the monastery at the time of the teaching of the truth (dhamma) by the Master, took his seat at the all-round end of the audience (parisapariyante), listened to the truth (dhamma), aptly gained pious paith, became a monk in the presence of the Master, did such deed as to develop spiritual insight (vipassāna), and became an Arahant with six sorts of superknowledge (chalābhīniṇṇa) but before long. Hence, has it been said in the Apadāna:–

"The Blessed One of a thousand rays of light (sahassaramśi), the invincible (aparājito) self-become One (sayamabhū), having arisen from His seclusion, specially came out from His alms-food (gocarāyābhīhāri). With a fruit in my hand I happened to see Him and I approached the Bull among men (narāsabham). Pious-minded and delighted, I offered the fruit, held in the hole (avaṭṭam) (of my clasped hands) It was ninety fourth aeon (kappa) previous to the present, that I then made this my offering of fruit. I do not remember any evil existence (duggati). This is the fruitful result of my offering of fruit."
My depravity had been burnt. ... 
Buddha’s instruction had been carried out.”

Having, however, attained Arahantship with six sorts of higher-knowledge (chalabhiñña), he, one day, happened to meet the venerable Ānanda who was still a learner yet imperfect (sekha), surrounded by a large assembly (parisā) teaching the truth (dhamma), when the great senior monks (mahātherā) were dwelling here and there, having made (katvā) their appointments (saṅketaṃ) in order to sing together (saṅgāyatūṃ) Buddha’s perachings (dhamma) not long after the demise (aciraparinibbute) of the Master, subsequently (aparabhāge), and spoke a stanza in order to evoke (Ānanda’s) effort (ussāham janento) for his achievement of the higher and highest right path (magga).

110. “Having approached the root of the forest tree (rukhamūlagahanaṃ pasakkiya), having made your mind peaceful (nibbānaṃ hadayasmiṃ oviya) O Gotama! Do enter upon jhāna; do not but be negligent. What sort of benefit will you accomplish (karissati) by your babbling tittle tattle (biḷ biḷikā)?

There, rukhamūlagahanaṃ means a thicket jungle (gahana) born of (bhūta) bases of trees (rukhamūla); indeed there exists thicket jungle (gahana), not the root of tree; there exists tree-root also, not thicket jungle; in them he shows the absence (abhāvaṃ) or wind, heat and danger; because of the state of being free from (biting) wind owing to the tangled (condition of) thicket jungle of the place, he shows the absence of wind-danger as well as absence of crowded condition of multitude of men; by means of both of those (conditions) there was facility for being engaged in the development of mind (bhāvanāyogyataṃ). Pasakkiyā means having approached (upagantvā). Nibbānaṃ hadayasmiṃ oviya means: saying to oneself: “Evaṃ mayā paṭipajjītā nibbānaṃ adhigantabbaṃ (having taken one’s line of action (paṭipajjītā) in this manner, nibbāna should be attained’; thus, having placed tranquility (nibbuti) in one’s heart; having borne (karitvā) in onw’s mind (citte). Jhāya means: Do meditate (jhāya) with reflection (upanijjhāna) on the (three) properties of the phenomenal world (lakkhana); do cultivate the development of the right path (magga) associated with the development of spiritual insight (vipassanā). Gotama means: He addresses the treasurer of truth (dhammabhaṇḍa-gārika) by means of his clan. Mā ca pamādo means: Do not get into (āpajji) negligence over extremely good deeds (adhikusalesu dhammesu). Now, in order to show by way of negating (paṭikkhepa vasena) that negligence of this like Thera, he said: “Kiṃ te bilibīlikā karissati.” There, bilibīlikā means: the doing of babbling vilivili (ittle tattle); bilibili is such useless occurrence of sound as bilibili; in this manner the nomenclature of multitude of men resembling bilibili (babbling fingle fangle). Kiṃ te karissati means: what sort of benefit would you accomplished? Therefore, having given up mass nomenclature (janapaññattiṃ) you should be devoted to (pasuto) your own welfare (sadattha); thus did he give advice.

On having heard that stanza (the Thera Ānanda) became remorseful over such words as spoken by others breezing about (vāyana) their poisonous sweet scent, kept spending but much portion of the night by walking to and fro, indulged himself in the development of spiritual insight, entered his monastery and attained Arahantship just at the moment of his lying down on his couch.

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

Chapter I.
Single Verses
120. Isidatta

Reborn in this Buddha-age in the kingdom of Avanti at Veḷugama,[1] as the son of a caravan guide, he became (by correspondence) the unseen friend of Citta, a house-father at Macchikasaṇḍa. The latter wrote to him on the excellence of the Buddha, and sent him a copy of the system. This so moved him that he sought initiation into monkhood under the Thera Kaccāna the Great. In due course he acquired sixfold abhiññā(higher knowledge). Upon that he had a mind to visit the Buddha, and taking leave of the Thera, came in course of time to the Middle Country,[2] and had an interview with the Lord(Buddha). The latter asked him the question, 'How does [108] it with you, bhikkhu? Are you prospering?' And he replied: 'Exalted One, from the time when I was admitted into your Rule, all sorrow and pain left me, all sense of peril was calmed.' And he declared aññā(supreme attainment) in making that declaration, uttering this verse:

[120] Pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā,||
Dukkhakkhayo anupatto patto me āsavakkhayo' ti.|| ||

[120] The factors of my life well understood
Stand yet a little while with severed root.[3]
Sorrow is killed! that quest I have won, and won
Is purity from fourfold Venom's stain.[4]

[1] Avanti lay north of the Vindhya Mountains, north-east of Bombay. It was one of the four chief monarchies in India when Buddhism arose, and was later absorbed into the Moriyan Empire. Its capital was Ujjēnī. Veḷugāma (Bamboo-village) is not, so far, met with in other works (see Buddhist India, p. 1 ff.). Citta, whose home lay near Śāvatthī, was one of the most eminent lay-supporters of the Buddha. On this further instance, in the later tradition, of the doctrine being propagated by writing, cf. XCVII. On Kaccāma, see CXXIX. Pronounced Chitta, Kacchāna.


1.12-10 [120] Commentary on the stanza of Isidattatthera

The stanza starting with Pañcakkhandhā pariññātā constitutes that of the venerable Thera Isidatta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas,
accumulating meritorious deeds conducive towards escape from rounds of rebirths, (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One going about on a chariot-road, became pious-minded, and offered fragrant (āmoda) fruit, sweet to eat, (to Him). On account of that act of merit, he sprang up in the divine world, and having done meritorious deeds now and then, he kept wandering about his rounds of repeated rebirths, among divine and human beings, and was reborn as the son of a certain caravan leader in the village of Vaṭṭha, in the kingdom of Avanti. His name was Isidatta. On having come of age, he happened to become an unseen friend of the wealthy householder Citta at Macchikasaṇḍa, who suitably sent to him a letter (sāsanam), wherein was written the qualities of Buddha, over which he became piously pleased with the dispensation (sāsana), became a monk in the presence of the Thera Mahākaccāna, began developing spiritual insight and became an Arahant complete with six sorts of higher-knowledge but before long. Hence, has it been said in the Apadāna:

“I made my offering of fragrant fruit to the self-awakened Buddha of golden complexion, the worthy recipient of sacrificial offerings, who had entered upon a chariot road (rathiyaṃ).
It was in the ninetyfirst aeon (kappa) previous to the present, that I then made my offering of fruit. I do not remember any evil existence; this is the fruitful result of fruit-offering.
My depravity had been burnt. …
Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge (abhiññā), he asked for permission (ūpucchitvā) of the Thera saying: “I shall go and serve Buddha” went to the middle region (majjhimadesa), approached the Master, paid his homage to Him, sat down on one side, and on being asked by the Master in the manner of having held His conversation (katapaṭṭisaṅkhāra) with him thus: “O monk! I hope (kacci) you are allayed (khamaniyaṃ) and sufficiently supported (yāpanīyaṃ)?” and so on, he spoke a stanza, making manifest (byākaronto) his Arahantship. (aññā) by way of informing (pavedana vasena) thus: in the course of his reply (paṭivacana):—

“O Blessed One! Beginning from the time I had approached your dispensation (sāsana), all my misery (dukkha) had been dispelled (apagata); every danger (parissayo) had become eliminated (vūpasanto).

120. “The five sensual aggregates (khandha) had been all-round understood (pariññātā).
They stand with their roots cut asunder.
The stage of extinction of pain (dukkha) had been accordingly attained (anupatto);
by me, had been attained the destruction of cankers (āsava).

There, pañcakkhandhā pariññātā means: By me had been known (ñātā) after having all-round analysed (parichchijja) in every respect (sabbaso), the five clinging (upādāna) sensaul aggregates (khandha) by means of the wisdom (paññā) of the right path (magga) accompanied by (sahita) the wisdom of spiritual insight (vipassanapaññā), thus:— “This is misery (dukkha), this much is misery (dukkha), not more than this;” there does not exist among them anything also that should be understood all round; thus, is the significance. Tiṭṭhati chinnamūlakā means: They stand up to the later (carima) stage of cessation of mind (cittanirodha) because of having discarded by means of the noble right path (ariya-magga) and owing to having well cut off (samucchinnatā) the root of their ignorance (avijjā), craving (tanhā) and so on, due to the fact of but their having all-round been comprehended (pariññātattā) in every respect. Dukkhakkhayo anupatavo means: But because of their roots having been cut off also, the destruction and all-round extinction of the circle of suffering (vaṭṭa dukkha) had been accordingly attained (anupatto); nibbāna had been achieved (adhigataṃ). Patto me āsavakkhayo means: The Arahantship which gained the name of “Āsavekkhaya…

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(elimination of cankers),” had been attained because of the fact that he should have specially gone towards the extinction (khayante) of all such cankers as begun with Kāmāsava (the canker of sensual pleasure), had been attained and aptly gained; thus, is the meaning. Some scholars (keci) however, read (pāṭhanti) “Antimāyaṃ samussayo (this complex form is the last); but because of the fact of the attainment of nibbāna this my accumulation of body (attabhāvo) is final (antimo) and last of all (sabbapacchimako) there exists now. No new existence (punabhavo); thus, is the meaning. Whatever, however, has not been said here and there (tatthatattha avuttaṃ) that is but obvious (uttānam) because of the manner said previously (heṭṭhā).

The Commentary on the stanza of the Thera Isidatta is complete.
The Commentary on the twelfth Chapter is complete.
The Commentary elucidating the meaning of the first Section aptly adorned with one hundred and twenty stanzas of the senior monks in the book of the Commentary of the Theragāthā in the Paramatthadīpanī is also complete.
Chapter II.
Two Verses

121. Uttara

Reborn in this Buddha-age at Rājagaha as the son of an eminent brahmin(priest) and named Uttara, he graduated in brahmin(priest) wisdom, and became renowned for his breeding, beauty, wisdom and virtue. Vassakāra, a leading minister of Magadha, seeing his attainments, was desirous of marrying him to his daughter. But he with heart set on release declined, and he attended the teaching of the General of the Path(Dhamma). Winning faith, he entered the Monk's order and fulfilled his novice initiate, waiting upon Sariputta.

Now the Thera fell ill, and Uttara set out in the morning to seek a physician. On his round he set down his bowl on the banks of a lake and went to the water to wash out his mouth. Then a certain thief, pursued by the police, escaped from the town by the chief gate, and running by, dropped his stolen jewels into the novice's bowl, and fled. Then, as the latter came back to his bowl, the king's men passed in pursuit, and seeing the bowl, said: 'This is the thief! He has done the burglary!' And binding his arms behind, they brought him before Vassakāra, the brahmin(priest), and punished him.

Then the Exalted One(Buddha), meditating the ripeness of his insight, went there, and placing a gentle hand, like dropping of crimson gold, on Uttara's head, spoke thus: 'Uttara, this is the fruit of previous action. Come here to pass, it is to be accepted by you through the power of reflection,' and so taught him the Path(Dhamma) according to his need. Uttara, thus ambrosially anointed by the touch of the Lord(Buddha)'s hand, was transported with joy and rapture, and through the ripeness of his insight and the charm of his Lord(Buddha)'s teaching, so throw off all impurity that he attained sixfold abhiññā(higher knowledge). Rising clear of the stake, he stood in the air, performing a miracle out of compassion for others. To the amazement of all, his wound was healed. When asked by the bhikkhus(monks), 'Monk, how were you able, suffering such pain, to apply insight?' he said, 'Since I clearly saw, Monks, the evil of rebirths and the nature of the conditioned, it was not the lesser evil of present pain that could hinder me from increasing insight, and achieving attainment'.

[121] Natthi koci bhavo nacco sañkhārā vā pi sassatā,||
Upajjanti ca te khandhā vacanti aparāpara.|| ||

[122] Etamādīnavām ānatvābhavenamhi anatthi ko,||
Nissaṭo sabbakāmehi patto me āsavakkhayo' ti.|| ||

[121] There is no life that lasts forever, Nor permanence in things from causes come. They are reborn, the factors of our life, Thereafter they dissolve and die away.

[122] Since this the evil claiming all my thought, in truth am I one who did not seek to be.
Detached from all that worldly aims commend,
Of the intoxicants(defilements/desires) have I now made an end.[4]

[1] Sāriputta, chief of the disciples till his death.

[2] Sūlato uṭṭhahitvā. He was presumably bound or impaled, or otherwise suffering punishment.


[4] I.e., 'I have won nibbāna and arahantship(enlightenment).' Commentary. = verse 458.

2. Second Section
2.1 First Chapter

2.1-1[121] Commentary on the stanza of Uttaratthera

The stanza starting with N’atthi bhavo nicco, in the second Section, constitutes that of the venerable Thera Uttara. What is the origin? This one also, having done devoted deeds of service toward former Buddhas and accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths, in this and that existence, became a knower of charms (vijjādhara), at the time of the Blessed One Sumedha, and wandered about in the sky. On that occasion, the Master, for the purpose of uplifting him, sat down at the foot of a certain tree inside a forest releasing His six-coloured radiant rays of Buddha. On going through the sky, he saw the Blessed One, became pious-minded, descended from the sky and made his offering of bountiful excellently pure Kanikāra flowers to the Blessed One. By the power of Buddha, the flowers formed themselves in the manner of an umbrella, above the Master. Over that he became all the more pious-minded, died subsequently, sprang up in Tāvatiṃsa, stayed there as long as his life-span lasted, enjoying immense divine prosperity, passed away thence, and wandering about his rounds of repeated rebirths, among divine and human beings, was reborn as the son of a brahmin of great wealth (mahāsāla) at Rājagaha, when this Buddha arose. His name was Uttara. On having attained the age of intelligence, he reached proficiency in (all) brahmanical lore, became respected (sambhāvanīyo) by the world, on account of his birth, handsomeness (rūpa), knowledge (vijjā), age (vaya), moral precept (sīla) and conduct (ācāra).

On having seen that prosperity of his, the great minister of Magadha, Vassakāra, became desirious of giving his own daughter to him and informed Uttara of his own intention (adhippāyaṃ). Because of his inclination (ajjhāsaya) of escaping from repeated rounds of rebirths (nissarana) he rejected (paṭikkhipitvā) that (proposal) attended upon the Commander-in-chief of dhamma time after time, listened to his teaching of the truth (dhamma) in the latter’s presence, aptly gained pious faith, became a monk, and having become devoted to duty (vattasampanno), attended upon the Thera.

It so happened that there arose, then, a certain disease to the Thera. For the purpose of (procuring) medicine for him, the novice (sāmanera) took his bowl and robe even early in the morning, came out of the monastery, and on his way, he went near the water after having placed his bowl on the bank of a lake (taḷāka) and washed his face. Thereupon, a certain unlucky (uṣṇāṅga) thief, who was pursued by watchmen, came out of the city but by the main gate (aggadvāra) and as he fled he threw the bundle of gems (ratanabhāṇḍika) held (gahitam) by himself into the bowl (patta) of the novice (sāmanera), and escaped (palāyi). The novice went towards (upagato) the vicinity (samipam) of his begging bowl. The royal retainers
(rājapurisā), who were in pursuit of the thief, found the bundle (bhāṇḍika) in the bowl of the novice, bound the novice (sāmanera) with his arms (fastened) behind his back (pacchābāhaṃ) saying “This is the thief; by this one, theft had been committed,” and showed him to the brahmin Vassakāra. At that time Vassakāra held office (niyutto) in the royal hall of judgement and passed (his) order with regard torture and maiming as punishment (chejjabejjāṃ anusāsati). Because he bore malice thus:— “Formerly, he did not take my word; he became a monk amongst pure sects,” he had that novice umpaled (sūle uttāsesi) while but alive (jīvantameva), without even scrutinising (asodhetvā) the act (kammaṃ).

At that juncture, the Blessed One, had a look at the all-round maturity of his knowledge, went to that spot, placed on the head of Uttara His long-fingered (dīghaṅguli) soft (mudu) and tender (taluna) hand covered with (gunṭhita) net-like long nails (jālā), resembling the bearing (dhāra) of oozing (paggharanta) natural (jāti) vermilion (hiṅgulaka) gold essence (suvannarasa), because of the bringing forth (ābhatāya) of the clinging (sita) mixed up (sambhinna) of the vibrating (vipphuranta) ray of light (mayūkha) of the jewel (mani) hands and nails (hatthanakha), and taught the truth (dhamma) commensurate (anurūpaṃ) with his inclination (ajjhāsaya) after having said thus:— “O Uttara! This consequential fruition (phalāṃ) has arisen (uppannaṃ) for your former action (purimakamma) there, endurance (adhivāsanā) should be exercised (kātabbā) by you with the vigour (balena) of reflective regard (paccavekkhana). Uttara aptly gained immense (uḷāraṃ) zest and elation (pītipāmojjaṃ), because of having well-become (sañjāta) faithfully pious (pasāda) and delighted (somanassa), with the excellent touch of the Master’s hand, similar to the sprinkling (abhiseka) of ambrosia (amata), entered (samāruḷho) upon the path (magga) of developing spiritual insight (vipassanā) according as augmented (yathāparicitaṃ), and because of the state of having reached (gatattā) the all-round maturity (paripākaṃ) of knowledge (ñānassa), and by means of the beauty of instruction (desanāvilāsena) by the Master as well, the and then, had all his depravity thrown off (khupetvā) by means of successive stages (pañcāpiṭiyī) of the right path (magga) and became an Arahant with six sorts of higher-knowledge (abhīññā). Hence, has it been said in the Apadāna:—

“The self-awakened Buddha named Sumedha, with thirty two excellent marks (lakkhana), the Blessed One, being desirous (kāmo) of seclusion (viveka) went toward (upāgami) Himavanta. The foremost merciful sage, the most excellent of men having penetrated (ajjhogāhetvā) into the Himavanta, sat Himself down having crossed his legs (pallankaṃ ābhujitvāna).

I was then a sorceror (vijjādharo), a wanderer in the atmosphere (antalikkha-caro). Having caught hold (gayha) of three-staked good going (tisūlaṃ sugataṃ), I then went in the sky. Buddha lighted the forest like unto fire at a hill-top, resenbling even the full moon, and similar to Sal sovereign blooming with flowers (phullito). Having come out from forest top (vanaggā), Buddha’s rays radiated and ran similar to (samkāsa) the colour of reed fire (nalaggi); on having seen it my mind became piously pleased (pasādayim). As I sought. (vicināṃ), I lighted upon (addasaṃ) heavenly sweet-scented (devagandhikām) Kanikāra flowers. Having brought three flowers, I made my reverential offering to the best Buddha. Owing to the power of Buddha, my three
flowers, then, made (themselves) into
a shade for the Master, their stalks
above and petals below. On account
of that act, well-done, as well as
owing to my volition (cetanā) and self-
resolution (panidhīhi), I went up to
Tāvatīmsa when I gave up my human body.
There, my mansion was well-mad and known
as Kanikārī, which was sixty leagues
(yojana) in height and thirty leagues
(yojana) across (vitthatham).
A thousand sections (kandaṃ), a hundred
turrets (bhenu) adorned with flags
dhajalu) made of gold (haritūmayāṃ);
a hundred thousand pinnacles (niyyūhā)
became apparent (pātubhaviṃsu) in my
mansion.
Thrones (pallanka) made of gold, jewels
and rubies (lohitāṅka) as well as crystal
were there wherever and whenever they were
wanted.
Highly costly bed, spread ober with (yutaṃ)
assortment (vīkati) of mattress, (tūlikā),
with rug having hair on the upper side
(uddhalomim) at one end (ekantaṃ); well-
provided with (sāmāyutaṃ) a pillow
(bimbohana), was there also.
Having come out of my mansion, I kept
wandering about on a divine tour
devacārikam); according as I wanted
to go, I was surrounded by the congrega-
tion of divine-beings.
I stood under the flower which formed
a roof above me; all around for a
hundred leagues (yojana) I was shaded
over (chāditāṃ) by Kanikāra flowers.
Sixty thousand musical instruments
entertained (upaṭṭhahum) me from morn
till eve' (aṣṭampātaṃ); musicians always
surrounded me; they were never weary
(atanditā) night and day.
There, with dancings, singings, strikings
(tālehi) and beatings (vāditehi) I bemused
myself (ramāmi) sportingly (khiḍḍā) and
delightfully (ratiyā); I was joyful (modāmi-
kāmakāmahaṃ).
There, having had my food and drink I then
enjoyed myself in the abode of three and
thirty; accompanied by bevies of beautiful
ladies I bemused myself in the most magnificant
mansion.
For five hundred times (satānampañcakkhattum)
I secured (akārayī) the sovereignty of celestial beings; for three hundred times (satānāṃ tinikkhattuī) I was a world-king; special sovereignty (padesarajjām) in abundance (vipulaṃ) could not be counted numerically (gananāto asankhiyām).

As I wandered about my rounds of repeated rebirths in this and that existence (bhave bhave), I gained much wealth; there had existed no decrease of my belongings; this is the fruitful result of my reverential offering to Buddha.

I wandered about my rounds of repeated rebirths in two (kinds of) existences, the divine and then human; I do not remember (jāhāmi) any other destination (gati); this is the fruitful result of my reverential offering of Buddha.

I was born (pajāyāmi) in two types of families; the princely warrior (khattiya) and the brahmin; I do not remember (jānāmi) to have been in the family of low social status (nīce kule); this is the fruitful result of my reverential offering to Buddha.

Elephant transport, horse-conveyance, palanquin (sivikā) and chariot (sandamānikā); I gained but all of these; this is the fruitful result of my reverential offering to Buddha.

Crowds of female-slaves, groups of slaves (dāsagena), well-adorned ladies; I gained but all of these; this is the fruitful result of my reverential offering to Buddha.

Silk and wollen garments (koseyyakambaliyāni), linen (khoma) and cotton clothes, I gained but all these; this is the fruitful result of my reverential offering to Buddha.

New clothes, fresh fruits, wholesome meal of top taste (navaggarasabhojanaṃ), I gained But all these; this is the fruitful result of my reverential offering to Buddha.

Do chew this; do eat this; do sleep on this bed; I gained but all these; this is the fruitful result of my reverential offering to Buddha.

I was respected everywhere; my reputation went extremely up; great was my flank (pakkho) always; ever unsplit (abhejja) was my audience (pariso); I was the most excellent among my relatives; this is the
fruitful result of my reverential offering to Buddha.

I did not know of cold and heat; there did not exist any burning heat (parāho); moreover, there did not exist in my heart any mental misery (cetasikam dukkham).

Having become gold complexioned, I wandered about my rounds of repeated rebirths in minor and major existences (bhavahave);

I did not know of any fading of complexion (vevanniyam); this is the fruitful result of my reverential offering to Buddha.

Having passed away from the divine world, and having been urged (codito) by my bright base (sukkamulena) I was reborn in the city of Savatthi, in the well prosperous (Suaddhake) wealthy brahmin family (mahassale).

Having given up (hitva) the five strands (gune) of sensual pleasures (kama), I became a houseless monk; I was in the seventh year of my birth when I attained Arahantship.

Buddha, the possessor of eyesight, having come to know my qualities (guna) gave me full ordination (upasampadayi); young and tender (taruno), I was the object of honour. (pujaniyo); this is the fruitful result of my reverential offering to Buddha.

My divine eye is crystal clear (visuddha);
I am clever in concentration (samadhi);
I have attained perfection in higher knowledge; this the fruitful result of my reverential offering to Buddha.

I have accordingly achieved analytical knowledge and become an adept in the foundations of magical powers (iddhipada).

I have attained perfection in my deeds (dhommesu); this is the fruitful result of my reverential offering to Buddha.

It was thirty thousand aeons (kappa) ago that I specially made my reverential offering to Buddha; I do not remember any evil existence (duggati); this is the fruitful result of my reverential offering to Buddha.

My depravity had been burnt: ...

Buddha’s instruction had been carried out.”
(acchariyabbhutacitta). There and then his sore (vano) healed well (saṃrūhi). When enquired by monks thus:— “Friend! Experiencing that like pain (dukkhaṃ), how were you able to indulge yourself in the development of spiritual insight (vipassanā),” he spoke these two stanzas, in order to show thus; “Friends! How much worse (pageva) was my disadvantage (ādīnava) in the sea of saṃsāra? Well seen by me, had been the nature of confections (saṅkhāra); In this manner I was able to increasingly develop spiritual insight and attain distinction (visesa) in spite of the fact that I had to be experiencing pain (dukkhaṃ).”

121. “There does not exist any existence which is permanent (nicca); neither are the confections (saṅkhāra) constant (sassata); those aggregates (khandhā) come into being (uppajjanti) and pass away (cavanti) now and then (aparāparaṃ).

122. Having comprehended this disadvantage, I have become free from desire for any existence; I have escaped (nissaṭṭho) from all sensual pleasures (kāma); by me the extinction of cankers (āsavekkhaya) has been attained.

There, n’atthi koci bhavo nicco means: existence of action (kammabhavo), existence of spontaneous springing up (upapattibhava), existence of sensual pleasure (kāma-bhava), existence of form (rūpabhava), formless existence (arūpabhava), existence of perception (saññī), existence of non-perception (neva saññinasaññī), existence of one constituent of a being (ekavokāra), existence of four constituents of a being (catuvokāre), existence of five constituents of a being (pañcavokāra); thus, is the classification (bhedo) in this manner; there also low (hīno), middle (majjhimo), exalted (ukkathī), long living (dīghāyuko), abundantly blissful (sukhabahulo), miscellaneously (vomissa) happy and miserable (sukhadukkho); thus, is the detailing (vibhāgo) in this manner; there exists no one who is permanent (nicco), constant (dhūvo), firm (thiro) and not subject to mundane matter (apalokiyadhammo), because of the fact of having well arisen (samuppannatā) dependent upon (paṭicca) this or that circumstance (kāranaṃ). Since this is in this manner, therefore, saṅkhārā vāpi sassatā n’atthi (neither the confections (saṅkhāra) also are eternal); thus, is the interpretation (uyojanā). Indeed, derived (upādāya) from the five aggregates (khandhe) which had gained the name; “Saṅkhāra (confections),” because of the fact that they had been fashioned together (saṅkhata) by causes (paccayehi) with the designation (sāmaññāya) of existence (bhava), they became but confection (saṅkhāra) and because of having thus well become (sambhūta), they change (for the worse) on account of old age and death; thus, they are subject to change (for the worse) viparināma) because of being not eternal. Like wise, indeed, they are said to be “Saṅkhāra (confections). On that account, he said thus:— uppajjanti ca te khandhā, cavanti aparāparaṃ. Those five aggregates (khandhā), which had been said in the mode of (pariyāyena) existence (bhava) as well as in the manner (pariyāya) of confections (saṅkhāra), spring up (uppajjanti) now and then (aparāparaṃ) according to their cause (paccaya); having sprung up (uppanna) also, they, having become all-round oppresses (paripīḷitā) by old age, fall away (cavanti) and get totally broken up (paribhijjanti) thus, is the meaning. By this, he shows that the five aggregates which had gained the term (laddhavohāra) “Bhava and saṅkhāra,” have the nature (sabhāva) of rising (udaya) and disappearance (vaya). Since the three existences also (tayo pi bhavā) were put together (saṅkhate) similar to being ablaze (ākittam) to one who keeps on meditating over the confections (saṅkhāre) after having led them up to (āropetvā) the three characteristics (lakkhana) to one (therefore) who has come to understand (jānitvā) the ādīnavaṃ dosaṃ (defective disadvantage) but very early, a fortiori, by means of the wisdom of spiritual insight, the confections (saṅkhāra) have seen by means of the characteristics of impermanence (aniccalakkhanehi) and they stand towards that one (upaṭṭhahanti) in a clearer perspective (vibhūtatarā) as distress (dukkha) and non-self (anatta); on that
account the Blessed One said thus: “That which is impermanent is distress (dukkha); that which is miserable (dukkham) is non-ego (anattaṃ).

Just because the three existences stand toward (upaññahanti) a person who keeps on meditation (sammantasanta) the confections (sāṅkhāre) after having led them up to (āropetvā) the three characteristics (tilakkhanāṃ), resembling a burning (ādittāṃ) house (agāram), together with proper danger (sappatiibhayā), therefore, he said:— “Bhavena’mhi anatthiko.” In this manner, however, there does not but come into being (sambhavati) even any pretext (leso) of some regard (apekkhāya) for sensual pleasures (kāmesu) to a person who is being glided off (vinivattiyānassā) from existences in every respect; on that account he said: “Nissato sabbakāmehi, thus, I am; thus, is the interpretation (yojanā). I am glided-off-minded (nivattitacitto) from celestial sensual pleasures also, as much as from the human ones: thus, is the meaning. Patto me āsavakhayo is to be construed thus:— Just because, in this manner, I had my confections (saṅkhāra) well wiped out (suparimajjita), seen well all-round the disadvantage in existences and become detach-minded (anāsattamānaso) in sensual pleasures (kāmesu), therefore, thought I had to be seated on the top of the (impaling) stake (sūlamatthake), by me had been attained and achieved the extinction of cankers (āsavakkhaya), nibbāna, and Arahantship also. He gave his advice to the monks thus:— “Effort (ussāho) ought to be made (karaniyo) by others as well as by my fellow-leaders of noble life (sabrahmacarihi) who happened to be with their minds of having not yet made any attainment (apattamānasehi).

The Commentary on the stanza of the Thera Uttara is complete.
122. Piṇḍola-Bhāradvāja

Reborn in this Buddha-age as the son of the priest to king Udena of Kosambī, he was named Bhāradvāja.[1]

Having learnt the three Vedas, and teaching the hymns with great success to a school of brahmin(priest) youths, the work became distasteful. And leaving them, he went to Rājagaha Seeing there the gifts and favours bestowed on the Monk’s order of the Exalted One(Buddha), he entered the same. He overcame intemperance in diet by the Teacher's methods, and acquired sixfold abhiññā(higher knowledge).

He upon that announced before the Exalted One that he would answer the questions of any Monks in doubt concerning path or fruit, thus uttering his 'lion's roar.' For that reason the Exalted One said of him: 'The chief among my disciples who are lion-roarers is Piṇḍola-Bhāradvāja.' Now there came to him a former friend, a brahmin(priest) of a miserly nature. And the Thera persuaded him to make an offering, handing it over to the Monk’s order. And because the brahmin(priest) believed the Thera was greedy and self-seeking, the latter set himself to instruct him in the privileges of religious gifts, saying:

[123] Nayidaṃ anayena jīvitaṃ nāhāro hadayassa santiko,||
Āhāraṭṭhitiko samussayo iti disvāna carāmi esanan,||

[124] Paŋkoti hi naṃ pavedayum yāyaṃ vandanapūjanā kulesu,||
Sukhumāṃ sabbaṃ darullahanāṃ sakkāro kāpurisena dujjaho' ti.||

Itthanyā suṇaṃ āyasāṃ piṇḍolabhāradvājo thero gāthāyo abhāsitthā' ti.

[123] Not without rule and method must we live.
But food as such is never near my heart.
'By nutriment the body is sustained',[3]
This do I know, and hence my quest for alms.

[124] 'A [treacherous] bog' it is: - the wise know well:
These bows and gifts and treats from wealthy folk.
it is like steel splinter bedded in the flesh,
For foolish monks hard to extricate.[4]

[1] Bhāradvāja seems to have been the name of a brahmin(priest) clan, though here given as a personal name (S. Vibh., p. 6; Saṅy., i. 160). Hence either Piṇḍola is the personal name, or it is a soubriquet, analogous to our 'chunks,' associated with his earlier greedy habits. His perfected self-mastery is the theme in Udāna iv. 6. He is persecuted for preaching by King Udena (Jāt., iv. 375), but is subsequently consulted by the latter, who reforms his ways (Saṅy., iv. 110). He is rebuked for cheaply performing a miracle (Vinaya Texts, iii. 78). Two untraced stanzas of his are quoted (Milinda, ii. 335, 345).
2.1-2 [122] Commentary on the stanza of Pinḍolabhāradvājatthera

The Stanza starting with: Nayidaṃ anayena constitutes that of the venerable Thera Pinḍola Bhāradvāja. What is the origin? It is said that this one was reborn in the womb of a lion at the time of the Blessed One Padumuttara and lived in a hill-cave. The Blessed One, in order to make up uplift (anuggha) to him, entered the lion’s lair in the cave at the time of the latter’s departure for pasture and sat Himself down after having entered upon the cessation (nirodha) meditation. The lion captured his pasture, returned home, saw the Blessed One at the cave-door, became glad and joyful, made his reverent offering to him with aquatic and dry-land flowers, had his mind become pleasantly pious, and stood with awareness relating to Buddha roaring the lion’s roar, in the three watches of the night (tīsu velāsu), in order to dispel dangerous beasts (vāḷamige apanetuṃ) in the forest for the purpose of keeping watch over the Blessed One. According as he did on the first day, in the same way, the lion made his reverential offering for seven days. With the lapse of seven days, the Blessed One rose up from His cessation (nirodha) meditation, and saying; “This much of sufficing qualification (upanisayyo) will turn out to be (vattissati) for this one, “proceeded (pakkhanditvā) into the sky while the lion was still looking on, and reached His monastery even. Similar to Pālileyyaka elephant, the lion, being not able to bear up his agnoy (dukkha) of separation (viyoga) from Buddha, died and was reborn in an abundantly wealthy family in the city of Haṃsavatī. On having come of age, he went to the monastery along with the citizens, listened to the teaching of the truth, made a great offering for seven days, did meritorious deeds as long as he lived, wandered about his rounds of repeated rebirths now and then among divine and human beings and was reborn as the son of the private chaplain (purohita) of king Utena in Kosambī. He was known by the name of Bhāradvāja. On having come of age he acquired the knowledge of three vedas and was teaching the charms (manta) to five hundred youths; owing to the nature (sabhāva) of great value (mahaggha) and because of uncongenial (ananurūpa) conduct (ācāra), he was all round avoided (pariccajanto) by them, went to Rājagaha, found out the gain and honour (sakkāra) accruing to the Blessed One as well as the clergy of monks, became a monk in the dispensation (of Buddha), did not know his proper limit in eating, and kept wandering about. On having been established in his knowledge of proper limit by the Master in His own way (upāyena), He placed himself in the development of spiritual insight (vipassanā) and became an Araḥant with six sorts of higher-knowledge (ābhiññā) but before long. Hence, has it been said in the Apadāna:—

“A deer-hunter, (lion), formerly, I was, wandering about, then, in the forest;
I saw Buddha, free from stain (virajaṃ),
proficient (pāraguṃ) in all truths (dhamma).
Having plucked the fruit of the Piyal tree, I offered the same to the best Buddha. I was piously pleased with His cultivation of merit (puññakkhetta).
It was in the thirty first aeon (kappa),
previous to the present, that I then offered the fruit. I do not remember any evil existence (duggati); this is the fruitful result of fruit offering. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge, he said to himself: “From the presence of the Blessed One, whatever there is which ought to be attained by disciples had been attained by me,” and amidst the clergy of monks, he roared the lion’s roar thus:— “Let him, who has doubt in the right path (magga) and its fruition (phala) ask me.” On that account, the Blessed One placed him at this foremost place (etadagga) thus: “O monk! This one is the chief (etadaggaṃ), of my disciples, monks who are roarers of lion’s roar, namely, this Pindola Bhāradvāja.” One day, being sympathised with a hertic brahmin who happened to be selfish (macchariṃkāti), and his associate at the time he was a lay man, and who had come towards his presence, he taught to him the doctrine on charity (dānakathāṃ), and although the latter frowned (bhākuṭṭhikaṃkatvāpi), thinking thus: “This one is desirious of ruining my wealth;” and on being told: “I offer a meal to you,” he had it offered (parināmesi) to the clergy (Sāṅgha) saying thus: “Give it to the clergy, not to me. Again, when dissatisfaction (appaccaya) was made manifest (pakāsita) by the brahmin (thinking thus:—) “This one is desirous of (kāmo) my making much offering,” on the second day, the Thera made him piously pleased by making manifest (pakāsanena) and state of great fruition (mahapphalabhāva) of the expiatory offering (dakkhināya) in relation to (gata) the clergy by the commander-in-chief of the truth (dhamma), and spoke two stanzas, saying to himself:— “This brahmin thinks that I urged him in his making of offering owing to my greed (gedha) for nourishment (āhāra); he does not, however, understand the condition of my having all-round knowledge, in every respect, of nourishments, now, I am going to let him know:—

123. “This life is not led without systematic method (naya); nourishment is not the tranquiliser of the heart; the accumulated body (samussayo), subsists on nourishment (āharaṭṭhitiko); having found out thus, I go about (carāmi) in search of alms-food (esana).

124. This payment of homage (vandanā) and reverential offering (pūjanā) among house-holders (kulesu) are, indeed, said to be (avekayuṃ) mud (paṅka); fine (sukhuma) thorn (salla) is difficult to be extracted (durubbahāṃ); respectful offering (sakkāro) is difficult to be discarded (dujjaho) by a bad man (kāpurisa).

There, Nayidaṃ anayena jīvitaṃ is to be construed thus:— This life led by me does not happen without method (anaya), without right conduct (nāya), nor for seeking bamboo charity (veludāna), flower offering and so on, because of the absence (abhāvato) of longing for (nikanti) life (jīvita) Nāhāro hadayassa santiko means: the food (āhāro) which is brought (āhariyamāno) does not become the maker of calmness of heart and mind like unto the knowledge of the right path (magga) and fruition (phala); wholly (kevalaṃ), however, it merely (mattaṃ) wards off (patīghāta) hunger (khuda) quickly (sajjukaṃ); thus, is the significance. In other words, Nāhāro hadayassa santiko means: the food which is the material (vatthu) for taste-craving (rasatanhā) is not in the presence (santiko) of my heart nor attached to it, because of the absence of the very taste-craving. (Scholars) read as “Santike” also. Indeed, whoever is greedy for food, he
wanders about in pursuit of gain and respectful offering (sakkāra); his food is known to be in the presence of his heart, because of the fact that he would always be mindful (of food). On the other hand, whoever had all round understood the food, he had his desire and attachment (rāga) there removed (pahīma); the food is not known to be in the presence of his heart, owing to the absence of but such mindfulness as: “Indeed, how would I get?” and so on. If, indeed, there does not exist any longing (nikanti) for life and taste-craving for food, then, why do you wander about for alms-food? Making himself mindful of the question (anuyogaṃ) thus, he said: “Ahāraṭṭhitiko samussayo; iti disyāna carāmi esanā,” which is to be construed:—eating of food is the condition (ṭhāna) of keeping up (ṭhiti) and means (paccaya) for this; thus, ahāraṭṭhitiko (subsisting on food). I make the seeking of alms-food, I wander about in search of the same, after having placed this purpose (atthaṃ) in my wisdom (buddhi), having understood in this manner, after having seen thus; “The body (kāyo) is the accumulation (samussayo), whose behavior (vutti) is dependent on (paṭibuddha) food;” thus, is the meaning.

He spoke a stanza starting with “Paṅko” in order to show thus: “It ought not to be thought among monks like me in this manner: In approaching household families aiming at (nimittaṃ) ecclesiastical essentials (paccaya) he is bound up (bajjhati) by paying of homage, making of reverential offerings, getting of gains and respectful offerings (sakkāma), there. The meaning of that stanza is:—yā ayaṃ means: to the monks who have approached hinting at (nimittaṃ) ecclesiastical essentials (paccaya); kulesu means: among dwellers in houses, there will occur (pavattissati) making of praise (guna) and reverence (sambhāvana) as well as pūjanā reverential offering; just because Buddha and other sages avedayum (made known). announced (abbhaññāsuṃ) or informed (pavedesuṃ) as paṅko, mud (kaddamo) because it had the meaning (attha) of causing the sinking (osīdāpana) as well because it makes the condition of being dirty to those who had not developed their minds (abhāvitattanaṃ), on that account, that (reverential offering) does not become the bondage (bandha) for good people (sappurisānaṃ) since they had ‘right at the earliest’ (pageve) eliminated (pahīna) the longing desire (āsā) for respectful offering (sakkāra). On the other hand, the longing desire (āsā) for respectful offering (sakkāra) of the wicked people, because of its nature of being difficult to clearly understand (duviññeyyasabhāvatāya), since it gives rise (jananato) to painful oppression (pīḷa), by piercing (tudanato) inside (anto) and as it is not possible to have it extracted (uddharituṃ), also, (it is) sukhumam sallam durubbaham (a fine thorn difficult to drive out). Thereafter even, on that account, sakkāro kāpurisena dujjaho (respectful offering is difficult of discarding by an bad man): because he has not entered upon (appatipajjanato) the practice for the apt attainment (paṭipatti) of elimination of it, it is difficult to drive it out: there is elimination of (pahīno) by the abandonment of longing desire for respectful offering (sakkārāsā). On having heard about it, the brahmin became piously pleased with the Thera.

The Commentary on the stanza of the Thera Pinḍola Bhāradvāja is complete.

Chapter II.
Two Verses

123. Valliya[1]

Reborn in this Buddha-age at Sāvatthī as the son of an eminent brahmin(priest), he was named Valliya. While adolescent and in the power of the senses, he formed virtuous friendships, by which he came to the Exalted One(Buddha), found faith and entered the Monk’s order, soon thereafter establishing insight and winning arahantship(enlightenment). Reflecting on the past with its worldly objects and desires, and on how, by the Ariyan Path, he now had turned from all that, he thus declared aññā (supreme attainment):
Within the little five-doored hut an ape [2]

Did prowl, and round and round from door to door
He hies, rattling with blows again, again.

Halt, ape! run you not forth! for you
it is not in this as it was wont to be.
Reason did hold you captive. Never more
Shall roam far hence [in freedom as of yore].

[1] Cf., LIII., and CXLIV.

[2] Chitta (consciousness), is, in the Samyutta Nikāya (ii.9), pictured as the restless, varying leaps of a tree-monkey. The Commentary applies this simile to the present one of the ape under control. The ape is found in Tibetan drawings of the stages of (past, present, and future) life as the symbol of viññāṇa, the synonym for consciousness, or sense-cognition (see JRAS, 1894, p. 367 ff. Apparently the Tibetan lamas had forgotten the tradition, or gave an explanation which they knew would interest their medical interlocutor, Major Waddell, or the latter evolved a Western interpretation out of their imperfectly understood descriptions). Cf. verse 1111 in Ps. CCLXII.

2.1-3 [123] Commentary on the stanza of Valliyatthera

The stanza starting with makkaṭo pañcadvārāyaṃ constitutes that of the venerable Thera Valliya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence was reborn in a family home in the thirty first aeon (kappa) previous to the present. On having attained the age of intelligence, he, one day, went to the forest on a certain business. There, happened to see a silent buddha, named Nārada, dwelling at the foot of a tree, became pious-minded, built a hall (sālā) with reeds (nāḷa), roofed it (chādetvā) with grass (tina) and offered (it to him). Having cleansed the site for a cloister-walk (caṅkamanaṭṭhaṇa) as well, he strewed sand, and offered (the same to him). On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn as the son of an abundantly wealthy brahmin, in Sāvatthi, when this Buddha arose. His name was Valliya. On coming of age, he accordingly attained youthfulness (yobbana), became subject to his controlling faculties (indriyavasiko) and wandering about, approached the Blessed One, woing to his association with good friends (kalyānāmittasamsaggena), listened to the truth (dhamma), aptly gained pious faith became a monk, placed himself in the path of
developing (spiritual insight) and attained Arahantship but before long. Hence has it been said in the Apadāna—

“Not far from Himavanta, was a hill named Hārita; a self-become silent buddha named Nārada, dwelt at that time at the foot of a tree.

Having built a reed residence I roofed (it) with grass; having swept clean (sodhayitvāna) a cloister-walk (cāṅkama) I offered it to the self-become silent buddha.

On account of that deed well-done with volition (cetanā) and resolution (panidhihi), I forsook my human body and went to Tāvatimśa heaven. There, for me a mansion was made well, a reed cottage created, sixty leagues (yojana) high and thirty leagues across (vīthataṃ).

For fourteen aeons (kappa) I enjoyed myself in the divine world. Seventy one times I exercised divine sovereignty. Thirtyfour times, I was a world-king. Bountiful (vipulām) was my regional reign, numerically incalculable. Having ascended the spiritual palace (dhammapāsāda) resembling (upamaṃ) all manners (ākāra) of excellence (vara). I dwell (there) as long as I liked in the dispensation of the Sākiyan Son. It was in the thirty first aeon (kappa) previous to the present, that I then did the deed. I do not remember any evil existence; this is the fruitful result of reed residence (naḷakuṭi).

My depravity had been burnt. :P; Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke two stanzas in order to make manifest his Arahantship (aññā) by revealing (vibhāvanena) the condition of having suppressed (niggahita) at the present moment by means of the noble (ariya) right path (magga) the occurrences (pavattiya) according to (his) desires (yathākāma) in sich sense-objects (ārammanesu) as physical forms of beauty (rūpa) and so on, of his own mind at the time when he was one of the common folks (puthujjana).

125. This monkey, having gone forth (pasakkīya) all over the five-doored hut-body (kuṭikāyaṃ), goes all-round accordingly (anupāriyesi) causing impact (ghaṭṭayanto) monent after moment (muhūṃ).

126. Stand still (titṭha) O monkey! Do not run about (dhāvi); indeed, for you, it is not like before; you have been kept under (niggahito) by
means of (my) wisdom (paññā); you shall not go afar either.

There, gahaṭṭayanto means: Like unto a fruit-enjoying monkey who keeps on shaking the tree owing to the condition of its own unsteady greed (lola), after releasing one branch and seizing another several times there, (the mind) wanders about according as it desires, it keeps on turning all round (anuparivattati) in that selfsame such object of sense (ārammane) as visible forms (rūpa) and so on, constantly (abhikkhanam) without allowing (appadānena) to stand still (niccalam) by way of acquiring (samādāna) the continuity of consciousness (cittasantāna), releasing one and seizing another, out of such sense-objects as visible forms (rūpa) and so on by such a door as that eye-door and so on. Here is present-tense statement because of nearness to the currently present (vattamāna). Going about (anupariyanto) in this manner, tiṭṭha makkāṭa mādhāvi (O mind-monkey! You should now stand still, do not do any running); therefor, na hi te taṃ yathā pure, means: since that body-house (attabhāvageha) is not to be made use of (sevita) by you similar to what you did before, owing to the state of closed-door; why? Niggahito’si paññāya (you have become completely (accantika) controlled (niggaham) with the cutting away of your feet reckoned as the doing (abhisaṅkhāra) of depravity (kilesa) by means of the wisdom of the right-path (magga) now, all by myself; therefore, n’eva dūraṁ gamissadi, he shows thus: - your going is but as far as the last stage (carimaka) of mind; you shall not but go from this existence (attabhāva) after to such an existence as the second and so on. There is such a reading as “Neto dūraṁ,” also; the meaning is but the same.

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

Chapter II.
Two Verses

124. Gangāṭīriya

Reborn in this Buddha-age at Sāvatthī as a citizen’s son, he was named Datta.[1] And when, in his domestic [113] life, he transgressed through ignorance, then discovered his offence, anguish seized him so that he left the world(for monkhood). Distressed at his deeds, he adopted a course of austerity, and lived on the bank of the Ganges, making himself a tent of palm-leaves. Hence he became known as Gangāṭīriya (Ganges-sider). And he resolved to speak to no one. So he kept silence for a whole year. In the second year, a woman of the village where he sought alms, wishing to find out whether he was dumb, spilt milk as she filled his bowl. And he let fall the words: ‘Enough, sister.’ But in the third year, after strenuous effort, he won arahantship(enlightenment). Upon that he declared aññā(supreme attainment) by word of mouth, expressing his past procedure in these verses:

[127] Tiṇṇanam me tālapattānām gaṅgāṭīre kuṭī katā,||
Javasittova me patto paṃṣukūlaṃ ca cīvaram,||

[128] Dvinnāṁ antaravassānāṁ ekā vācā me bhāsitā,||
Tatiye antaravassamhi tamokkhandho padālito.||
On Ganga's shore three palm-tree leaves I took
And made my hut; my bowl like funeral pot
By which men sprinkle milk upon a corpse;
My dress cut from refuse of the dust-heap. [2]

Two years, from one rain-season till the next,
I [there abode], nor spoke a word except once.
So till the third year passed—then the long night
Of gloom asunder burst [and broke in light].

[1] = Donatus. His story—how he came to take his mother and his sister as his wives, not knowing his relation to either—is told in the Chronicle to the Sisters’ Sayings (gatha), pp. 112, 115. The allusion here to his incest is so delicately or vaguely worded that it needs the explanation afforded by the Sister—chronicle. The Pali is as follows: Gharāvāsāṃ vasanto agamaniyaṭṭhanabhāvaṃ ajānitvā vitikkamaṃ katvā puna āgamaniyaṭṭhanabhāvaṃ ṇatvā.

[2] On such austerities, see Vinaya Texts, iii. 89. The bowl here is not a skull (chavasīsāṃ, but is described in the Commentary as mātānaṃ khirāsecanakūnda sadiso, ‘like a milk-sprinkling pot for the dead’ - a sort of memento mori (cf. Neumann). It is just possible that the text was originally chavasīsenā me patto, aa the idiom runs in the Vinaya, but such skull-bowls were forbidden. There is greater soberness and dignity in the austerities of this Indian oedipus than in the brutal self-mutilation of the Greek king.

2.1-4 [124] Commentary on the stanza of Gaṅgātīriyatthera

The stanza starting with Tinnaṃ me tālapattānaṃ constitutes that of the venerable Thera Gaṅgāriya. What is the origin? It is said that this one was reborn in a family home at the time of the Blessed One Padumuttara. On having attained the age of intelligence, he became piously pleased with the dispensation, and made an offering of drinking water to the Clergy of monks. On account of that act of merit, he sprang up in the divine world, did meritorious deeds now and then, wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain wealthy house-lord in Sāvatthi when this Buddha arose. His name was “Datta.” On having come of age, he was leading his household life, when, not knowing the condition of the place not to be gone to (agamaniyaṭṭhanabhāvaṃ), committed transgression (vitikkhaṃ), later, came to know the state of being the place not to be gone to, got remorseful, became a monk, got disgusted with that deed, followed the proper practice of shabbiness (lūkhapaṭṭipattīm anutīṭhanto), took hold of a robe of rags from dust heap (paṃsukūla), as well as an earthen bowl resembling a water-pot (chavasīta), built a cottage (kuṭika) with three palm leaves on the bank of the river Gaṅgā and dwelt there; on that account his appellation became Gaṅgātīriya. He made resolution in his mind that he would not have any conversation with any one before he attained Arahantship and dwelt without even making any break of the vow of speech by being silent for the first year. In the second year, he uttered such words as: “Alāṃ bhagini (enough sister),” when milk was poured down in spite of his making motion of hand (hatthavikāra) by a certain lady in the village where he wandered about for alms-food (gocarāgāma), who was sprinkling milk into his bowl, being desirous of finding out whether he was dumb of not. In the third year, however, making his self-application (ghaṭayanto) and exertion, he attained Araḥantship. Hence, has it been said in the Apadāna:—

“Pleasingly pious-minded, and delighted,
I filled the jar with drinking water for the unsurpassed clergy of monks of Buddha Padumuttara. Whether on hill-top or tree-top, either in the sky or on the ground, whenever I desire drinking water, it comes into being for me.

It was a hundred thousand aeons ago, that I then gave my offering; I do not remember any evil existence; this is the fruitful result of water-offering. My depravity had been burnt. :P;

Buddha’s instruction had been carried out.”

Having, however, become an Arahant, he spoke two stanzas in order to reveal his Arahantship (aññā), in the face of making clear (ubhāvanamukhena), his own proper practice (paṭṭinatti) previously.

127. “Of three palm leaves, a hut had been made by me; my bowl resembled a water-pot and my robe was of rags from rubbish heap (paṃsukūla).

128. Within two years (vassa) one word (only) was spoken by me; inside the third year (my) mass of darkness was dispelled (padālito).

There, tinnaṃ me tālapattānam Gaṅgātire kuti katā means: with three palm leaves which had fallen from the palm tree a hut was built on the bank of the river Ganges for the purpose of protecting (pariharana) my from rain (vassana). By means of that, he shows his own contentment with regard residence (senāsana). Indeed it had been said by the Commander-in-chief of faith (dhamma) thus:—

“It does not rain down on the knee of one who has himself seated cross-legged. To a monk whose own mind is directed (towards nibbāna) there is no need (alaṃ) for a comfortable (phāsu) life (vihāra).

There is such a reading as “ Tāḷapattānam,” also; the meaning is but that. Chavasitto va me patto means: my begging bowl resembles a water-pot; similar to a pail (kunḍa) for sprinkling (secana) milk of the dead; thus, is the meaning. Paṃsukūlañ ca cīvaraṃ means: my robe also was made of rags (mantaka) cast away in such sites as on the road, cemetry, and so on, known as reg-raiment (paṃsukūla). He shows his contentment regrading requisites (parikkhāra) my means of the two words.

Dvinnaṃ antaravāssānaṃ means: during two years; in the years when he had not yet attained Arahantship after he had become a monk. Ekāvācā me bhāsitā means: a word comprising: “Alaṃ bhāgni (Enough sister!) which constitutes apt rejection (paṭikkhepa) of milk, was but spoken by me; there, was there no other breaking of the ‘vow of silence’ (vacībheda); by that he shows his excellent control of body and speech which had reached its exalted position. Tatiye antaravassamhi means: well-inside the third year; even when that year was not yet completely full. Tamokhandho padālito means: the mass of darkness had been broken up by means of the foremost path (magga); the bias (anusaya) of ignotance (avijjā) had been well cut off totally; thus, is the meaning. By that he speaks of his total abandonment of all forms of depravity (kilesa) by means of his state of that staying singly (ekaṭṭhatā).

The Commentary on the stanza of the Thera Gaṅgātīriya is complete.
Chapter II.
Two Verses

125. Ajina

Reborn in this Buddha-age at Sāvatthī, in the family of a certain poor brahmin(priest), he was wrapt at birth in an antelope's skin, and was hence named Antelope (Ajina). Growing up in poverty, he saw the Jeta Grove presented, and the power and majesty of the Buddha. And gaining faith he left the world(for monkhood), and not long after acquired supernormal thought. When he had moreover won arahantship (enlightenment), he, in consequence of past deeds, remained unhonoured and unknown. And some worldly novices among the bhikkhus (monks) despised him for this. Then the Thera agitated them with these verses:

[129] Api ce hoti tevijjo maccuhāyī anāsavo,||
      Appaññātoti na bālā avajānanti ajānatā.|| ||

[130] Yo [19] ca kho annapānassa lābhī hoṭḍha puggalo,||
      Pāpadhammopi ce hoti so nesaṃ hoti sakkato' ti.|| ||

[129] Even though a man have gained the Triple Wisdom,
      Have overcame death and cleaned the intoxicants(defilements/desires),
      Yet, let him be to fame unknown, poor fools
      May in their ignorance look down on him.

[130] But let him get the good things of this world,
      Then though he be of evil breed, natheless
      Service and honour will they render him.

2.1-5[125] Commentary on the stanza of Ajinathera

The stanza starting with Api ce heti tevijjo constitutes that of the venerable Thera Ajina. What is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating meritorius deeds in this and that existence, was reborn in a family home in the world which was void (suññe) of any Buddha, and on having attained the age of intelligence he went to the forest on a certain business (Karanīya) There he happened to have met a silent buddha named Sucintita seated afflicted with ailment, approached him, paid his homage to the latter, became pious-minded and offered cream of ghee (ghatamanda) for medicinal purpose. On account of that act of merit, he sprang up in the divine world, did meritorious deeds, now and then, wandered about his rounds of repeated rebirths but in excellent existences (sugati) and took conception in the house of a poverty-stricken brahmin in Sāvatthī, when this Buddha arose. At the time he was given birth to, they received him with the skin of an antelope. They therefore named him Ajina even. Having been born in a pauper family, he became deficient in food and drinks as nourishment, although he had come of age, because of not having done any work conducive to acquiring wealth. Wandering about, he happened to have noticed the power of Buddha at the acceptance
of Jetavana, aptly gained pious faith, became a monk, did the deed of developing spiritual insight (vipassanā) and attained Arahantship with six sorts of higher-knowledge (abhiññā) but before long. Hence, has it been said in the Apadāna.

“On having seen the glorious silent buddha Sucinitita, the eldest of the world, the bull among men, who had entered the densely-deep forest, afflicted with wind-ailment I became pleasingly pious-minded and offered him the crean of ghee. Because of having done and made the accumulation (of merit) this river Gāṅgā and Bhāgīratā (as well as) the four great accans became (sampajjare) ghee for me. This awful (ghora) earth also, immeasurable and incalculable, having come to know my intention (saṅkappa) became sweet sugar (madhusakkarā). There trees of the four great islands flore growing on earth, having come to understand my desire (saṅkappa), became trees that lasted for an aeon (kappa). For fifty times I was divine-sovereign, who exercised divine sovereignty. For fiftyone times I was a world-king. My regional reign was in abundance (vipulaṃ), numerically incalculable. It was ninety four aeons (kappa) ago that I then made my offering. I do not remember any evil existence (duggati); this is the fruitful result of (my making) ghee-essence (offering). My depravity had been burnt; … Buddha’s instruction had been carried out.”

Even after he had attained Arahantship, he was a meagre-gainer and little known owing to the consequence (nissanda) of his former deed. Even specified (uddesa) meals and food distributed by tickets turned out to be but inferior (lāmaka). Even in consequence of his deed, monks and novices of common category (puthujjana) slighted (avamannanti) him as “Appaṅñāto (a non-entity).” In order to make those monks remorseful, the Thera spoke two stanzas:–

129. “Even if he were a canker-free Arahant (anāsava), who had done away with death (maccuhāyī), and possessed of threefold super-acience (tevijjo), foolish folks think lowly (avajānāti) of him as little known because they do not understand.”

130. “On the other hand, whoever, indeed is an individual, who, here is a gainer of food and drinks, he is for them duly attended upon (sakkato) even if he were evil by nature (pāpadhammo).

There, Api is an indeclinable particle to signify supposition. Ce signifies surmise. Hoti means becomes. To this one, there are threefold higher-knowledge (vijjā); thus, tevijjo. He forsakes death; thus, maccukāyī. Owing to the absence of such cankers as sensual canker and so on, he is anāsavo (canker-free). This is what has been stated:– knowledge of extinction of cankers (āsava), thus, because of having attained these three
sorts of higher-knowledge, he is tevijjo; but thereafter, owing to having all-round eliminated sensual canker and so on in every respect (sabbaso), he is anāsava (canker free); because of not taking a new existence (punabbhava) in time to come and owing to absence to death, he is as if also, maccuhāyī avoider of death; inspite of his being so, appaññāto ti naṃ bālā avajānanti (although he stood after having accourdingly attained for his own advantage (sadatthā) that stage, for which purpose sons of good families (kulaputta) come out, but well; from their homes to the houseless monkhood, foolish folks of wicked wisdom, pay no attention (avajānanti) to him, owing to the absence of arisen gain thus: “He is a promoter of austerity (dhūtavādo), well-learned (bahussuto) and a teacher of truth (dhammakathiko); and saying: “He is not known; he is not conspicuous (pākaṭo).” Why? Ajānatā (because of ignorance); there the reason is but non-knowing of the qualities (guna) under the circumstance of lack of knowledge of him; thus, he points out.

Just because of no knowledge of the qualities in whatever manner, fools, owing to their gravity of gain (lābhagaru) deny (avajānanti) what should but be honoured (sambhāvanīyaṃ); in this manner he said the second stanza, in order to show that because of not knowing the qualities they do honour those who ought to be denied (avajānitabbaṃ) owing to the importance (ga) of gain. There, yo is the word that stands for uncertainty. Ca is the word that signifies surplus; by means of it, there is brought about the difference (viesaṃ) that is but being said (vuccamānaṃ) of this individual from such a one as has been said. Kho stands for emphasis. Annapānassa means mere example (nidassana). Lābhī means: posessor of gain. Idha means: in this world. Because of the fullness (pūrana) and dropping down (galana) of this and that abode (āvāsa) of living beings with old age and death is puggala (an individual). Pāpadhammo means inferior (lāmaka) individuality (dhammo). Indeed, this is the meaning here:—Whoever individual, however, is the gainer of merely such requisites of a recluse as robes and so on, but not such attainments as jhāna, etc., he is personally respected (sakkato) and honoured (garukato) owing to the being of bad moral precept (dussīla), and having evil desire (pāpiccha).

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

Chapter II.
Two Verses

126. Melajina

Reborn in this Buddha-age at Benares, in a nobleman's family, and named Melajina, he became distinguished for learning and accomplishments, and renowned in all the country. When the Exalted One(Buddha) stayed at Benares, in Isipatana, Melajina went to hear him preach the Path(Dhamma); and gaining faith, he entered the Monk’s order and won arahantship(enuightenment).

[115] And when the bhikkhus(monks) asked how far he had acquired supernormal qualities, he uttered a 'lion's roar':

[131] Yadāhaṃ dhammamassosiṃ bhāsamānassa satthuno,||
Na kaŋkhamabhijānāmi sabbaṅņū aparājite.|| ||
[132] Satthavāhe mahāvīre sārathīnaṃ varuttame.||
Magge paṭipadāyaṃ vā kaṅkhā mayham na vijjati' ti.||

[131] When I had heard the Lord(Buddha) preach the Path(Dhamma),
No doubts my mind could From then on entertain
In him all-knowing and invincible.

[132] Nor in a mighty Lord like to him,
Lord of the caravan,[1] driver of men,
Unmatched and grand, nor in the Path, the Rule,[2]
Can ever want of faith disturb my self.

[1] Cf. Dialogues, ii. 32. Satthavāhe, there rendered 'lord of the pilgrim band,' is here more literally reproduced.

[2] Magge, paṭipadāyaṃ vā - i.e., 'the Ariyan [Eightfold] Path, and the Precepts, and so on' (Commentary). The verses may not seem an apposite reply; but if the Compendium of Philosophy (pp. 65, 210, 213) be consulted, it will be seen that the expulsion of all forms of doubt was held to be a very essential preliminary to transcending Path(Dhamma)al experience.

2.1-6 [126] Commentary on the stanza of Melājina

The stanza starting with Yadā'haṃ dhammaṃ assasiṃ constitutes that of the venerable Thera Melajina. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulationg meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Sumedha, and on having attained the age of intelligence, he, one day, happened to have seen the Blessed One going about for alms-food, became pious-minded, and offered Him fragrant (amoda) fruits, that taste sweet. On account of that act of merit, he wandered about his rounds of repeated rebirhts among divine and human beings, was reborn in the princely warrior (khattiya) clan, in Benares, when this Buddha arose, gained the name Melajina, reached proficiency in arts and sciences, became wise and clever (byatto) and became popular in all directions. When the Blessed One was residing at Isipatana, in Benares, he went to the monastery, approached the Master, listened to the truth (dhamma), aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship even on that very day. Hence, has it been said in the Apadāna:—

“The thousand-rayed Blessed One who became Buddha by Himself, the invincible, having arisen from His seclusion, specially came out fro collection alms-food (gocarāya).
With fruit held in my hand, I saw Him and I approached the bull among men. Pious-minded and delighted, I made my offering of fruit, in the hole of my hand (avatām) It was ninety four aeons (kappa) ago that
I then made my offering of fruit. I do not remember any evil existence; this is the fruitful result of my fruit offering. My depravity had been burnt. ... Buddha's instruction had been carried out.”

Having, however, attained Arahantship, on being asked, subsequently, by the bhikkhus (monks) thus: “Friend! Why had you attained the transcendent norm (uttarimanussa dhamma)? he spoke two stanzas, roaring the roar of a lion.

131. “When I listened to the truth (dhamma), while the Master was speaking, I do not remember to have any doubt in the invincible omniscient Buddha.”

132. “To me, there does not exist doubt either in the leader of the caravan, the great hero, the most excellent of charioteers or in the proper practice (paṭipadā) of the right path (magga).

There, yadā means: at whatever time; aham does point out himself. Dhamma means: the teaching (dhamma) of the fourfold noble truths. Assosiṃ means; I listened to. Satthuno means: of the Master, owing to the meaning of instruction (sāsanatṭhena) to leadable living beings (veneyyānam), with such benefits (atha) as relating to the present existence (diṭṭhadhammika) and so on. Kāṅkhaṃ means doubt. He is sabaññū because of the meaning of knowing (jānanaṭṭhena) totally (anavasesato) the created (sāṅkhata) and uncreated (asaṅkhata). Because of the absence of being defeated from any and everywhere, is aparājite. Owing to the meaning of aptly carrying to nibbāna, from the difficult journey (kanttāra) of rounds of repeated rebirths (samsara) of leadable (veneyya) living beings.He is Satthavāha. What has been said is this:— “Subsequent upon (yato pabhūti) as and when the Master taught the truth (dhamma), dhammaṃ assosiṃ (I listened to the teaching of the fourfold noble truths), closely bore (upadhāresiṃ) and closely gained (upalabhiṃ) according to the ear-door; thence forward, owing to the knowing by means of self-made knowledge (sayambhuñāna) the conventional truths (sammutidhamma) comprising the conventional truths (sammutidhamma) comprising the created and uncreated (sāṅkhatassaṅkhata) without any remainder (anavasesa), He is sabaññū an omniscient Buddha, in Him who has the unobstructed (anāvarana) seeing (dassāvī); because of having overcome the five Māras and owing to not having been defeated by them, and because of the state of turning the wheel of truth (dhammacakka) unobstructed (appatiḥata), He is Aparājīta (invincible); owing to the significance (aṭṭha) of transportation of leadable (veneyya) living beings from such difficult journeys as the difficult tract of greed and so on. He is Satthavāha, (the caravan leader); because of being highly heroic (vikkanta), He is Mahāvīra; because of the condition (bhāva) of not being dependent (paccaya) on others (para), kāṅkhaṃ mābhijānāmi (I do not remember any doubt) thus: “Is He, indeed, Buddha; or not?” in the uttame (most excellent well-self- awakened Buddhas), who had become best (pavara) sārathinām (of charioteers) because of taming by means of complete (accantika) control (damatha) owing to being the refuge (sarana) of tamers of men (purisadamma) for their difficulty in taming with other means. Na vijjati, there does not exist kaṅkhā, doubt, thus: “Indeed, is it conducive to escape from samsāra (niyyānika) or not so indeed?,” in such proper practice, paṭipadāya as good moral precepts and so on as well as in the noble path (magga), which had become connected with it (tadupadāya) and which was taught in that-like form (tathārūpa) with the speaking of the absence of doubt in the holy truth (ariyadhāmma) here also, the absence of dubiousness in the holy Order of monks also has been spoken of; thus, it should be seen, because of there being no unstableness (anaññathā-bhāva) there, of what had been established (patitthita).

The Commentary on the stanza of the Thera Melajina is complete.
Chapter II.
Two Verses

127. Rādha

Reborn in the time of our Exalted One (Buddha) at Rājagaha, as a brahmin (priest), he was in his old age unable to perform his various duties. Being passed over, he went to the Lord (Buddha) and revealed his needs. The Lord (Buddha), meditating his graduation in essential conditions, ordered Sāriputta to admit him. Soon after that he won arahantship (enlightenment). And thereafter, keeping near the Lord (Buddha), he became pre-eminent among those who, deriving from the Lord (Buddha)'s teaching, could speak impromptu.

[116] Now one day seeing how want of self-training occasioned governance by the passions, he expressed thus:

[133] Yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati,||
Evam abhāvitaṃ cittaṃ rāgo samativijjhati.|| ||

[134] Yathaagāraṃ succchannaṃ vuṭṭhi na samativijjhati,||
Evam abhāvitaṃ cittaṃ rāgo na samativijjhati.|| ||

[133] Even as into an ill-roofed house the rain
Did pierce and penetrate continually,
So into mind by exercise untrained
Did passion ever pierce and penetrate.

[134] And as into a well-roofed house no rain
Did pierce and penetrate continually.
So into mind by calm and insight trained
Did passion never pierce and penetrate.[3]


[2] The passage assigning him pre-eminence is then quoted from Ang., i. 25. Cf. with Vangīsa's similar but not identical pre-eminence, Ps. CCLXIV. This Thera is possibly identical with the 'venerable Rādha' addressed in many short discourses of the Saṅyutta (iii. 79, 188 ff.; iv. 48 f.).

2.1-7[127] Commentary on the stanza of Rādhatthera

The stanza, starting with yathā agāraṃ ducchannam, constitutes that of the venerable Thera Radha. What is the origin? It is said that this one was reborn in a family home in the city of Haṃsavatī at the time of the Blessed One Padumuttara. On having attained the age of intelligence, he went to the monastery approached the Master, paid his homage, sat on one side, saw a monk being placed at the foremost position among those who were ready to reply (paṭibhāneyyaka) by the Master, himself aspired (patthetvā) for that ranking position (ṭhānantara) and brought about a great charity. He made an enormous (uḷāra) reverential offering also to the Master. Having made his resolution in this manner, he passed away thence, and accumulation meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī. On having attained the age of intelligence, he, one day, happened to see the Master going about far alms-food, became pious-minded, and offered sweet mango fruits. On account of that act of merit, he sprang up in the divine world, and having done meriterious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in abrahmin family, at rājagaha, at the time of our Blessed One. He gained the name Rādha and on having come of age, he was leading his household life, and at the time of his old age, he became displeased with his wife and children, went to the monastery saying; “What is the use to me of household life, I shall become a monk,” approached the elderly monk, asked for monkhood, and on being rejected with such a remark as: “This brahmin is aged; he is not able to fulfill all kinds of duties (vattapāṭivattam),” went to the presence of the Master, and informed Him about his intention (ajjhāsayam). The Master had a look at the prosperity (sampattiṃ) of his sufficing qualification (upanissaya) instructed the Commander-in-chief of dhamma to make a monk of him, who having become monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long; Hence, has it been said in the Apadāna:–

“I offered fundamental fruit (pādaphalam) to the self-awakened Buddha of golden complexion,
the worthy recipient of sacrificial offerings, entering upon (pañipajjantam)
the chariot-road. It was ninetyone aeons (kappa) ago that I then made my offering of the fruit. I do not remember any evil existence; this is the fruitful result of fruit offering My depravity had been burnt. ... Buddhas instruction had been carried out.

Having, however, attained Arahantship, he became a companion (santikāvacaro) of the Master and wandering about, became chief of makers of ready reply (patibhāna jānanaka) who had become dependable (paccayabhūta) for ready reply regarding the teaching of truth (dhammadesanā) of the Master. Indeed, owing to the Theras familiarity (samudācāra) with views (diṭṭhi), there occurred to Dasabala new and fresh (navanavā) sermons (dhammadesanā). On that account the Blessed One said thus: “O Monks! This one is the chief (etadaggaṃ) among my disciple-monks, who are makers of relevantly ready replies, this, namely, Rādha.” He, one day, spoke two stanzas, starting with “Yathā agāraṃ,” praising mental development mental development saying thus:–

“These creatures are overwhelmed by lust (rāga) because of lack of mental development (abhāvanāya); if there be bhāvanā, that lust does not exist.”

133-4. There, agāraṃ means any house whatsoever. Ducchannam means: rarely, full of breaches and holes. Samativijjhati means: the rain-shower pierces through and through. Abhāvitaṃ means: the undeveloped (abhāvitaṃ) mind, because of being bereft of bhāvanā similar to rain shower (penetrating outside)
Rāgo samativijjhati means: it is not wholly (kevalaṃ) but lust (rāga); all such depravity as hatred (dosa), delusion (moha), pride (māna), etc., pierce through even, that form (tathārūpaṃ) of mind. Subhāvitaṃ means: excellently developed by such developing deeds (bhāvanā) as calm composure (samatha) and spiritual insight (vipassanā); such sorts of depravity as list (rāga), etc., are not able to pierce through this form of mind, similar to the rain (which cannot pierce through) a well-roofed house.

The Commentary on the stanza of the Thera Rādha is complete.
Chapter II.
Two Verses

128. Surādha

Reborn in this Buddha-age as the younger brother of the aforesaid Rādha, he followed his elder brother's example, and became an arahant (enlightened) also. To show the saving guidance of the Rule, he declared aṭṭhā(supreme attainment) thus:

[135] Khīṇā hi mayham jāti vusitaṃ jinasāsanam,||
Pahīno jālāsanākhato bhavanetti samūhatā.|| ||

[136] Yassatthāya pabbajito agārasmānaṅgāriyam,||
So me attho anuppatto sabbasaṃyojanakkhayo ti.|| ||

[135] All coming back to birth is now destroyed.
The Conqueror's Rule has guided all my ways.\[^1\]
That which we call the Net have I put off;\[^2\]
The lust that leads to life is rooted out.

[136] And the great quest, for which I left the world (for monkhood),
Forsaking home a homeless life to lead,
Even that quest and high reward I have won,
For I am he whose bonds are riven in two.\[^3\]

\[^1\] 'The holy life (celibacy) of the Path has been lived by me' (Commentary).

\[^2\] Cf. Dhammapada, verse 251; Saṅy., iii. 83. Commentary, 'net = error, ignorance.' More usually it = craving, or sense. Surādha is possibly the listener in one discourse of the Saṅyutta (iii. 79)

\[^3\] CCX., 380.
2.1-8 [128] Commentary on the stanza of Surādatthera

The stanza starting with Khīnā hi mayhaṃ jāti constitutes that of the venerable Thera Surādha. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi. On having attained the age of intelligence, he, one day, happened to have seen the Master, became pious-minded and offered Him a citron (mātulunga) fruit. On account of that act of merit, he sprang up in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths in excellent existences even and was reborn as the youngest brother of the Thera Rādhā, just spoken of immediately (anantaraṃ), when this Buddha arose. His name was Surādha. When his eldest brother Rādha became a monk, he himself also became a monk, and doing the deed of developing spiritual insight (vipassanā), attained Arahatship but before long. Hence has it been said in the Apadāna.--

“I saw the leader of the world, shining similar to Kanukāra flower, resembling the full-moon even, as radent as the lamp-tree (dīparukkha). Having plucked off a citron fruit, I offered it to the Master, being piously pleased with those palms of the Hero, worthy of dedicated offering (dakkhineyya).

It was thirty one aeons (kappa) ago, that I then made my offering of fruit. I do not remember any evil existence: this is the fruitful result of fruit offering.

My depravity had been burnt; ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahatship, he spoke two stanzas starting with “Khīnā hi mayhaṃ,” in order to reveal his arahtship (aññā), for the purpose of showing the state of being conducive to secape from saṃsāra (niyyānika) of (Buddha’s) dispensation (sāsana).

135-6. There, Khīnā means: extinction, had gone to an all-round end. Jāti means either existence or springing up of existence (bhavanibbatti). Vusitam Jina-sāsanaṃ means: the dispensation (sāsanaṃ) of the Conqueror, the well self-awakened Buddha, the right path of the life of holy conduct had been lived, all-round led. Pahīnejālasākhūto means: heresy (diṭṭhi) and ignorance (avijjā) which had gained the name “Jāla sankhāta (reckoned as net),” because of spreading down on the creature’s continuity (sattasantāna) and also because it allows little (appadāna) to escape (nissarituṃ), had means of the right path (magga).

Bhavanetti samūhatā means: the craving desire (tanhā), so-called (saññita) the connecting-link (nette) of existence, because of being the leader (nayana) and promoter (pavattana) of such existence as sensual existence and so on, had been abolished (samughāṭitā). Yassatthāya pabbajito means: for whatever purpose, whichever cause; (one had become a monk) agārasmā means: from home; anāgāriyaṃ means: monkhood; pabbajito means: had approached. So means: the condition of extinction (khayabhūto) of all such binding (bandhana) fetters of the wheel of rebirths (sanyojana) classified as pertaining to hither shore (arambhāgiya) and further shore (uddhambhāgiya); attho means: the absolute advantage (paramattha) reckoned as nibbhāna as well as one’s own benefit (sadattho) reckoned as Arahatship, anupatto had been attained by me; thus, is the meaning.

The Commentary on the stanza of the Thera Surādha is complete.
Chapter II.
Two Verses

129. Gotama

Reborn in this Buddha-age at Rājagaha, in a brahmin(priest) family,[1] and named Gotama, he fell, when still a youth, into bad company, and gave all that he had to a prostitute. Repenting thereafter of his vicious ways, he saw a vision of the Lord(Buddha) seated - of Him who had discerned the progress of his mind and his attainment of the conditions. He with heart assured went to the Lord(Buddha), was taught, and believed. Entering the Monk’s order, he won arahantship(enlightenment), even as the razor touched his hair. And while he was pondering the bliss of jhāna and of fruition, a lay-companion asked him concerning his property. He confessed how he had lived unchastely, and declaring aññā(supreme attainment) by his present purity from passion, said:

[137] Sukhaą supanti munayo ye itthīsu na bajjhare,||
Sadā ve rakkhitabbāsu yāsu saccaą sudullabhaą.|| ||

[138] Vadhaą carimha te kāma anañā dāṇi te mayaą,||
Gacchāma dāṇi nibbānaą yattha gantvā na socati' ti.|| ||

[137] At ease they sleep, the wise and pure, who never
Are bound to womankind, for these must yes
Be kept beneath watch and ward, and among them
it is ever hard to learn the truth of things.[2]

[138] War to the knife with you, O lust, we've waged.
Now are we quit and free of debt to you.
Now move about we onward to that Going-out,[3]
Where at our journey's end we weep no more.

[1] Not identical with the other Gotama Theras of CLXXXIII., CCXXXIX.
Quondam. Former.

[2] There is a nice, discriminating touch about the Commentary's remark: 'Now to him [the friend] who is still bound to such women, the Thera, to show his own complete extirpation of that lust, says the second verse.' The use of the first person plural is a rare feature in Buddhist hymns. It must refer to a sodality of freed minds, and not to the speaker and his quondam friend, since the latter had still his worldly ties.

[3] Nibbāna in the original. Since the Thera is an arahant(enlightened), this can only refer to his Parinibbana, the complete extinction of his life spatially figured - his amupādisca-nibbāna, says the Commentary, however that was conceived.
The stanzas starting with sukhaṃ supanti constitute those of the venerable Thera Gotama. What is the origin? This one also having done devoted deed of service to former Budhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Vipassi. On having attained the age of intelligence, he, one day, happened to have seen the Blessed One, became pious-minded and offered Him a fragrant fruit (āmodaphala). On account of that act of merit, he sprang up in the divine world, did meritorious deeds, now and then, wandered about his rounds of repeated rebirths is excellent existences even, was reborn in a brahmin family at Rājagaha when this Buddha arose and gained the name: Gotama. At the time when he was seven years old, he made subsumption (upanayana), wandered about for bejewelled begging of food (ratanabikkhu), gained a thousand, placed it in a place commensurate with it, and practising his religious rite (vattam caranto), at the time of his indication (uddesika) of sixteen or seventeen years of age, being all-round led (parināyamāno) in sensual pleasures (kāmesu) by wicked (akalyāna) friends, paid that treasure (bhāṇḍikaṃ) of a thousand to a certain lady, who was earning her living by her beauty (rūpūpajīviniyā), reached his ruination of chaste life (brahmacariyavināsa), saw, on account of her, his beauty (rūpa) of chaste life (brahmacāri), when her detached demeanour (vurattākāra) was shown (to him), he became tired (nibbinnarūpo), of her with but a single-night-stay (ekarattivāsena), remember his own ruin of chaste conduct (brahmacariyavināsaṃ), as well as his dwindling (jāni) of wealth and became remorseful (vippatisārī) saying: “An unbefitting thing has been done by me.” The Master came to know the prosperity of his destiny (hetusampatti) as well as his mental manner (cittācāra) and showed Himself to him at a spot near him. He saw the Master, became pious-minded, and approached Him. The Blessed One taught the truth (dhamma) to him. He listened to the teaching (dhamma) aptly gained pious faith, became a monk and attained Arahantship as and when his hair was shaved off by means of a razor (khura). Hence, has it been said in the Apadāna.--

“I made my offering of fragrant fruit to the self-awakeded Buddha of gold complexion, the worthy recipient of sacrificial offerings, entering upon a chariot-road. It was ninety one aeons (kappa) ago, that I made my fruit offering. I do not remember any evil existence; this is the fruitful result of fruit-offering. My depravity had been burnt; :P; Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, a certain lay associate approached him, who was spending his time with the bliss of jhāna and happiness of fruition and asked thus; “Friend! Becoming a monk, what did you do to what you had gained by means of bejewelled begging (ratanabikkha)?” On having heard that question, the Thera did not inform his friend what he had done but made manifest the defect (dosaṃ) in woman (mātugāme) and in order to reveal his Arahantship (aññā) by his having become devoid of lust spoke two stanzas starting with “sukham supanti.”

137. There, sukhaṃ supanti munayo, ye itthīsu na bajjhare means: those sages, ascetics who are not bound by bondage of lust either in women or in whatever had become their sphere (visaya) or their characteristic mark (nimitta), whose controlling faculties of sense are well restrained (samyatindriyā), live happily; there does not exist any painful misery (dukkhaṃ) for them; thus, is the significance. Indeed, this
word. Supanti (they sleep) is merely an indication (nidassana). Sadāve rakkhitabbāsu means: in those who should be looked after definitely at all times. Indeed, it is not possible to look after women although after having made them live above a seven-storyed palatial mansion specially meant for feminine folks (nippurise), and also after throwing them into the belly-womb; therefore, they are to be looked after at all times similar to such cows as the corn field (kiṭṭha) ones and so on. They ought to be looked after at all times because of much mindedness or because of fickleness of mind (cittaññathatta) owing to such not-few gifts (anappadāna) of clothes and adornments (vatthālaṅkāra) by her husband. They should be looked after because of the state of such mind as should be protected either to the nature of the body or by way of aptly covering with garlands, perfumes and so on. Yāsu saccaṃ sudullabham means: in whom it is not possible to get true word; indeed, women enter fire also; they swallow (khādanti) poison; they bring weapons (satthaṃ) also; they die after having strangled themselves (ubbandhitvā) also; nevertheless they are not, however, able to stand on truth. Therefore, sages who stood after having avoided ladies like these are certainly happy; thus, he points out.

139. Now he spoke the second stanza in order to show his having well forsaken as well as the state of having thoroughly (accanta) completed (the abandonment) of that sensual desire (kāma) because of not having discarded which, men are bound up in ladies also like these. Vadhaṃ carimha te kāmā is to be construed thus:—Sensual desire! We behave ourselves (carimha) by means of the noble path (ariyamaggena) for your destruction (vadhaṃ) and perpetual annihilation (accantasamucchedaṃ); there is such a reading (pāṭho) as “Vadhaṃ carimhase” also; we did practise the holy practice of the right path (magga) for forsaking and killing; thus, is the meaning. Ananā’dāni te mayaṃ means: now, beginning from the attainment of the foremost path, we are not debtors (ananā) to you, O sensual desire! Because of having done the forsaking of running into debt (īnabhāva); we do not bear your debt. Indeed, one who is not devoid of lust (avītarāgo) is as if one is bearing the debt of lust (rāga); on the other hand, one who is free from lust, having gone beyong it, has become endowed with absolute rulership over (one’s own) mind. Being but debt-free (ananattā) gacchāna’dāhi nibbānaṃ yattha gantvā na socati means: we go and accordingly attain, now, that very nibbāna, which has no substratum of existence where, in that nibbāna one does not feel sad owing to the absence of causes of anxiety in every respect, on account of going (or reaching); thus, is the meaning.

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

Chapter II.
Two Verses

130. Vasabha

Reborn in this Buddha-age at Vesāli, as the son of a Licchavi raja,[1] he was won over by the majesty of the Buddha when the latter went to Vesāli, and left the world(for monkhood). In due course he won arahantship(enuigtment), and thereafter, gracious to his patrons, he did not reject the necessaries they provided, but enjoyed what he received. The common-minded deemed him self-indulgent, but he continued taking no account of them.

But near him lived a fraudulent bhikkhu, who deceived the people by pretending to lead the simple life, content with little, and was honoured by them. Then Sakka, ruler of the devas(gods), discerned this, and came to Vasabha Thera and asked: ‘Your reverence, what is it that an impostor does?’ The Thera, in rebuke to that evil-doer, replied:
[139] Pubbe hanti attānam pacchā hanti so pare,||
Suhanthi attānam vītaseneva pakkhimā.|| ||

[140] Na brāhmaṇo bahivaṇṇo anto vaṇṇo hi brāhmaṇo,||
Yasumiṃ pāpani kammāni sa ve kaṇho sujampati’ ti.|| ||

[139] He sure did work destruction to himself;
Thereafter did he ruin other men.
Most thoroughly works he mischief to himself,

[140] No brahmin(priest) he, by outward colour judged.
By inner hue shall you the brahmin(priest) know.
He in whom deeds show evil, even he
Is swarth of face, O consort of Suja.[3]


2.1-10 [130] Commentary on the stanza of Vasabhatthera

The stanza starting with pubbe hanati attānam constitutes that of the venerable Thera Vasabha. What is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family in the world bereft of Buddhas. On having come of age, he reached proficiency in the arts and sciences of the brahmins, gave up his household life, because of his bent or renunciation, became a renounced recluse as a hermit, had his retinue (parivāro) of fourteen thousand hermits, and his hermitage built on a hill named Samagga not far from Himavanta. While living there he had his jhāna and higher knowledge (abhiññā) sprung up and so he kept on giving advice and instruction to the hermits, he one day thought thus: “Indeed, now, I live being honoured, revered and reverentially offered by these hermits; one who ought to be reverentially offered by me is not to be obtained; miserable (dukkho), indeed, however, is this in the world, namely, life without a venerable teacher.” having, however, thought over in this manner, he remembered his reverential offering made and personal respect (pūjāsakkāraṃ) paid by himself to the shrines of former Buddhas, owing to his devoted deeds of service toward former Buddhas, and said to himself thus: “What if I were to have built a sand-shrine in dedication to former Buddhas and were to made my reverential offerings to the same.” He became joyful and satisfied, created a sand shrine made of gold by means of his magical powers, made reverential offering daily with flowers to the extent of three thousand in number, made of gold, etc., performed meritorious deeds as long as his life-span lasted died as one with all-round undiminished jhāna and sprang up in the world of brahmā. There also he led the life of a brahmā as long as
his life-span lasted and having passed away thence, he was reborn in Tāvatiṃsa. Wandering about his rounds of repeated rebirths now and then among gods and men, he came to be reborn in the royal family of Licchāvī, in Vesālī, when this Buddha arose. He gained the name Vasabha and on having come of age, he happened to have seen the power of Buddha when the Blessed One went to Vasālī, aptly gained pious faith, became a monk, placed himself in the path of spiritual insight and attained Arahantship but before long. Hence, has it been said in the Apadāna:—

"Not far from Himavanta, there was a hill, named Samagga. A hermitage was well built for me, a leaf-hall well created. Known by the name of Narada, I wore my braided hair and was a mighty man of self-mortification. Fourteen thousand pupils attended upon me. In my solitude and calm, I then thought over in this manner. The entire multitude made their reverential offering to me; I did not have to do honour to any one. There was no one to advise me. There existed none to do ny duties to. Without any teacher and preceptor, I took up my abode in the forest. Sitting near whomever I wanted to be minded of my teacher to offer him my service; that teacher did not exist for me; my life in the forest was of no benefit (to me). I shall be in search of a worthy recipient of my offering, likewise a teacher to be respected (bhāvanīyaṃ); with my refuge (avassaya) I shall live; no one will reproach me. Small rivers with shallow sloping shores, good landing spots and delightful as well as strewn with cleanly pure sand were not far from my hermitage. To the river named Amarika, I approached then; having well heaped the sand, I set up a sand shrine. Those self-awakened Buddhas who were sages, makers of end of existence; this-like solid shrine (thūpa) of them, I made that characteristic (nimitta). Having made a sand shrine, I created (it to be) gold. I made reverential offering to three thousand flowers of gold shaped like small bells (kiṅkani). Evening and morning did I adore, overcome with awe I clasped my hands; as in the presence of the self-awakened Buddha, I paid my homage to the sand shrine. As and when there arose every depravity (kilesa) and wild thoughts (vitakka) connected with worldly life of household, I did remember the pagoda well-made and there
and then reflected upon it.

My friend! It is not befitting for you
that you would cohabit amidst depravity
(kilesa), living close by (upanissāya)
the caravan leader, the clear Guide of
the world (vināyaka).

As and when the shrine was reflected
upon, there was my respect then; I
definitely dispelled (vinodesiṃ) wicked
thoughts similar to an elephant avoiding
the distress of the guiding goad (tuttaṭṭito).

King of death specially trod on (abhimaddatha)
me, who was living in this manner. When I
did die ther I went to the world of brahmā.

Having lived as long as my life-span lasted,
I sprang up in Tāvataṃsa. For eighty times,
I was a divine king who exercised celestial
sovereignty.

Three hundred times also, I became a world-
king; regional reign was in abundance (vipulaṃ),
umerically incalculable (gananato asankhīyaṃ).

I enjoyed the fruitful result (vipāka) of
(my offering of) gold flowers shaped like
small bells. A hundred thousand wet nurses
(dhāti) surrounded me in (this) existence.
Because I had all-round attended upon the
shrine, dusty and muddy dirt did not smear
me; on my body sweat did not come out; I
became shining with beauty.

Wonderful was the shrine well set up by me;
the river Amarikā was well found. Having
set up a sand shrine. I attained the stable
(acalaṃ) path.

There is neither fieldful not fieldless
(khettaṃ akhettaṃ) for a creature (jantunā)
who is desirious of doing good deed and who
strives after essence (sāragahinā); it is
the accomplishing (sādhakā) of but proper
practice (paṭipatti).

Just as also a strong masculine man, in
making his effort (ussāna) to cross (taritum)
the ocean (annavāṃ) caught hold of
(ādāya) a piece of tiny (parittaṃ)
timber (kaṭṭhaṃ) and would spring
forward (pakkhandeyya) across the
large lake, depending upon this lumber-
wood (kaṭṭhaṃ) I shall go across the
big ocean (udadhiṃ). A man should
cross the ocean with (his) effort and
exertion.

Likewise even, this deed done by me
might be tiny and meagre; closely
depending upon that deed, I did well-cross the sea of saṃsāra. When my
final existence well arrived, being
urged by my bright basis (sukkamūla)
I was born in the city of Sāvatthi in
an excellently wealthy and greatly pros-
perous (family).

My mother and father were piously faithful
(saddhā) and had gone to Buddha as their
refuge. Both of these (parents) had found
out the path (diṭṭhapada) and followed
the instruction (of Buddha). They got
hold of a sprout (papaṭika) of the bodhi
tree and set up a gold shrine. They
adored (it) evening and morning in the
presence of the Sākiyan Son.

On the day of Sabbath, they reveredly
took out the gold shrine (sonnathūpaṃ
vinīharum) ; they spent the three
watches (of the night) extolling (kitten-
tā) the praise (vannam) of Buddha.
As and when I saw the shrine, I remembered
(my) sand shrine. Having sat down alone
on a single seat, I attained Arahantship.

Searching for that Hero, I met the
Commander-in-chief of dhamma; having
come out from (my) household life I
became a monk in his presence. In the
seventh year from (my) birth, I attained
Arahantship. Buddha, the possessor of eye
(cakkhumā) having come to know (my) quality
had me ordained. By me who was yet young
what should be done had been accomplished.

Today in the dispensation of the Sākiyan
Son, whatever ought to be done had been
done by me.

O Ascetic, who had gone beyond all enmities
and dangers and had gone past all attachments,
O Great Hero! I am your disciple; this is
the fruitful result of the gold shrine.

My depravity had been burnt; …

Having, however, attained Arahantship, in order to do sympathetic protection (anuggahaṃ) to donors,
he did not reject (paṭikhipati) the recluse’s requisites (paccaya) offered (as charity) by them; he partook of
them even according as gained by him. Ordinary common monks and lay people (puthujjana), thinking
thus; “This one is of abundant bodily vigour and ungrarded mind,” had no regard for him. The Thera dwelt
but without taking any notice (aganento) of it. Not far from him, however, there lived a certain deceitful
monk, who, though having evil desires, was showing himself as if he were of few wants and contented,
deceiving the people (loka). The multitude of people honoured him resembling an Arahant. Then, it so
happened (assa), Sakka, the sovereign of divine-beings, came to know of that matter (pavattim),
approached the Thera and asked thus; “Venerable Sir! What, namely, does a deceitful man do?” The Thera spoke two stanzas blaming the evil desire thus:—

139. “First of all he kills himself; later he kills others. He made a good killing of himself, similar to the fowler with his decoy bird.

240. “A brahmin is not characterised by external colour, indeed, a brahmin is the colour inside (antovanno). O Lord of Sujā! He, there are evil deeds.”

There, pubbehanati attānaṃ means; a deceitful person, in deceiving the people (lokaṃ) by means of his deceitful conduct, but first of all, kills himself by means of such evil deeds (dhamma) as evil desire, etc.; he destroys his own share of good deed. Pacchā hanati so pare means: that cheat now, having first of all killed himself by the said method, later, destroys others by means of the ruination of recluse’s requisites (paccayavināsana) after having made the doings of theirs (tesaṃ kārāni) which had been done in himself, not much fruitful; he kills them by whom had been done either makings with honour or by their saying thus: “This monk is conscientious (pesalo) and noble (ariyo).” When there is also both killings of a cheat, this, however, is the distinctive difference (visesa) in the killing of self; thus, in order to show, he said; suhataṃ hanti attānaṃ. That cheat (kuhako), in killing himself, kills and destroys after having made effective killing (suhataṃ); like what? Vītaṃ seneva pakkhimā (is his answer). Vītaṃso means decay bird (dīpaka sakuno), by means of it. Pakkhiṃā means: fowler (sākuniko). Just as (a fowler) in killing, after deceiving, other birds by means of that decay bird (of his), kills himself in this world also, owing to such a nature, etc., as the offence of being blamed by wisemen; hererafter (samparāyan), however, he but kills (himself) also owing to all-round depravity (kilesa) of evil existence (duggati); but not, however, is he able to kill afterwards those birds; in the same way the chest (kuhako) also, after having deceived the people (lokaṃ) by means of his fraud (kohaññā) kills himself, here, in this world also, by means of his remorse and reproach by wise people and so on; in the other world hereafter also, (he kills himself) on account of all-round depravity (parikkilesehi) in the evil existence; on the other hand, however, he does not make those donors of recluse’s requisites (paccayadāyake) reach the misery of purgatory (apāyadukkha). Nevertheless the cheat, but by his being instrumental in creation for the dedicated offering (dakkhina) such a condition as does not bear much fruitful result, kills the doner; thus, it has been said by the Blessed One thus:—

“Having gaven charitable offering to a human being of bad moral percept, fruition of a thousand times of dedicated donation should be expected.” Therefore, he said: “Suhataṃ hanti attānaṃ.”

In this way, individuals who stood having all-round cleansed to the extent of outside are not said to be pure; by purifying internally only even, they are pure; in order to point out thus, he spoke the second stanza starting with “Na brāhmaṇo.” The meaning of that stanza is:— He is not a pure personage (brāhmaṇa) just because of mere external prosperity of such a category as mode of movements (iriyāpatha) and adjustments (saṅṭhāpana) , etc. Indeed, here, the word that means prosperity (sampatti) is vanna. He is a pure personage because of the prosperity of such a quality as good moral precept and so on especially internally (abhrantare), however, after having done thus:— “Bāhitapāpo brahmano (the brahmin who had ousted evil).” Therefore, Sūjappati (O Sovereign of divine brings!) You might know thus: “Yasmin (in whom), pāpān kammāni (evil inferior deeds) well exist (saṃvijjanti) he is definitely (ekasena) a kanho (a black) degraded (nihāna) individual.” On having heard it, Sakka frightened the fraudulent monk, advised him saying: “You should fare yourself (vattāhi) in righteousness (dhamma), and went but to his own abode (sakaṭṭhāna).

The Commentary on the stanza of the Thera Vasabha is complete.
The Commentary on the first Chapter in the Second Section is complete.
Chapter II.
Two Verses

131. Cunda the Great

Reborn in this Buddha-age in the kingdom of Magadha, at Nalaka village, as the son of the brahminee Rūpasari, [119] and younger brother of Sāriputta,[1] he followed the latter into the Monk’s order, and after arduous, strenuous effort won arahantship (enlightenment). And glorifying his attainment and in solitude of life, he uttered this saying (gatha):


[141] The will to learn maks of learning growth;
Learning[2] makes insight grow, and by insight
We know the Good; known Good brings bliss along.

[142] Seek you the lonely places remote from men.[3]
Practise the life of liberty from Bonds.
If there you come not by your heart's desire,
Live with the Monks, mindful and controlled.

[1] Cf. Samy., iv. 251; v. 161; Sayings(gatha), I., p. 96. With his brother he visits Channa (Majjh., iii. 263; Samy., iv. 55). He was one of the nine or ten chief Theras. Three discourses are ascribed to him in the Anguttara Nikāya, addressed to the bhikkhus (monks), and preaching modesty and mutual tolerance, especially between the erudite and the more mystically inclined (iii. 355).


[3] The Lord(Buddha)'s own advice to him (Majjh., i. 46).
2.2-1 [131] Commentary on the stanza of Mahacundatthera

The stanza starting with Sussūsā constitutes that of the venerable Thera Mahā-Cunda. What is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence was reborn in the family of a potter, at the time of the Blessed One Vipassī. On having attained the age of intelligence, he was earning his living by doing the work of a pot-maker, when, one day, he happened to have seen the Master, became piuos-minded, made a specially well executed earthen bowl, and offered it to the Gloruous One. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the youngest brother of the Thera Sāriputta, and the son of the brahmin lady Rūpasāri in the village of Nālada, in the kingdom of Magadha, when this Buddha arose. His name was Cunda. When he came of age, he became a monk as a sequel to (his eldest brother’s becoming) Commander-in-chief of dhamma; depending on the latter, he placed himself in the path of developing spiritual insight (vipassanā), made his effort and exertion (ghatento vāyamanto) and became an Arahant with six sorts of superknowledge (abhiññā) but before long. Hence, has it been said in the Apadāna:–

“In the city of Haṃsavaī I was a pot-maker. I saw the stainless (virajaṃ) Buddha, the canker-free who had crossed over the fleed (oghatinnam). A well-made earthen bowl I offered to Buddha the best. Having made my offering of bowl to the Blessed One who was such a sage who had become straight, I gained gold trays as I sprang up in any existence. Mats (taṭṭike) made of silver, gold and gems, (did I gain) also. I made use of vessels (made of silver and gold); this is the fruitful result of my meritorious deed. I become foremost (agga) among men of reputation and money. Just as in a fertile (bhaddake) field (khette), the seed sown though meagrely, when seasonal bearer of rain (sammādhāraṃ) pours down its showers, the crop to be harvested (phalam) satisfies the cultivator (toseti kassakaṃ). Likewise, even, this opportune (path) charitable offering sowed (by me) in the field of Buddha, when the bearer of zest (pīti) sheds its showers, the fruitful result will made me delightedly satisfied. As long as fields exist, the clergy of monks as well as the group of monks, there is none similar to the field of Buddha, the giver of happiness to all living-beings.

O Well-bred man! May my adoration be to you! I bow before you, O most excellent man! Having made my offering
of a single bowl, I have attained the unshaked path (acalaṃ padam). 

It was ninety one aeons (kappa) ago, that I then made my offering of a bowl, I do not remember any evil existence; This is the fruitful result of my bowl offering.

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

Having, however, become an Arahant with six sorts of higher-knowledge (abhiññā), he spoke two stanzas in order to make known (dittento) what the cause was of the prosperity (sampatti) aptly gained by himself and his dependency on his teacher (garūpanissaya) as well his abiding in seclusion.

141. “Owing to being obedient (sussūsā) there is an increase (vaḍḍhanī) in learning (suta); whatever is heard constitutes development of wisdom.

A man knows the matter by means of wisdom. The known matter is the brarer of bliss.

142. Associate yourself with remotely solitary (pantāni) heds and seats (senāsanāni). One should conduct oneself towards clear freedom from fetters (samyajanavippamokkham). Were one not to attain delight (rati) there, one should dwell amidst the clergy of monks, with his self, looked after and possessed of awareness.”

There, sussūsā means: desire to listen to the wholly learned, fit to be listened to (sotabbayutta); dwelling together with a teacher, also. When, indeed, they are desirous of sitting near (upanisīditukāma) any one because of having been pleased in heart for doing the attending upon, after having approached good friends owing to the desire to hear the beneficial matter (atthaṃ) classified as: pertaining to the immediately present existence (diṭṭhadhammika) etc., then they should sit down near them and should listen to them with fixed attention (ohitasotena) when the desire for hearing has been achieved, thus, it has been said as “Sussūsā, obedient,” owing to the abiding together with the teacher, also, being the cause of obedience. That obedience (sussūsā) however, is this hearing (sutaṃ) well-connected aptly with noble truths (sacca) dependent origination (paṭiccasamuppāda) and so on; that learning (taṃ sutam) of the individual who is endowed with it is made to increase and flourish (brūheti); thus, sutavaddhanī; the maker of much learning; thus, is the meaning. Sutaṃ paññāya vaddhanam means: that much learning (bāhusaccaṃ) which has been said in such a method and manner as “sutadharo sutasannicayo (the bearer of learning, the repository of accumulated learning),” Idh’ekaccassa bahukaṃ sutam hoti suttan geyyam veyyākaranaṃ (here, to some there is much he had heard, thread-like dis-course (sutta), mixture of prose and verse (geyya), exposition (veyyākarana) and so on; it makes the wisdom, which has become the cause of avoiding bad deeds and achieving good deeds, increase; thus, what has been heard (sutaṃ) constitutes the development of wisdom; indeed, this has been said by the Blessed One.

“Sutāvudho kho bhikkhave ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjam pajahati, anavajjam bhāveti, suddhamattānaṃ pariharati (O monks!

The noble disciple, indeed, with his weapon of what had been heard (sutāvudho)
discards the bad deed, develops the good deeds, avoids sinful acts, develops sinless acts and attends to his pure self.”

Paññāya atthaṃ jānāti means: the much-learned man, established in the knowledge made of what has been heard, entering upon that proper attainment (paṭipattim), in accordance with what has been heard (sūtānusārena), with the investigation of meaning (attūpaparikkhāya), by means of the development (bhāvanāya) of comprehension of the truth (dhammanijjhāna) of rationally knows (pajānāti) and aptly penetrates into (paṭivijjhati) the meaning (atthaṃ) according to the truth (yathābhūtaṃ), the classification (bhedaṃ) into mundane (lokiya) and sublime (lokuttara), the distribution (vibhāgaṃ) into visible order of things (diṭṭhadhamma) etc., as well as such detailing (vibhāga) also as misery (dukkha) and so on; therefore, the Blessed One said:

“If a man of learning (according as he has learned by heart) there is proper practice (paṭipanna) of righteousness (dhamma) according to the truth (dhanna) after he had understood (aññāya) the meaning (attha) and comprehended (aṇñāya) the truth (dhamma) “Dhatānāṃ dhammānāṃ atthaṃ upaparikkhati, atthaṃ upaparikkhati dhamma nijjānaṃ khamanti; dhammanijjhānakkhantiyā sati chando jāyati; chandajāto ussahati; ussahitvā tuleti; tulayitvā padahati; pahitatto samāno kāyena c’eva paramasaccam sacchikaroti; paññāya canaṃ ativijjha passatī ca (He investigates the meaning of the teachings (dhamma) which he knew by hear; as a result of his examination of the meaning, he finds pleasure in the teachings (dhamma); when he is pleased with the teachings (dhammanijjhānakkhantiyā sati), there arises desire (chanda); when the desire has arisen he makes an effort; having made an effort, he weighs; after having weighed he strives; on his becoming self-striven, he visualises absolute truth but by his body as well; he sees it with extreme penetration by means of his wisdom).”

Ñāto attho sukhāvaho means: such a meaning as pertaining to visible order of things (diṭṭhadhammika) etc., as well as such a meaning as begun with painful suffering (dukkha), according as he has been said, fitfully (yāvatāvato) understood and achieved, brings about and accomplishes happiness classified as worldly and transcendent (lokiyalokuttarabhedo); thus, is the meaning.

It is not suitably accomplished (sijjhati) just by mere having heard by means of the established wisdom of development (bhāvanāpaññāya); thus, in order to show the line of action (paṭipajjanavidhi) for it, he said: “Sevetha ... vippamokkhaṃ.” There, sevetha pāṇāṇi senāsanāni bespeaks bodily seclusion. Here, such self-control as that of good normal precept and so on should be understood as their going without saying, or as substantiation without being expressly enunciated (avuttasiddhā), as abiding in seclusion (vivekavāso) of one but worthy of solitude even, owing to the state of saying (vakkhamānatā) of forsaking the fetters (sāmaya-paññāna) by means of it. Cureyya sāmaya-paññāna-vippamokkhaṃ means: just as the mind is clearly released (vippamuccati) from fetters (sāmaya) likewise, one should conduct one-self and properly practise (paṭipajjeyya) the development of spiritual insight (vippassanā bhāvanāṃ) and the
promotion of the path (maggabhāvanaṃ) as well; thus, is the meaning. Sace retiṃ nādhigaccheyya tattha means: if special delight (abhiratīṃ) were not gained because of not gaining distinction (vīsesa) firstly and lastly (pubbenāparaṃ) the delight in those remote monasteries according as obtained as well as in ‘items of higher righteousness’ adhikusala-dhammesu); samghe means collection of monks; rakkhita[v]atto means: watchful -minded (rakkhatacitto) at the six doors (of senses) because of the mastery (pariganh[a]na) of mental exercise (kammaṭṭhāna); satimā vaseyya means: one should live (vihareyya) by being served by (upaṭṭhapanena) the watchful awareness (satiārakkhāya); to one, living in this manner, it may be that there would, namely, be clear free-dom (vippamokkho) from fetters (saṃyojanā); thus, is the significance.

The Commentary on the stanza of the Thera Mahā-Cunda is complete.
Chapter II.
Two Verses

132. Jotidāsa

Reborn in this Buddha-age as the son of a wealthy brahmin(priest), in the Pādiyattha country, he was named Jotidāsa. When come of age he saw Kassapa the Great one day going his round for alms, and entertained him in his house, and heard him discourse. On the hill near the village he himself had a great vihara(monastery) built for the Thera, and supplied him with the four requisites. Moved thereafter by the Thera's teaching he left the world(for monkhood), and not long after won the sixfold abhiññā(higher knowledge). After ten years, during which he learnt the three Piṭakas, with special proficiency in the Vinaya-Piṭaka, and waited on the fraternity, he set out with many bhikkhus(monks) to salute the Exalted One(Buddha) at Sāvatthī. On the way he entered a theologian's park, and seeing a brahmin(priest) practising the fivefold austerity, he asked: 'Why, brahmin(priest), do you not burn otherwise in a different heat?' The brahmin(priest) annoyed, answered: 'Master, shaven headed monk(mundaka), what other heat is there?' The Therā replied:

Anger, and envy, and all cruel deeds,
And pride, and arrogance, and wanton strife,
Craving, and ignorance, and lust of life:
These burn away and let your body be!

and after that taught him the Path(Dhamma). And all those theologians pleaded him for initiation into monkhood.

On leaving Sāvatthī he went to his former home, and addressed his relatives in these verses:

[143] Ye kho te veghamissena nānatthena ca kammunā||
Manusse uparundhanti pharasūpakamā janā,||
Tepi tatth'eva kīrantī nahi kammaṇṭ paṇassati.|| ||

[144] Yaṃ karoti naro nammaṇ kalyāṇaṇ yadi pāpakam,||
Tassa tassevadāyādo yaṃ yaṃ kammaṇṭ pakubbatī' ti.|| ||

[143] They who in many ways by deeds of force
And violence, rude and rough-mannered folk,
Do work their fellow-creatures injury,
By that they too themselves are overthrown,
For never is the effect of action lost.
The deed a man did, be it good or bad,  
To all his doing is he verily the heir.

[1] Mahā-Kaseapa lived near Rājagaha (CCLXI), but neither Jotidāsa nor Pādiyattha-jannpada have been met with in other works.

[2] Cf. Puṇṇā, who learnt them in a former birth (Sisters, p. 116; again above, LXV.). We may concede thus much to the plausibility of the Commentator’s statement-that a threefold body of doctrine would be taking shape during the founder’s long ministry.

[3] I.e., surrounded by four fires, with the sun beating on him above.

[4] I have not traced these lines.

[5] On the word veghamissena, etc. (cf. Dialogues, ii. 107, n. 3), the Commentary has: 'Tugging the head, etc., by rein, strap, etc.; blows given by hand, foot, etc.'

[6] Kīranti. Dr. Neumann has sīen, sow, as if scattering seed. The Commentary ignores any such metaphor, and has: as they have made suffering for others, so by others are they made to suffer - tath’eva anīhehi kiriyanti dukkhaṃ pāpīyanti. Cf. abhikīranti in verse 598.

2.2-2 [132] Commentary on the stanza of Jotidāsatthera

The stanza starting with ye kho te constitutes that of the venerable Thera Jotidāsa. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Sukhi. On having attained the age of intelligence, he happened to have seen the Master, one day, who was going about for alms-food, became pious-minded and offered Him Kāsumārikā fruit. On account of that act of merit, he wandered about the rounds of repeated rebirths among divine and human beings and was reborn as the son of a wealthy brahmin family in the district of Padiyattha when this Buddha arose. His name was Jotidāsa. On having attained the age of intelligence, while leading his household life, he happened to have seen, one day, the Thera Mahākassapa wandering about for alms-food, in his own village, became pious-minded, entertained him with nourishment (bhojetvā), listened to the truth (dhamma) in the presence of the Thera, had a large monastery built on a hill near his own village, made the Thera reside there, attended upon him with four recluse’s requisites, aptly gained remorse by means of the teaching of the truth (dhamma) by the Thera, became a monk, did the deed of developing spiritual insight, and became an Arahant, with six sorts of higher-knowledge (abhiññā). Thus, has it been said in the Apadāna.

“I saw the stainless (virajaṃ) Buddha,  
the eldest of men. (lokajeṭṭhaṃ), the  
bull among men, shining bright (jotantaṃ)  
resembling kanikāra flower, who was seated  
amidst mountains (pabbatantare).  
I became pious-minded and delighted and

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having made my clasped hands rest on my
head, I collected Kāsumārika fruit and
offered it to the most excellent Buddha.
It was thirty one aeons (kappa) ago,
that I then made my offering of fruit;
I do not remember any evil existence;
this is the fruitful result of fruit
offering.
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant, with six sorts of higher-knowledge (abhiññā), he took up the
learning of the three pīṭakas, attained the state of being very clever in the vinaya pīṭaka, in particular
(visesato), became a ten-year old all-round well-served monk (parisupaṭṭhāko) and proceeded to Sāvatthi
along with many monks, to pay homage to the Blessed One; on his way there (antarāmagga) he entered
the ashram (ārāmam) of the heretics (titthiya) for the purpose of removing (vinodana) his fatigue from the
journeying (addhān aparissama), sat himself down on one side, saw a brahmin practising the five religious
austerities (pañcatapaṃ tapam), and said thus: “O brahmin! When another is shining (tapaniyo) why
does another shine? On having heard him, the brahmin, having got angry, said thus:— “O bald-headed!
Why should another be shining?” The Thera taught the truth (dhamma) by means of a stanza to him,
thus:—

“Anger, ill-will and haressing others,
pride, quarelling madness (sārambhamado)
and negligence, craving (tanhā), avijjā
(ignorance) and union (saṅgati) of exist-
tence, they are to be burnt (tappanāyā);
not, indeed, the physical aggregate
(rūpakhandho).”

Having heard him, that brahmin and all other heretics in that ashram of heretics became monks in the
presence of the Thera. The Thera went to Sāvatthi, together with them, paid his homage to the Blessed
One, dwelt there a few days (katipāhaṃ) and went to his own native land (jātibhūmiṃ) even. He spoke two
stanzas in order to advise those who were connected with orthodox sacrifice (yaññasuddhike), recipients
of varieties of gains (nānāladdhike) among his relatives who had approached him for the purpose of seeing
him:—

143. “Those living beings who attack
unkindly (pharusūpakkama) break up
(uparundhanti) human beings, who
constitutes other creatures, with
mixedwrap (vethamissena) and with
many a variety of acts, they also
under that self-same circumstance get
retribution (kīranti); indeed, an
action does not disappear (before
reaction does occur).”

244. “Whatever act a man does, whether
good or bad; his heritage is but
of that type, as and what act he
has performed”.

There, ye means: indefinite indication (aniyamauddeso). Te is the coming back upon a subject
(paṭiniddeso) but from the indefinite (aniyamato). By this word “Jana” there is connection (sambandho) of
the two words also. Kho means mere indeclinable particle (nipāta). Vethamissena means: by giving a wrap
(vethadānena) at the head and so on, by means of a strip of leather, etc. There is also such a text as
“Vedhamissena; the meaning is but that. Nānattena ca kammunā means: with such various kinds of work of unjuring others as striking, slaying, cutting hands and legs, hitting with small stones and so on (khuddakaseldānā dinā). Manusse means mere indication (nidassanamatta); therefore, whoever are living creatures; thus, is the significance. Upamudhantī means: They harm (vibādhentī). Pharusūpakkama means: cruel (dāruna) action (payoga), bloody (kurūra) occupation (kammanta); thus; is the meaning. Janā means: living creatures. Tepi tatth’eva kāranti means those said categories of individuals unjured others by doing deeds of what-so-ever character; tattheva means: in those self-same deeds even they themselves also are made (to suffer) (Kīranti) and are being thrown away (pakkhipiyanti); they suffer miserable pain but in that-like form (tathārūpaṃ); thus, is the meaning. There is such a reading as “Tath’eva kīranti” also; according as they themselves made miserable pain to others, in that manner even they are made (to suffer) by others; they are made to attain painful misery; thus, is the meaning. Why? Na hi kammaṃ panassati means: Indeed, the deed does not disapper without having given the sure and certain (ekanta) conserved (upacitam) consequence (vipākaṃ); the combination (samavaya) of remaining (avasesa) cause (passaya) but brings about its consequence (vipaccate va); thus, is the significance.

Now, having concisely (saṅkhepato) classified (vibhajitvā) what has been merely stated (vuttamattam) thus: “Na hi kammaṃ panassati,” he spoke a stanza, starting with “Yaṃ kammaṃ” in order to make manifest the state of one’s own action (kammasakataṃ) of living beings. The meaning of it is --- Yaṃ kammaṃ kalyānaṃ means: good deed; yadi vā pāpakaṃ means: evil deed; karoti means a living-being does; in doing also there, yaṃ kammaṃ means: according as it is capable of giving fruitful result, in that manner pakubhati (he does accumulate). Tassa tass’eva dāyādo means: he is the sharer (bhāgī) of the result (vipāka) that should be given by this and that action (kamma) owing to the taking (ganhana) of the fruition (phala) of this and that action (kamma); thus, is the meaning. Therefore, the Blessed One said thus: “Kammasakā mānave sattā kammadāyādā (O young man! Living beings are possessors of one’s own action (kammasakā) and inheritors (dāyādā) of (the consequences of one’s own) action (kamma)” and so on. On having heard these stanzas, the relatives of the Thera became established in the state of believing in their own action and reaction (kammassakatā).

The Commentary on the stanza of the Thera Jotidāsa is complete.
Chapter II.
Two Verses

133. Heraññakāni

Reborn in this Buddha-age as the son of one who was a tenant-in-chief of the King of Kosala, and in command of bandits,[1] he succeeded to his father's position at the latter's death. Achieved Sotapana(first samadhi of Nirvana) on seeing the Buddha accept the Jeta Grove, he put his younger brother in his place, left the world(for monkhood), and soon after won arahantship(enlightenment). He upon that sought to turn his brother to a better life, and on seeing him attached to it, urged him in these verses:

[145] Accayanti ahorattā jīvitā uparujjhati,||
Ayu khīyati maccānaṃ kunnaḍīnaṃ va odakaṃ.|| ||

[146] Atha pāpāni kammāni karaṇaṃ bālo na bujjhati,||
Pacchāssa kaṭukaṃ hoti vipāko hissa pāpako' ti.|| ||

[145] The days, the nights move by and pass away.
   Life is arrested, and the span
   To mortals given is consumed and fails,
   Like water in the shallow mountain streams.

[146] But evil actions still the fool commits,
   Nor understands how dreadful the aftermath,
   Till comes the bitter hour of action's fruit.

Hearing the Thera's discourse, the brother asked for the king's leave, and left the world(for monkhood), and not long after found salvation.

Dacoits. Gangs of robbers who specialized in robbing and burning down wealthy estates and towns. These always sought out protection from, served and lived nearby some powerful individual.

[1] Cora-vosāsako, one having highwaymen or dacoits at his purview, whether to employ, or to suppress, is doubtful.
2.2-3 [133] Commentary on the stanza of Heraññakānitthera

The stanza starting with Accayanti ahoratta constitutes that of the venerable Thera Heraññakāni. What is the origin? It is said that this one was reborn in a family home, in the city of Haṃsavatī at the time of the Blessed One Padumuttara and on having attained the age of intelligence, he was leading his life after having became a hired servant of other people, when, one day, made his all-round sacrifice by offering (pariccaji) half his (upper) garment (upadhaddussa) to the disciple of the Master, named Sujāta, who was in search of his robe-meterial of rags in rubbish heaps (paṃsukūla). On account of that act of merit, the sprang up among the divine beings in the Tāvatiṃsa heaven, and wandering about his rounds of repeated rebirhts among divine and human beings, was reborn as the son of the thief-executioner (coravosāsaka) of the village headman of king Kosala when this Buddha arose. His name was Heraññakāni. On having come of age, with the lapse of his father, he was placed in that very post of the village headman by the king, and having seen the power of Buddha at (the celebration of) the acceptance of Jetavana, aptly gained pious faith, had that post (ṭhānantara) of his given to his youngest brother, begged leave of the king, became a monk, placed himself in the path of developing spiritual insight and attained Arahantship but before long. Hence, has it been said in the Apadāna:—

“A disciple of the Blessed One Padumutara, named Sujāta, in his search of material for ragged rai-ment (paṃsukūla), then wandered about amidst rubbish (saṅkāra). In the city of Haṃsavatī, I was a hired servant of others. Having offered half my upper garment (upadhaddussa), I paid my homage with my head. On account of that act, well done, and with my volition (cetanā) and resolution (panidhīhi), I discarded my human body and went to Tāvatiṃsa. For thirty three times, I was divine sovereign, and exercised divine sovereignty. For seventy seven times also, I was a world-king. Regional reign was abundant (for me), numerically it was incalculable. On account of my offering of half of my upper garment, I have to be happy, free from danger. Today, making my wish I may cover (myself) along with forests and hills with linen cloth; this is the fruitful result of (my offering) half (my) upper garment. It was a hundred thousand aeons (kappa) ago, that I then offered the charity. I do not remember any evil existence;
this is the fruitful result of (my making the offering of) half upper garment.
My depravity had been burnt; ...
Buddha’s instruction had been carried out.”

Having, however, attained Arahantsip, he spoke two stanzas in order to urge (codento) his youngest brother, as he was desirious of making his youngest brother recede from the deed (of his duty) when he saw that his brother had been specially delighted in that self-same work even.

145. “Day and night they pass off; life goes towards cessation. Life-span of mortals comes to an end similar to the water of small streams.”

146. “In the meantime, a foolish person, doing evil deeds, does not realise (their consequence). Later, it becomes bitter (kaṭuka) for his; indeed, evil is its consequence.

There, accayaṃ means: they go beyond; lightly and nimbly they go away; thus, is the meaning. Ahorattā means: night and day (rattindivā). Jīvitaṃ uparujjhati means; the controlling faculty of life (jāvitindriyaṃ) also ceases to function (nurujjhati) by way of monentary cessation, (khanikahirodha). Indeed, it has been said “O monk! Moment after moment, you are born, get aged, die as well as pass away and spring up again also (upapajjati ca).” Āyu Khīyati maccānaṃ means: the state of the nature of being liable to death; maccā (mortals); thus, is the gained-names (nāmānī) of these living beings: āyu means; “Whoever lives long, he does so either less than a hundred years or beyond that period,” thus, in this manner, there, is the all-round limited period of maximum life (paricchinnakālaparamāyu); khīyati means: it goes to extinction as well as complete collapse (sambheda). In what way? Kunnadīna va udakaṃ means: Just as, namely, water of small streams that spring from the hills and of rivulets, does not remain long, but dries up (khīyati) goes towards extinction more quickly (lahutarāṃ); here, the word udaka itself has been said as “odaka (water),” in the same manner as mano itself had been said as manasaṃ (mind).

Atha pāpāni Kammāni, Koraṃ bālo na bujjhati means: Although he is impermanent in his rounds of repeated rebirths (saṃsāra) in this manner, a foolish person, either under the influence of greed or under the influence of anger, does evil deeds: though doing so, he does not realise (its reaction); in doing evil also there does not exist such a thing as owing to no knowledge thus; “I do evil deed;” “Na bujjhati (he does not realise)” means: owing to no knowledge, however, thus: “For this action there is such a reaction an miserable pain (dukkho);“ thus, it has been stated. Pacchā’ssa kaṭukaṃ hoti means: Even if (yandi pi) at the moment of his endeavour for evil action, he does not realise thus:— “This form of consequence is for this deed;” thereafter, later, however, there is but undesirably miserable pain (dukkha) which is bitter for that foolish person, who has sprung up in purgatory (niraya) and so on. Vipāko hi’ssa pāpako means: since the result, namely, of that evil-deed is but evil, vile and undersirable. Having, however, heard this advice, the youngest brother of the Thera, begged leave of the king, became a monk and accomplished his own purpose but before long.

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

Chapter II.
Two Verses
134. Somamitta

Reborn in this Buddha-age at Benares, in a brahmin's family and named Somamitta, he became an expert in the three Vedas, but achieved Sotapana(first samadhi of Nirvana) by the Thera Vimala[1] and took monk’s orders. He lived near the Thera, fulfilling his duties. But the latter was given to sloth and torpor. And Somamitta, thinking "Who can be virtuous near a sluggard?" went to Kassapa the Great,[2] and attending his lectures, established insight, and soon after attained arahantship(enlightenment). Upon that he rebuked Vimala in these verses:

[147] Parittam dārumāruyha yathā sīde mahaṇṇave,||
   Evan kamṣtmāgama sādhujiśī pi sīdati,||
   Tasmā taṃ parivajjeyya nusītan hīnavīriyan,|| ||

[148] Pavivittehi ariyehi paḥitattehi jhāyihii,||
   Niccaṃ araddhavīriyehi paṇḍitehi sahāvase' ti.|| ||

[147] As one who, climbed on a small plank,
   Is in mid-ocean went beneath the waves,
   So even he of blameless life did sink,
   When thrown together with the man of sloth;
   For that reason from such an one keep well apart
   The sluggard and the poor in energy.

[148] Live you with them who live aloof,
   With wise, with noble ones who have renounced,
   Who in rapt meditation ever strive.\[3\]

Hearing him, Thera Vimala was deeply moved, and establishing insight, bestirred himself to win salvation, the which he will be seen hereafter to attain.

[1] Cf. the Vimala of CLXXXV., who was also of Benares.


2.2-4 [134] Commentary on the stanza of Somamittatthera
The stanza starting with Parittaṃ dārumāruyha constitutes that of the venerable Thera Somamitta. What is the origin” This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi, and on having attained the age of intelligence, he heard of the qualities of Buddha, became pious-minded, happened to have seen, one day, Kiṃsuka tree blooming with flowers, collected its blossoms and made his reverential offerings after throwing them up into the sky in dedication to the Master. On account of that meritorious act, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family in Benares, when this Buddha arose; he gained his name as Somamitta, became proficient in the three vedas, made himself familiar with a Thera, named Vimala, to whose presence he constantly went, listened to the thera’s teaching (dhamma), gained his pleasing faith in the dispensation (sāsana), became a monk, gained his fully complete ordination, and wandered about fulfilling his normal and reciprocal duties. On the other hand, the Thera Vimala spent his day and night by being lazy with much drowsiness. Saying to himself: “What is the benefit (guna) of depending on a lazy individual?” Somamitta abandoned that Thera, approached the Thera Mahākassapa, whose advice he abided by, placed himself in the path of developing spiritual insight (vipassanā) and became established in Arahantship, but before long. Hence, has it been said in the Apadāna:—

“On having seen the Kiṃsuka tree blossoming, I lifted my clasped hands; having remembered Buddha, the best, I made special reverential offering in the sky. On account of that act well-performed, with my volition and resolution, I gave up my human body and went to Tāvatiṃsa. It was thirtyone aeons (kappa) ago, that I then did my deed; I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha. My depravity had been burnt; all existences has been eliminated. Similar to the elephant which had cut off its bondage, I live canker-free (anāsava). Indeed! My going to the presence of Buddha was a good going. I have accordingly attained the three-fold science (tisso vijjā); Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke two stanzas, frightening the Thera Vimala with his advice, thus:—

147. “Having climbed on a small piece of wood in whatever manner in the sinking large ocean, in the same manner, depending on a lazy person, even a leader of good life sinks. Therefore, one should all-round detach oneself from the lazy with inferior exertion.”

148. “One should stay together with wise noble people (ariya) who are physically secluded, whose mind is directed towards nibbāna (pahitatta), who are meditative (jhāyī) and who are permanently up and doing (āraddhaviṭṭiya).

There, parittam dārumāruyha, yathā sīde mahannave means: a son of a good family, even though he is fond of good moral precept (pesalo pi), depending upon an indolent lazy individual, sinks and falls into the
rounds of repeated rebirths; he does not go to nibbāna, its further shore; since this is no, tasmātāṃ means: because of the sinking (sīdanato) contemptibly (kucehitaṃ) without lifting the head by way of items of higher righteousness (adhikusaladhamma), kusītaṃ hināvīryaṃ means: owing to absence of putting forth exertion, one should avoid that sort of individual; one should not meet with (āpajjeyya) the sign of his speculation (diṭṭhānugatiṃ); thus, is the meaning.

Having thus pointed out the disadvantage in laziness by means of the stanza with an individual bias (adhiṭṭhāna), now, in order to show the benefit in making exertion (vīriyārmbha), the stanza starting with “Pavivittehi,” has been said. Its meaning is --- Pavivittā means: those, however, with the promotion (sambhava) of bodily seclusion; ariyā means: as a result of that bodily seclusion even, because of the state of being far from forms of depravity (kilesehi ārakattā); paḥitattā means: because of the state of oneself having been fittingly despatched to nibbāna; jhāyino means: both by way of meditation (upanijjhāna) upon sense-object (ārammana) and meditation (upanijjhāna) on characteristic mark (lakkhana); āraddhavīrya cannotes: by the condition of having held-up exertion at all times; panditā means: by the state of being endowed with wisdom, classified as worldly (lokiya) and transcendental (lokuttara); saha means: but with them; āvase means: one, who is desirous of accomplishing (nipphādetukāmo) one’s own welfare (sadbhavhaṃ) should live together. After having heard it, the Thera Vimila became remorsefully-minded, placed himself in the path of developing spiritual insight, and accomplished (ārādhesi) his own benefit (sadbhavhaṃ). That this meaning (svāyamattho) will come later on (parato).

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

Chapter II.
Two Verses

135. Sabbamitta

Reborn in this Buddha-age in the family of a brahmin(priest) of Sāvatthī, and named Sabbamitta, he saw, at the presentation of the Jeta Grove, the wondrous power of the Buddha, and entering the Monk’s order he obtained a subject for exercise and lived in the forest. After the rains he went into Sāvatthī, to salute the Buddha, and on his way there lay a fawn caught in a trapper's net. The doe, though not in the net, kept near from love for her young, yet dared not come close to the trap. The fawn, turning here and there, bleated for pity. Then the Thera: ‘Alas! the suffering that love brings to creatures!’ Going further he saw many bandits wrapping a man they had captured alive in straw, and about to set fire to it. Hearing his cries, the Thera, out of his distress at both these things, uttered a verse within hearing of the bandits.

[149] Jano janamhi sambuddho janamevassito jano,||
Jano janena heṭṭiyati heṭṭeti ca jano janan stop

[150] Kohi [21] tassa janenatto janena janitena vā,||
Janaṃ ohāya gacchaṃ taṃ heṭṭhayitvā bahun jananti.|| ||
[150] What boots you then this folk, and offspring of folk?
Let the folk go and get you gone from them,
Who as they injure so many folk.[1]

So saying, he forced his way to insight, and won arahantship (enlightenment). But the robbers, listening to his teaching, were moved in heart and renounced the world, practising the Path (Dhamma) in principle and in detail.

[1] I read gacchantamā.

2.2-5 [135] Commentary on the stanza of Sabbamittatthera

The stanza starting with Janojanamhi sambaddho constitutes that of the venerable Thera Sabbamitta. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was born in a hunter’s family, at the time of the Blessed One Tissa, ninety two aeons (kappa) ago, and led his life eating meat (mamsam) after having killed wild beasts (miga). On that occasion, for the purpose of uplifting him, the Blessed One showed three shrines of His footprint near his dwelling-place, and departed. Owing to the condition of the familiarity made by him in the well self-awakened Buddhas in the past period of time, noticed (the foot-prints) marked by circles, became pious-minded, and made reverential offerings with flowers from Koranda shrub; on account of that act of merit, he sprang up in Tāvatīmsa mansion, and wandering about his rounds of repeated rebirths but in excellent existences even, now and then, was born in a brahmin family in the city of Sāvatthi, when this Buddha arose. His name was Sabbamitta. On having attained the age of intelligence, he happened to have noticed the power of Buddha at the ceremony of acceptance of Jetavana, aptly gained pious faith, became a monk, took his mental exercise (kammaṭṭhāna), dwelt in the forest, went into rain-retreat (vassamupagantvā), finished spending his lent (vuṭṭhavasso), went to Sāvatthi to pay his homage to the Blessed One, and on his way there he caught sight of a deer-calf (migapotakaṃ) caught in a snare laid by deer-stalkers (māgavikehi oḍḍite). It’s mother, the she-deer, however though she was not caught (apaviṭṭhāpi) in the net, did not go afar owing to her affection for her child; on account of her fear of death she did not approach the vicinity of the snare either; the young deerling on the other hand was full of fear, rolled about all over to and from here and there and made a pitiable cry; on having seen it the Thera said to himself; “Alas! There is painful misery (dukkhaṃ) as a result of affection (snehahetukaṃ) of living beings;” as he went still further on (tato paraṃ) he noticed many robbers burning a man after having seized him alive (jīvagāhaṃ) wrapped his body with braided straw and that victim also wailing a loud cry, became remorseful as a result of seeing both of those incidents and spoke two stanzas to those robbers who were but listening:–

149. “Man is well bound in man; a man is but stuck to a man; man is injured by man; a man injures a man also
150. What, indeed, is the benefit of man to
him? Or (what is the benefit) of the producer to the produced (janita); Having had many men unjured, I would abandon that man and go.

There, Jano means: blind foolish people. Janawhi means in another man. Sambaddho means: bound by bondage of craving; aptly bound by such ties as “This is my son, my mother” and so on. Alternatively, this is but another reading: “Ime maṃ posenti, aham ime nissāya jīvāmi (these persons nourish me; I live depending on these people)” thus, the mind is aptly attached; thus, is the meaning. Janamevassito jano means: another man relies on but another saying; “This is my son, daughter,” and so on; is adhered to by craving (tanhā) and is kept standing in the all-round seizure of tanhā. Jano janena heṭhiyati, heṭheti ca jano jamaṃ means; according as a man is attached to a man under the influence of greed without exercising adequate equanimity (ajjhupekkhanaṃ), owing to absence of deep enlightenment according as what had happened due to the condition of action being one’s own possession (kammasakatāya), in this manner, a man is injured and hurt by a man under the influence of anger. A man injures a man also, not knowing thus: “That this injury will all-round fall but on me by way of retribution to my making injury.”

Ko hi tassa janena’ttho means: What is the benefit either of being attached to that another man by another man, under the influence of craving (tanhā) or of another man being injured by another man under the influence of anger. Janaṃ ohāya gacchamtaṃ, heṭhayitvā bahum janaṃ means: since there is such proper attainment (paṭipatti) as but being commensurate with this even of a man who wanders about in his rounds of repeated rebirths (saṃsāsa), therefore I go dropping down, forsaking in all respects and having all-round sacrificed that man, as well as that craving (tanhā) which keeps him in bondage, together with but that anger even, which has kept itself standing after hurting many men, that also; I would go and reach the place, where on one is oppressed by them; thus, is the meaning. Having however, said in this manner, the Thera there and then indulged him-self eagerly in developing spiritual insight (vipassanā) and attained Arahantsip. Hence, has it been said in the Apadāna:—

“Formerly, I was a forest-worker, with the death of my father and mother. I lived my life by killing beasts; in me there had existed no good deed. In the neighbourhood of my abode, Tissa, the leader of the world, the possessor of eye, out of compassion (for me) made His three foot-prints visible. On having seen (the prints of) the treading feet, of the Master named Tissa I made my mind piously pleased with the foot-print with my joyous heart having become delighted. On having noticed the koranda shrub in bloom, the shrub that grew on earth, I plucked and collected the flower along with its container (sakothaka) and made my reverential offering to the most excellent foot (print). On account of that act well-performed as well as my volition and resolution, I forsook my human body and went to Tāvatiṃsa. Whichever I went near either the divine state or human condition I had the skin of Koranda flower; I became well resplen-
dent (suppabhāso).
It was ninety two aeons (kappa) ago,
that I then did my deed. I do not re-
member any evil existence; this is the
fruitful result of my reverential offering
to the foot (print).
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Those robbers, however, having listened to the truth (dhamma) in the presence of the Thera, got
remorseful, became monks and aptly practised in conformity with the teaching (dhammānudhammaṁ
paṭipajjīmsu).

The Commentary on the stanza of the Thera Sabbamitta is complete.
Chapter II.
Two Verses

136. Mahākāḷa

Reborn in this Buddha-age at the town of Setavyā, in the family of a merchant, he was named Mahākāḷa.\[1\] When come of age and living at home, he took five hundred carts of merchandise to trade with to Sāvatthī. While resting there with his men in the evening, he saw the lay people going with perfumes and garlands to the Jeta Grove, and went with them. There he heard the Lord(Buddha) preach the Path(Dhamma), believed, and entered the Monk’s order. Deciding on cremation-ground-meditation, he lived in the charnel-field(cemetery). And one day a woman named Kāḷi, employed as cremation lady ,\[2\] in order to give the Thera an object-study, cut off from a recently cremated body both thighs and both arms, and breaking the head into the resemblance of a milk-bowl, arranged all \[124\] the members together, placed them where the Thera studied for him to look at, and sat down at the side. The Thera seeing this taught himself in these verses:

\[151\] Kāḷi itthī brahatī dhaṇkarūpā||
Satthin ca bhete vā aparān ca satthin,||
Bāhān ca bhete vā aparān ca bāhun||
Sīsan ca bhete vā dadhitālakaṇa vā||
Esā nissinnā abhisaddahitvā.,||

\[152\] Yo ve avidvā upadhi v karoti||
Punappunam dukkhamupeti mando,||
Tasmā pajāna v upadhi na kayi rā||
Māhum puna bhinnasiro sayissanti.,||

\[151\] Kāḷi, woman broad and big, of hue as blackbird,
Now has broken off a thighbone, now another;
Now has broken off an arm, and now another;
Now the skull has broken off as it was a milk bowl,
Made them ready and is seated.

\[152\] He who witless did not understand, but makes
Cause for life renewed, comes back again to sorrow.
For that reason he who knows creates no more new causes.
May I never so lie again with scattered members!\[3\]

Thus wholly sell-mastered, the Thera brought forth insight and won arahantship(enlightenment).
So the Commentary; not ṅkāla. The name thus means 'big dark one,' or, in the convenient Italian nomenclature, Neraccio. Kāḷī, too, is 'brunette.'

In - Jāt., v. 449, we meet with a man pursuing this trade.

The account of Kāḷī's activity closes with an odd half line, as if to mark, by a pause, the abrupt transition from the Thera's half amused notice of her grisly service, to the solemn quest of the End of Sorrow on which he is bent. This is a good instance of a poem which is scarcely intelligible without the Commentary's help. With that help, the more literal the translation, the more intelligible is the verse. Without it we have but to look at Dr. Neumann's guessing and forced rendering, making Kāḷī a wanton, and the good bhikkhu(monk) a prurient - minded fellow, to realize how relatively sane and simple even a scholastic exegesis may be. The practice of Asubha-jhāna, or meditation on a base of some unlovely object, was recommended from the early days of the Sangha, and, to judge by the accompanying illustration of a Ceylonese bhikkhu(monk) of to-day, is still practised. Cf. Bud. Psy., p. 69, n. 2.

2.2-6 [136] Commentary on the stanza of Mahākālatthera

The stanza starting with Kāḷī itthī constitutes that of the venerable Thera Mahākāla. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home ninety one aeons (kappa) ago; on having attained the age of intelligence, he went, on a certain business, to the forest where, he caught sight of a robe of rags from fust heap (pamsukūla) hanging on a branch of a certain tree, became pious-minded saying; “A flag of the noble (ariyaddhajo) stands hanging down.” collected kiṅkani flowers and made his reverential offerings to the ragged raiment (pamsukūla). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the family of a caravan leader in the city of Setabya when this Buddha arose: he gained the name Mahādāla; on having attained the age of intelligence, while leading a household life, he went to Sāvatthi by way of carrying on commerce, having collected merchandise in five hundred carts; on having reached there, he made his caravan of carts enter a corner had his fatigue of journey disappeared and was seated together with his own retinue, when in the evening he happened to have caught sight of devotees holding in their hands perfumes and flower-garlands, on their way to Jetavana, himself also, together with them, went to the monastery, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk, and dwelt in a cemetery with his resolute observance of the graveyard austere practice. Then, one day, a lady named Kāḷī, whose duty was to burn the dead, for the purpose of facilitating the mantal exercise (kammaṭṭhāna) of the Thera, broke both the thighs and both the arms as well as the head of a recent dead-body similar to breaking a tray of milk-curds, made but a combination of all the major and minor members (of the dead body) placed (the same) at the place of practice (yogya) for the Thera to look at and sat down on one side. On having seen the same, the Thera spoke two stanzas in order to instruct himself:–

151 “Kāḷī is a lady with a big body and crow complexion; having broken one thigh after another, having broken an arm and then another, having broken
the head like unto a tray of milk curd,
she has got herself seated after having
specially united them.

152 “Whoever, indeed, without being wise
(avidvā) makes a substratum (upadhi),
that man of meagre intelligence en-
counters painful misery again and again.
Therefore, one should not make substratum
for living creatures; may I not sleep
broken-headed again.

There, Kāḷī means her name. Alternatively it has been said so owing to the condition of dark complexion.
Brahati means: big bodied, lady who possesses height and girth. Dankarūpā means: She looks like a crow
owing to the condition of her black complexion. Sāthiī ca bhettvā means: having broken the thigh of the
dead body by breaking the knee. Aparāṅca satthim means: having broken the other thigh also. Bāhānī ca
bhettvā means: having broken the armbone also, but at the place of top of the arm even, Sīsaṇī ca bhettvā
dadhi tālakam va means: having broken the head of the dead body; but being broken it resembles a tray of
milk curd trickling down due to (being hit) by stones, sticks and so on; having made the brain become
dripping down; thus, is the meaning, esānisinnā ahisandahitvā means: She is seated as if she is having a
meat market spread after having made composite entity, having had them united by placing but according
as they stood even those details of cut and broken separate limbs of the dead body.

Yo ve avidvā upadhiṃ karoti means: Whoever, unwise and unclever although having seen his mental
exercise (kammaṭṭhāna) served by this, causes the substratum of depravity (kilesupadhiṃ) to arise owing
to unwise (ayoniso) mindfulness after having given up (chaḍḍetvā) his mental exercise (kammaṭṭhāna);
mando means; that man of meagre wisdom, owing to his not having got over his rounds of repeated
rebirths (saṁsāra), punappunam dukkham upeti means: now and then suffers painful misery in purgatory
and so on. Tasmā pajānaṃ upadhiṃ na kayirā. Tasmā means: since this is in this manner also, therefore.
Pajāṇaṃ upadhiṃ means: One should not make nor cause the substratum of depravity to arise by
rationally knowing thus: “Here, whatever comes into being is painful miser
(dykkha),” and by making oneself wisely mindful. Why? Ma’haṃ puna bhinnasiṃ sayissamaṃ means: according as this dead body lies
with broken limbs, in the same manner, may I not be made to sleep with broken head, after having been
buried repeatedly in a cemetary (kaṭasivaḍḍhako) owing to having sprung up again and again in my rounds
of repeated rebirths (saṁsāra). Saying but in this manner, the Thera indulged intensively in developing
spiritual insight (vipassanā) and attained Arahatship. Hence, it has been said in the Apadāna:—

“No far from Himavanta, there was a hill
named Udāngana. There I caught sight of
a ragged raiment (paṁsuṣkula) clearly hanging
at a tree-top. Three Kīṅkāni flowers did
I then pluck; joyfully with joyous heart,
I made my reverential offering to the robe
of refuse-rags (paṁsuṣkula).
On account of that act well-performed,
with my volition and resolution, also, I
forsook my human body and went to Tāvatiṃsa.
It was ninety one aeons (kappa) ago, that
I then did this deed. I do not remember
any evil existence after I had made my
reverential offering to the noble standard
(arahaddhaja, holy amblem).
My depravity had been burnt; ...
Buddha’s instruction had been carried out.”

The Commentary on the stanza of the Thera Mahākāla is complete.
Chapter II.
Two Verses

137. Tissa[1]

Reborn in this Buddha-age at Rājagaha, in a brahmin's family, and named Tissa, he became an expert in the Vedas, teaching the mantras to five hundred brahmin(priest) boys, and winning the highest praise and renown. When the Lord(Buddha) came to Rājagaha, Tissa saw the Buddha-majesty, and believed and entered the Monk’s order, thereafter winning arahantship(enlightenment) through established insight. So also he won praise and renown.

Now certain worldly-minded bhikkhus(monks) noting the attention paid to the Thera were unable to endure it. The Thera knew this, and declared the evil in such attentions and his own detachment from that in these verses:

[153] Bahū sapatte labhati muṇḍo saṅghāṭipāruto,||
Lābhī annassa pānassa vatthassa sayanassa ca.|| ||

[154] Etamādīnavaṃ ūnatvā sakkāresu mahabhayaṃ,||
Appalābho 'navassuto sato bhikkhu paribbaje' ti.|| ||

[153] Many the foes he gets, the bhikkhu(monk) shorn,
Wrapt in his robe, to whom the world gives gifts
Of food and drink, dress and where to lodge.

[154] Let him then, knowing all the bane herefrom,
The fearsome peril in the world's regard,
Taking but little, free from lusting's stain(sin),
Wary and mindful, hold his onward way.

Then those bhikkhus(monks) straightway sought the Thera's forgiveness.

[1] Clearly quite a different Tissa from either of the foregoing Theras so named. Cf. Ps. XXXIX., XCVII.
2.2-7 [137] Commentary on the stanza of Tissatthera

The stanza starting with Bahū sapatte labhati constitutes that of the venerable Thera Tissa. What is the origin? This one also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this and that existence, was reborn in a brahmin family, at the time of the Blessed One Piyadassī. On having attained the age of intelligence, he attained proficiency in all the brahmin lore (sippesu), discovered disadvantage in sensual pleasures, gave up his household life, renounced the world by having become a hermit-recluse, and dwelt in a hermitage after having built it in the Sal grove in a forest region. After having come out of his hermitage, he was going for the purpose of fetching fruits, large and small, when he met the Blessed One, became pious-minded set up four sticks, made a pandal of branches with blooming branches of the Sal tree, above the Blessed One, and stood making reverential offerings of new fresh Sal flowers to the Blessed One with unintermittent zest over Buddha as his object of sense (ārammana), for seven days. With the expiry of seven days, the Master rose up from his cessation trance (nīrodha) and thought of His clergy of monks. There and then canker-free Arahants to the extent of a hundred thousand in number surrounded the Master. In order to make manifest his future (bhāvinī) prosperity the Master spoke to him His words of thanks-giving (anumodanā) and took His departure. On account of that act of merit he sprang up in the divine world and wandering about his rounds of repeated rebirths but in excellent existences, was reborn in a brahmin family at Rājagaha when this Buddha arose. He gained the name Tissa. On having come of age, he became proficient in the three vedas, and teaching charms (manta) to five hundred youths attained the highest height of gain and fame. On having noticed the power of Buddha when the Master went to Rājagaha, he aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“Having penetrated into the Sal grove, my hermitage was well built; well shaded by Sal flowers, I then dwelt in the forest. The Blessed One Piyadassī, the self-becomer (sayambhū), the foremost individual, the self-awakened Buddha, who was desirious of seclusion came near the Sal grove. Having specially come out of the hermitage, I went into the forest; seeking roots and fruits. I then wandered in the forest. There I saw the self-awakened Buddha the great famous Piyadassī well seated having entered upon His trance (samāpannaṃ), shining brilliantly (virocantāṃ). Having set up sticks, I had a hall well made and had it roofed with Sal flowers. For seven days, I had the Sal-roofed pandal held; having made my mind piously pleased, I paid my homage to Buddha the best. At that juncture, the Blessed One rose up from His concentration (samādhi), the most excellent of men sat down with His glance of a yoke measure. Buddha’s disciple named Varuna of the Master Piyadassī, approached the clear leader
(vināyaka) together with a hundred thousand powerful masters (vasī).
The Blessed One Piyadassī, the eldest in the world, the bull among men, having been seated amidst the clergy of monks, the Conqueror made clear His evident smile.
The serving attendant Anuruddha of the Master Piyadassī, having arranged his upper robe on one shoulder, asked the great Sage (about it).
O Blessed One! What indeed, is the cause of the Master’s making smile? When a cause is there, the Master makes His smile clearly evident.
On having remembered the deed of that youth who bore for me the Sal shelter (chadana) for seven days, I made my smile obvious.
I do not see any absence of opportunity (okāsa) where (his) merit brings about its fruitful result (vipaccati); either in the divine or human world, there is no end (na sammati) of his (golden) opportunity even (okāso’va).
When (he thus) endowed with meritorious deed lives in the divine world, as far as there is his retinue, there will be Sal shelter (channa).
Well-provided with meritorious deeds, he will always be peacefully bemused there with divine dancing, singing and playing as music as well.
As far as there is his retinue, there will be sweet smelling of scents; there and then there will shower down rain of Sal flowers.
On having passed away from there, this man will come back to humanhood; here also a Sal shelter will at all times be borne over him.
Here, dancing and singing, well accompanied by striking of cymbals (sammatāḷa-samāhitaṃ), will always surround this one (parivārissanti’mañ); this is the fruitful result of making reverential offering of Buddha.
When the sun rises also there will rain down shower of Sal flowers.
Well-connected with act of merit, there is seasonal rain shower of perpetual character. Eighteen hundred aeons (kappa) hence, there will appear in the world the Master named Gotama by clan, born well of the family of Okkāka.
He will be an heir of His dhamma, a bosom san, created by dhamma. Having all-round understood all cankers (āsava), he will enter nibbāna, cankerfree (anāsavo).

When he completely realises the dhamma, there will be Sal shelter (channa); when (his dead-body) is being cremated on the funeral pyre, there will be (the same) shelter (chadanaṃ) there.

Having announced the fruitful result (vipāka), the great Sage Piyadassī taught the truth (dhamma) to the audience, satisfying the listeners with the rain-shower of dhamma.

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

Having come here from divine world, I gain bountiful bliss; there is here also Sal shelter (sālacchadanaṃ); this is the fruitful result of the pandal. This turns out to be my last and final existence. Here also there is Sal shelter which will be an all-time affair.

Having gladdened the great Sage, Gotama, the bull among the Sākiyans, I attained the unshaken place, having forsaken conquest and defeat.

It was eighteen hundred aeons ago, that I specially made my reverential offering to Buddha; I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he became such a distinguished thera as has attained the highest height of gain and fame. There some monks of common category (puthujjana) on having seen the gain and honour (sakkāra) of the thera, made known their manner of intolerance (asahana) because of being foolish. Having come to know of it, the thera spoke two stanzas making manifest the disadvantage in gain and honour (sakkāra), as well as the condition of his not clinging to the same:—

153. “A bald-headed wearer (pāruto) of double stranded robe (saṅghāti) gains much enmity (sapatta); so also the gainer of food, drink, clothing and bed.”

154. “Having come to know this disadvantage and great danger in the gaining of res-
pect and honour (sakkāresu), a monk should wander about (paribbaje) mindfully aware (sato) and being free from lustful leakage (anavassuto).

Its meaning:— Munḍo means the condition of shaven and shorn hair (munḍitakesatā) without letting the crest even to remain; saṅghātipāruto means: because of bearing a robe bound together after having been cut; lābhī connotes: if a monk who in this manner, having reached (ajjhupagato) the state of having no caste (vevanniṃ) and who conducts himself for the welfare of others (parayatthavuttiko) becomes the gainer of food, drink, and so on; bahū sapatte labhati means: he also gains much enmity; many become together with jealousy for him. Etamādinavanāṃ āvatā sakkāresu mahabhayaṃ means: therefore, having come to know the defect and abundant danger in such gain and honour, having placed at heart the condition of meagre desire and contentment (santosa); appalābho means meagre gain by an all-round avoidance of gain which has arisen and even of such a gain as has appeared sinlessly; anavassuto means: free from lustful leakage owing to the absence of leakage of craving there but as a result of that; bhikkhu (monk) sato paribbaje means; Either because of discerning danger in rounds of repeated rebirths (samsāra) or owing to broken-down depravity (kilesa), a monk, under the influence of having been caused by contentment and mindfulness and awareness, having become ever on the alert (sato) should wander about, practise and live. On having heard of it those monks there and then begged the thera’s pardon (khamāpesuṃ).

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

Chapter II.
Two Verses

138. Kimbila

His meeting with the Buddha, his emotion and his leaving the world are told in Chapter I., the verse beginning, 'As remainden by some power.'[1] Here the Thera tells how he lived [126] fraternally with his comrades, the venerable Anuruddha and the venerable Bhaddiya, Sākiyan rajas(kings):

[155] Pācīnavāṃṣadāyamhi sakyaputtā sahāyakā,||
    Pahāyānappake bhoge uñchāpattāgate ratā.||

[156] Āraddhaviriyā pahitattā niccaṃ daḷahaparakkamā,||
    Ramanti dhammaratiyā hitvāna lokiyaṃ ratinti.||

[155] Where lies the Eastern Bamboo Grove we live, Sons of the Sākiyans, comrades [all and true].
    No little wealth have we renounced for this, Contented with whatever fills our bowl.
Quickened and ardent is our energy,
Earnest and resolute [our heart's intent],
Ever we boldly press toward [our goal].
Love of the Path(Dhamma) our [sure and sole] delight,
All worldly loves by us forsworn outright.

[1] His story having been given in Ps. CXVIII., the Chronicle begins at once with the circumstances resulting in the gatha.

2.2-8 [138] Commentary on the stanza of Kimilatthera.

The stanza starting with Pācīnavaṃsadhāyamhi constitutes that of the venerable thera Kimila. What is the origin? His former connection (of action and reaction), his occurrence of remorse, and renunciation to become a monk also has but been said in the commentary on the stanza starting with “Abhisatto,” in the first section (nipāta). By means of that stanza also has been shown the cause of his own attainment of distinction (vīsesā). Here, however, has been shown that when he had attained distinction, he was dwelling in concord together with the venerable Anuruddha, and the venerable Nandiya; thus, it should be understood. He spoke two stanzas in order to show how the three of them did the dwelling in concord.

155. “In the east (pācīna) bamboo (vaṃsa) forest, sons of Sākiyans who were companions, having discarded their enormous wealth, were ‘fond of that which had come into their gleaning bowl’.

156. “With their exertion well begun, with their minds well directed towards nibbāna, with their permanently firm efforts, they delight in their joy of transcendental acts (dhamma), having given up worldly pleasures.

There, Pācīnavaṃsadhāyamhi means: in the forest named Pācīnavaṃsa, protected and guarded together with all-round demarcation (pariccheda). It has been said as: “Pācīnavaṃsadāyo (East bamboo forest),” because that forest, indeed, stood in the east direction of the village, and because it was all-round surrounded by bamboo bushes: in other words, owing to its being a bamboo forest. Sakyaputta means: the thera Anuruddha and so on who were royal Sākiyan youths. Sahayaka means: companions because of their going and happening together in the rising of their remorse, their becoming monks, their doing duties of monks and their living together. Pahāya’nappake bhoge means: having discarded the huge mass of wealth which had been gained by the power of mighty merit and had come down from a succession of family-ancestors. There is such a reading as “sahāyānappake.” Uñche pattāgate ratā means: bemused themselves and were specially delighted in whatever have been put into the bowl, that have reached the bowl, because they have come into the gleaning bowl, owing to the conditions of having been brought by the conduct of gleanings: are contended with but mixed food obtained by the conduct of begging alms, depending on the vigour of their legs, after having rejected such extra (atireko) gain as food for clergy (Saṅghabhatta) etc., thus, is the meaning.
Āraddhavīryā means: with the procured exertion (sampāditavīryā), from the very beginning, ‘right at the earliest’ for the achievement of the most excellent benefit (attha). Pahitattā means: whose minds were aptly assigned to nibbāna by entering upon it time after time by being sloped towards, inclined and prone towards it. Niccaṅdaḷhaparakkamā means: being of unyielding effort at all times by devotion to the life of happiness of the visible order of things (diṭṭhadhamma), in the proper practice, (paṭipatti) of duties. Ramantti dhammaratiyā, hitvāna lokiyam ratiṁ means: they bemuse themselves and take special delight in the pleasure of the highest fruit of nibbāna, having abandoned such mundane pleasure as sense object of beautiful forms and so on owing to having understood what is in the mundane world and also being included in the mundane world.

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

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Chapter II.
Two Verses

139. Nanda

Reborn in this Buddha-age at Kapilavatthu, as the son of (king)rāja Suddhodana and of Great Pajāpatī,[1] and a joy to his kin, on his naming day he was named Nanda. When Nanda was of age, the Lord(Buddha), rolling the Wheel of the Path(Dhamma), came out of compassion to Kapilavatthu. Making a shower of rain the occasion, he told the Vessantara Jataka.[2] On the second day, by the verse 'Rise up,' he established his father as a Stream-winner(Sotapana/first samadhi of Nirvana); Pajāpatī also by the verse, 'Follow after a holy life(celibacy),' and the (king)rāja further, as a Once-returner. On the third day, when seeking alms at the coronation-hall where congratulations were being offered to Prince Nanda on his wedding, the Lord(Buddha) handed the prince his bowl and wished him luck. And he, taking the bowl, followed the Lord(Buddha) to the Vihara(monastery), who there initiated him into monkhood, though Nanda wished it not.

From that time, knowing that Nanda was oppressed by his distaste, the Lord(Buddha) trained it away, so that Nanda, by thoroughgoing meditation, established insight and attained arahantship(enlightenment). Thereafter, enjoying the bliss of liberty, be said: 'O excellent method of the Lord(Buddha), by which I was drawn out of the bog of rebirth and set on Nibbana's path!' And joying in his reflections he uttered these verses:

[157] Ayeniso manasikārā maṇḍanaṁ anuyuñjīsaṁ,||
Uddhato capalo cāsiṁ kāmarāgena aṭṭito,|| |

[158] Upāyakusalenāḥaḥ buddhenādiccabandhunā,||
Yoniso paṭipajjitvā bhave cittaṁ udabbahinti,|| |

[157] Heedless and shallow once my thoughts were set
On all the boldness of outward show;
Weak was I and not serious; all my days
Were worn with wanton sensuality.
And the Exalted One (Buddha), discerning how eminently he was trained in self-control, declared him before the Monk’s order to be chief in that among his disciples,[4] even in that conferring that distinction to which the Thera, in past ages, had once aspired.

[1] See Ps. I., p. 6 f. Nanda is called Nandiya above (Ps. XXV). This single verse may have been incorporated from some such collection of Mara (deathlord/devil) anecdotes as those in the Bhikkhunī-Sanyutta (see Windisch, Māra und Buddha, p. 134), and the form for his name used there left unaltered. The difference is only that between, e.g., Joy, Joyous.


2.2-9 [139] Commentary on the stanza of Nandatthera

The stanza starting with Ayoniso manasikārā constitutes that of the venerable thera Nanda. What is the origin? It is said that this one was reborn in a family home in the city of Hamsavatī at the time of the Blessed One Padumuttara; On having attained the age of intelligence he kept listening to the truth (dhamma) in the presence of the Glorious One, when he saw the Master placing a certain monk at the foremost position of those who had their doors of controlling faculties guarded; he himself, aspiring for that position, brought abouty (pavattetvā) a great charity comprising abundant reverential offering and respectful honour for the Blessed One as well as the clergy of monks, and made his resolution (panidhāna) thus:— “May I also become a disciple, similar to this thera, of a Buddha like you in future;” beginning from that time, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as a huge tortoise in a river, named Vinatā, at the time of the Glorious One Atthadassī; one day, on having seen the Master standing on the shore in order to go to the further shore of the river, the tortoise lay itself down at the base of the feet of the Master, being desirious of transporting the Blessed One by itself. The Master observed the tortoise’s intention and mounted its back. Glad and delighted the tortoise cut across the channel and sent the Master across but to the further shore more swiftly. The Blessed One, speaking words of thanks to the Tortoise, taught it about its future prosperity and departed.

On account of that act of merit, the tortoise wandered about its rounds of repeated rebirths but in excellent existences even and was reborn in the womb of Mahāpajāpati Gotamī to become the son of the great king Suddhodana when this Buddha arose. On his naming day they gave him but the name Nanda, saying he was born gladdening the hearts of the crowd of relatives. On his having come of age, the Master was turning the excellent wheel of truth (dhamma), making the uplift of the world, when He went to Kapilavatthu, taught the Vessantara Jātaka, after having made the lotus rain shower (pakkharavassa) at the
coming-together of His relatives, entered for alms food on the second day, had His father established in
the fruition of the first stage of sanctification (sotāpatti), by means of the stanza starting with “uttitthe
nappamajjeyya (one should be active but not become negligent),” went to the royal residence, had
Mahāpajāpati established in the fruition of Once-returner (sakadāgāmi) by means of the stanza starting
with “Dhammaṃ care sucaritam (one should practise the well-cultivated truth (dhamma),” on the third
day, when the auspiscious ceremonies of the coronation, entering royal residence and wedding were being
conducted, He entered for alms-food, gave His bowl into the hand of the young prince Nanda, said His
blessings (maṅgalaṃ), went to the monastery without even taking back His bowl from the prince’s hand,
maade a monk of him, who had come holding the bowl to the monastery, against his desire even came to
know that he was being oppressed with deep displeasure over his being made a monk in that manner, and
dispelled that displeasure of his by means of a trick (upāyena). He made his reflection wisely (yoniso
paṭissankhāya), placed himself in the path of spiritual insight and attained Arahantship but before long.
Hence has it been said in the Apadana:—

“The Blessed One Atthadassī, the
Self-dependent (sayambhū) leader
of the world, the Tathāgata came
near the shore of the river Vinatā.
Having specially come out of water,
I, the tortoise who had its posture
in water, being desirous of transport-
ing Buddha, approached the leader
of the world.
May the great Sage, Buddha Atthadassī
mount on me. I shall send you across;
you are the destroyer (antakaro) of
distress (dukkha).
On having come to know my intention,
the highly reputed Atthadassī, the
leader of the world did mount and
stood on my back.
Since I remembered myself and since
I had attained the age of intelligence,
there had not existed in me such a
happiness as when the soles of His
feet touched (me).
The Self-awakened Buddha, highly
reputed Atthadassī, having crossed
over, stood on the river bank and
spoke these stanzas.
As far as there occurred in (my) mind
that I was to cross the flowing water
of the river, this wise king of tortoise
sent me across. By this transporting
of Buddha and possession of the heart
of loving kindness, (this tortoise)
will bemuse itself in the divine world
for eighteen hundred aeons.
Having come back here from the divine
world, being urged by his bright basis
(sukkamūla) he will sit in a single
seated posture (ekāsana) and cross
over the stream of suspicion,
According as in a fertile field, seeds, though meagre may have been sown, when heavy shower rains down, the harvest of crops satisfies the cultivator, but in the same manner in this field of Buddha, the teaching has been made by the well self-awakened Buddha; when heavy shower rains down, the fruition will satisfy me.

I have directed my self towards strenuous effort (padhāna); I am coolly calm and free from substratum (upadhi); having all-round understood all cankers, I live free from cankers.

It was eighteen hundred aeons (kappa) ago, that I then did my deed. I do not remember any evil existence, this is the fruitful result of sending across. My depravity had been burnt; ... Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he, enjoying the bliss depravity (pahīnasāmkilesaṃ) and the happiness aptly gained saying thus: “Wonderful! The clever trick was of the Master, by which I was pulled out from the muddy swamp of existence and established on the dry land of nibbāna;” (the thera) spoke two stanzas by way of solemn utterance of joy (udāna), his delight having well arisen.

157. “On account of unwise mindedness I would be accoudingly devoted to mending myself (mandana); afflicted with sensual lust (kāmarāga), I was conceited (uddhata) and fickle, (capala).

158. I was aptly made to be wise (yoniso pāṭipajjitvā) by Buddha, the Kinsman of the sun, clever in means, who made my mind come out of the mud of existance.

There, ayoniso manasikāra means: owing to my minding without means (anupāyamanasikārato) the unpleasant body has become the cause of minding from the point of view of being pleasant (subhato) after bearing in mind as being pleasant, with the perception of pleasantness over the unpleasant body; thus, is the meaning. Maṇḍanaṃ means:– adornment of the body with ornaments attached to hands and so on as well as with garlands of flowers and perfumes. Anuyunjisaṃ means I became accordingly engaged in (anuyuñjiṃ), I was devoted to the adornment of my body; thus, is the meaning. Uddhato means: unbalanced and unallayed minded on account of birth, clan, handsomeness, youthfulness and so on. Āsiṃ means: I was (ahosiṃ). Kāmarāgena means: with lustful desire in material pleasure (vatthukāma); atṭito means: I was oppressed (piḷīto) and injured (vibādhito); thus, is the interpretation.

Upāyakusalena means by the adept, clever in the means of taming those who are amenable to discipline (vineyyānam); Buddhena means: by the Blessed One, who had been the cause. This instrumentive word (karanavacanaṃ) is indeed in the meaning of cause (hetuatthe). (The thera) speaks, in connection with his own goal of banqueting (āpanayana) of sensual lust in exhortation of (or reproof of) hawking (bargain) talk.
upakkita vatā da ca danāya) by showing a she-monkey squatting (paluṭṭha) and celestial nymphs. Indeed, the Blessed One said to the venerable Nanda therā first of all in connection with Janapadakalyānī thus: “According as this she-monkey, so is Janapadakalyānī to be compared with (upādāya) the dove-footed (celestial nymphs with beautiful legs),” as if pulling out and removing a small linch-pin from a large linch-pin, also similar to a physician extracting defects (dosa) by means of vomiting and purging (vamanvirecanehi) after having moistened (kiledetvā) the body with viscous liquid and drinks (sinehapāṇena) made the mind become detached from Janapadakalyānī by closely showing (nidassanena) the dove-footed fairies and again having made the mind become detached from the dove-footed fairies also by a buyer’s (bargaining) talk (upakkitavādena), made him become established in the noble path (ariyamagga) but by excellent (sammasi) and constant devotion (anuyoga) to calm composure (samatha) and spiritual insight (vipassanā). Therefore, it has been said: “Yoniso paṭipajjivā, bhave cittam udabbahiṃ.” It means: Having aptly entered upon the purely proper path (visuddhipaṭipadaṃ) but excellently (sammasi) by means of calm composure (samatha) and clear insight (vipassanā), by tricky means and knowledge, I made my mind which was immersed (or sunk) in existence, the mud of rounds of repeated rebirths (saṃsāra) cross over by means of my hand of noble path (ariyamagga), and has it become established on the dry land of nibbāna.

Having made solemnly this joyous utterance (udāna), the therā approached the Blessed One on the next day and said in this manner; “Venerable Sir! Whatever the Blessed One had given guarantee (paṭipbhogo) to me for my aptly gaining the five hundred dove-footed divine damsels, Venerable Sir! I release the Blessed One from the premise (paṭissava). The Glorious One also said thus: - “O Nanda! Even as and when, indeed, your mind became clearly emancipated from the cankers (āsava), by not clinging to live of the world (anupādāya), then, I had become released from this commitment (paṭissava). Thereupon, the Blessed One, having come to know his condition of having his doors of controlling faculties guarded accompanied by distinction, placed him at the foremost place for being accomplished with guarded doors over controlling faculties, in order to make manifest that quality (of his) thus:– “O monks! This one is the chief among monks, who are my disciples, who have their doors guarded in respect of controlling faculties, manely, this Nanda.” Indeed, the therā said to himself thus: “Depending upon lack of such self-control as over my controlling faculties, I had reached this ugly situation (vippakāra), I shall suppress but this severely (suttīhu),” became full of effort (ussāhajāto), came to be copiously conscientious with serious sense of shame and fear (balavahīrottappo), and there also he reached the highest height of perfection (ukkāṃsapāramiṃ) in the self-control of controlling faculties (indriyasamvare) owing to having done devoted duties (katādhikārattā).

The Commentary on the stanza of the therā Nanda is complete.

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MORE FROM BUDSAS.ORG

NANDA THERA

Nanda was the son of King Suddhodana and Queen Maha Pajapati Gotami. He was the step-brother of Prince Siddhattha.

Nanda was celebrating three important events on the day that the Buddha visited the palace for His noonday meal. He was celebrating his consecration to the throne, his marriage to Janapada Kalyani, and his housewarming ceremony.

After the meal the Buddha handed His bowl to Nanda and left the palace to return to the monastery. Out of respect for the Buddha, Nanda followed Him with bowl in hand, thinking, "Surely the Lord will take the bowl from me shortly."
The Buddha, however, did not take back the bowl. Nanda, who respected His older brother, the Buddha, followed Him to the monastery. His betrothed, seeing him following the Buddha, ran after him in tears, saying, "Return quickly, O Noble Lord." These affectionate words and his beloved's tears moved Nanda deeply. But so great was his reverence for the Buddha that he could not hand back the bowl.

On reaching the monastery the Buddha, who saw that Nanda had the potential of reaching Arahanthship, asked him if he would like to be ordained as a monk. Nanda was torn. He wanted to go back to his betrothed. But how could he refuse the Buddha? So great was his respect for his older brother, the Buddha, that he reluctantly agreed.

Nanda, the Bhikkhu, was not happy. He kept thinking of his bride-to-be. Finally, in desperation, he approached his fellow monks and related his troubles to them. Nanda informed them that he intended to give up the holy life and go back to the life of a householder.

The news of Nanda's decision soon reached the Buddha. Approaching Nanda, the Buddha questioned him as to the problem. Nanda informed the Buddha that he was distracted and worried because he had left his beautiful bride on their wedding day. The Buddha, who with His divine eye saw that Nanda, with a little effort, could reach the supreme happiness of enlightenment, thought of a way to keep him in the Holy Life which was in keeping with his present frame of mind.

Using His psychic powers the Buddha transported Nanda to the Tavatimsa Heaven. On the way He showed Nanda a singed female monkey who had lost her ears, nose and tail in a forest fire. Pointing to the celestial nymphs the Buddha asked Nanda who was the fairer, the celestial nymphs or his bride-to-be. Nanda, enticed by the extraordinary beauty of the celestial nymphs, replied that his bride-to-be was like the singed female monkey that they had seen on their way, when compared to the celestial nymphs.

The Buddha, reading his immature mind, then said, "I guarantee that you will possess the celestial nymphs if you persevere and follow my instruction." Nanda, who was totally obsessed with the beauty of the celestial nymphs, childishly agreed.

Nanda then informed his fellow monks of his decision to remain in the Holy order and the reason for his change of mind. Before long everybody knew that Nanda was following the Holy Order in the hope of possessing celestial nymphs. The young monks laughed and teased Nanda, calling him rude names. Their teasing brought Nanda to his senses. Ashamed of his base motives he set his mind towards enlightenment. Shortly after, by practising with diligence, Nanda achieved Arahanthship. Nanda describes his attachment, final deliverance and gratitude in Theragatha.

On realizing the exquisite happiness of Nibbana, Nanda approached the Buddha and thanked Him respectfully by saying, "Lord I release you from your promise of celestial bliss." The Buddha then informed Nanda that He had been released from the promise the moment he had reached the supreme bliss of Nibbana, because the bliss of Nibbana was greater and transcended any celestial bliss.

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Chapter II.

Two Verses
140. Sirimat

Reborn in this Buddha-age at Sāvatthī, in a aristocrat's family, he was named Sirimat (Faustus) because of his family's good fortune and constant success. His younger brother, as increaser of that good fortune, was named Sirivaḍḍha (growth of luck). They both saw the majesty of the Buddha when the Jeta Grove was presented, believed in his path, and entered the Monk’s order. Sirivaḍḍha, though at first he won no abnormal powers, was honoured and supplied by lay people and recluses. But Sirimat, through defective (past) karma, was little honoured; nevertheless, exercising himself in calmness and insight, he soon won the sixfold abhiññā (higher knowledge).

Now the ordinary bhikkhus (monks) and novices, not knowing Sirimat was an Ariyan, continued to criticize him and to honour his brother. Then the Thera, blaming their faulty judgment, said:

[159] Pare ca naṁ pasāṁsanti attā ce asamāhito.||
Moghaṁ pare pasāṁsanti attā hi asamāhito.|| ||

[160] Pare ca naṁ garahanti attā ce susamāhi.||
Moghaṁ pare garahanti attā hi susamāhito' ti.|| ||

[159] Others may applaud and honour him
Whose self is uncontrolled.
Surely amiss their praise is given,
Since self is uncontrolled.

[160] Others may scold and criticise him
Whose self is well controlled.
Surely amiss their blame is given,
Since self is well controlled.

Then Sirivaḍḍha, hearing him, was agitated, and establishing insight, not long after he also completed his salvation. And they who had blamed the Thera sought his forgiveness.

[1] Evidently not the Thera of Ps. XLI.

2.2-10 [140] Commentary on the stanza of Sirimatthera
The stanza starting with Pare ce naṃ pasamsanti constitutes that of the venerable thera Sirima. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, at the time when the Blessed One Padumuttara stood in the Tusita heavenly mansion after having fulfilled the perfections; on having attained the age of intelligence, he became proficient in the three vedas, together with nighanda and keṭubha along with alphabetic classifications comprising the treatise of traditions (Itihāsa) as the fifth; versed in the padapātha of the vedas, an expert grammarian in explanation, with his complete knowledge (anavayo) in the popular philosophy (lokāyata) and in the characteristic marks of a great man, gave up his sensual pleasures (kāme) owing to his propensity (ajjhāsaya) towards renunciation, renounced the world, became a hermit-recluse and was dwelling in a hermitage created by divine beings in the region of Himavānta, surrounded by a crowd of hermits to the all-round extent of eightfour thousand in number, having promoted for him jhāna and higher knowledge (abhiññā); owing to having done devoted deeds of service toward former Buddhas, he remembered the qualities of Buddha according to the manner that had come down in the charms (manta) of marks (lakkhana), built a sand shrine at the bend of a certain river in dedication (uddissa) to the previous Buddhas and became specially bemused with his reverential offerings and respectful honour (to them). On having seen it the hermits asked him thus: “In dedication to whom is this reverential offering and respectful honour made?” He brought for them charms on marks (lakkanamanta) analysed (vibbajitvā) the marks of great men that came there, stood on his own vigour in conformity with it and made his announcement of Budha’s qualities. On having heard that announcement, those hermits also, became pious-minded and from then onwards, dwelt making reverential offering to the shrine, in dedication to the excellently self-awakened Buddha.

At that time also the Bodhisatta Padumuttara, having passed away from the heavenly abode of Tusita and was descending into the womb of His mother. In His last existence thirty two foreboding signs (pubbanimittani) made themselves manifest; all of them were astonishing and strange phenomena (dhamma). The hermit showed them to his resident pupils, made their pious pleasure in excellent self-awakened Buddhas much more increased, died, sprang up in the world of brahmā, come back in his visible form (dissemānarupo) while they were making reverential offering to his (dead) body, and having said to them thus: “I am your teacher, who has sprung up in the brahmā world; diligently you should be constantly engaged in making reverential offering to the sand shrine; you had better be intent on (yuttapayutta) the development of spiritual insight (bhāvana),” went (back) but to the brahmā world.

In this manner, having wandered about his rounds of repeated rebirths, among divine and human beings, he was reborn in a wealthy house holder’s family in Sāvatthi, when this Buddha arose. They gave him but the name Sirima, because beginning from the day, he was born, there had been an increase in the prosperity of glory in that family. When he (began to) walk about on his feet, his younger brother was born. They gave him the name Sirivaḍḍha saying; “This one has been born, increasing the glory (sirī). Both of them also, happened to have seen the power of Buddha at (the ceremony of) accepting Jetavana, aptly gained pious faith, and became monks. Out of the two, now, one did not become the gaśiner of transcendental norm (uttarimanussadhamma); he was a recipient of four recluse’s requisites, personally respected (sakkato) and held in reverence (garukato) by lay men and monks; on the other hand, the thera Sirima, beginning from the time he became a monk, was a meagre gainer due to defective deed of commensurate character and was reproached by many men; doing his deed for calm composure (samatha) and spiritual insight (vipassanā), became an Arahant with six sorts of super knowledge (abhiññā), because an Arahant with six saorts of super knowledge (abhiññā). Hence has it been said in the Apadāna:—

“In the Himavanta hill, there was a hermit named Devala; there was there my cloister-walk, created by non-human divine beings. Having borne the burden of braided hair, I always carried a water pot with long spout; in search of the most excellent benefit (uttamatthāṃ) I then came out of the wood (vipinā).
Eighty four thousand pupils attended upon me; specially devoted to their own deeds they then dwelt in the forest.

Having specially come out of my hermitage, I made a sand shrine; having brought together many a variety of flower, I made my reverential offering to the shrine.

Making my mind piously pleased with that sand shrine, I entered my hermitage; all my pupils came together and saked me about this matter.

By means of sand a shrine had been made, the shrine which you, O Lord! Worship; we also are desirous of knowing about it; having been asked, you should inform us.

Has it not been pointed out in the word of charms (mantapada), those possessors of eye-sight and of high repute? Them, indeed, I adore, those best Buddhas, fully famous.

Resembling what are those great heroes, the omniscient leaders of the world? How is their complexion? How are their moral precepts and similar to whom are those fully famous?

Buddhas are with thirtytwo marks (Lakkhanā), as well as with forty teeth (cattālisadijā); their eyes have eyelashes like those of a heifer; they are similar to the fruit of Guṇja shrub.

In the course of their going about, those Buddhas look at just a yoke ahead (yugamattāṃ); no noise their knees make; none of the joints of his body is heard.

In going also have they gone well; just lifting up their legs they go; first their right foot; this is the habit (dhammatā) of Buddhas.

Those Buddhas are fully fearless like the maned lion, king of beasts; neither do they exalt themselves nor do they minimise living beings.

Free from pride, high and low, they are equal among all creatures; Buddhas never extol themselves; this is the nature of Buddhas.

Arising also, those self-awakened Buddhas show the light; this entire earth, they make to quake in six sorts
of manners. They see purgatory also which then can come to be cool; heavy shower of rain pours down; this is the nature of Buddhas. This like are those great elephants among men, peerless and fully famous; in complexion they are unsurpassed, Tathāgatas are incomparable. All my pupils with due respect received with thanks what I have said; they aptly practised likewise also according to their capacity and commensurate with their vigour. They who desire to do their deed by themselves aptly made their reverential offerings to the sand shrine; they become minded of making personal respect of Buddha because they believe my word. Having passed away then from Tusita heaven, the fully famous divine youth sprang up in the womb of his mother; the ten thousand (extensive earth) quaked. I stood on the cloister-walk not far from my hermitage; all my pupils essented together and came to my presence. The earth lows like a bull; it roars like a lion and moves (saḷati) like a crocodile; what result will happen? That self-awakened Buddha, that Glorious One, the Master, whom I announced (to you) near the sand shrine had now entered the mother’s womb. Having taught the truth (dhamma) to them and made announcement about the great Sage, I sent away my pupils and sat myself down cross-legged. Owing to absolute ailment that strength of mine, indeed, disappeared and there I died remembering Buddha, the best. All my pupils gathered together and made a uneral pile then; having caught hold of my dead-body also they raised it on the funeral pyre. Having surrounded the funeral pyre, they placed their clasped hands on their heads; pierced by the thorn of sorrow, they came together and wept. While they were in lamentation I went then to the funeral pyre. I am your teacher; do not be sad; be of good wisdom. You should exert yourselves for your own welfare, day and night without being lazy. Do not be negligent,
all of you! Your moment must be regulated.
Having instructed my own pupils, I went back to the divine world; for eighteen aeons (kappa) I enjoyed myself in the divine world.
Five hundred times, I was a world-king; many a hundred times I exercised divine sovereignty; in the remaining aeons (kappa) I wandered about mixed up in my rounds of repeated rebirths; I do not remember any evil existence; this is the fruitful result of (my) appearance.
According as, in the month of Kattika, many trees bloom, but likewise, I also blossomed timely by the great Sage.
My exertion was that of a yoked ox to the super transport to the secure abode of nibbāna (yogakkhena); resembling an elephant which had cut off its bondage,
I dwell free from cankers.
It was a hundred thousand aeons (kappa) ago, that I made a special announcement about Buddha; I do not remember any evil existence; this is the fruitful result of my making announcement.
My depravity had been burnt; … Buddha’s instruction had been carried out.”

Monks of common category (puthujjana) and novices, not knowing that the venerable Thera Sirima was a noble “Ariya,” although he was indeed, an Arahant with six sorts of higher-knowledge, reproached him after having said this and that since they can not make any assumption, owing to the condition of not having specially progressed in the eyes of the people (lokassa) and because of his meagre gain. On the other hand, they praise the Thera Sirivaddha assuming (sambhāventā) from the condition of being personally respected (sakkata) and revered (garukata) by people (lokassa) for being the gainer of recluse’s requisites (paccaya). The Thera spoke two stanzas blaming the state of being the common category (puthujjana) thus: “Speaking in praise of one, namely, who is worthy of blemish and speaking ill of one who is worthy of praise would be the bane of being an ignoble (puthujjana).

159. “Other people praise him, if he himself is not well composed.
Vainly do other people praise;
indeed, oneself is not being well composed.

160. “On the other hand other people blame him, if he himself is well composed. Vainly do other people blame if oneself is, indeed, well composed.

There, pare means: others besides oneself is known as other people; here, however, beside wise people, foolish folks are meant to be other people. Indeed, when they speak without having known and without scrutinising penetratingly, even the praise, like blame has become immeasurable. Naṃ means that individual. Pasaṃsanti means: they announce and particularly praise by raising (ropana) unenuine (abhūta) quality (guna) either the very individual who is not bonafide as “such and such a monk is a gainer
of jhāna and a noble (ariya), or either by being ignorant (aviddesu) or owing to having gone astray under the influence of craving desire (tanhmāvipannatāya). Ca means: such a word, however, here, as that ca has the meaning of subsumption of self. By that word he shows this meaning thus:— others people praise that individual; not only that, that praise also, indeed, is just their mere praise; in that praise, however, there does not exist any foundation (vatthu). Atto ce asamāhito means: whomever individual other people praise, if he himself is not well composed, either by concentration on the right path (magga) or by concentration on the right fruition (phala) or but by mere access (upacāra) and application (appanā) of mind concentration (samādhi) is not well composed; if he is perplexed with wandering mind, owing to not having dispelled all his depravity which have become the opponents of concentration; thus, is the meaning. By this word “Asamāhito,” he shows the absence of the qualities of signs (nimitta) of concentration (samādhi). Moghaṃ means: the descriptive exposition of the condition of neuter gender as in such cases as “visamāṃ candinasūriya parivattam (uneven moon and sun all-round turning;) and so on. Pare pasaṃsanti means: whoever do praise an ill-composed individual, they vainly, worthlessly praise for nothing. Why? Attā hi asamāhito, since the mind of that individual is not well composed, therefore; thus, is the meaning.

In the second stanza, garahanti means: they either censure, blame or reproach, either by making manifest the state of not aptly practising or by ruining the qualities (gunamaridhamśana), a noble (ariya) inspite of being the gainer of jhāna, owing to the condition of himself being ignorant (aviddesu) or on account of his hearing anger (dosantaratāya), thus:— “Such and such a monk does not devote himself to wakefulness even for a period of time taken for mere milking of a cow; wholly much busy with bodily vigour, takes delight in sleep, finds joy in speech and dwells delighting in society,” and so on; thus, is the meaning. The rest should be understood by such means as has been said in the first stanza. When, in this manner, by means of these stanzas, the condition of his own freedom from depravity (nikkilesa) as well as the state of Sirivaddha’s being with depravity (sakilesa) had been made manifest by the Thera, Sirivaddha, having heard if, became remorseful, placed himself in the path of developing spiritual insight (vipassanā) and all round fulfilled his own benefit but before long; the individuals, also who made the censure begged the pardon of the Thera.

The Commentary on the stanza of the Thera Sirima is complete.
Commentary on the Second Chapter is complete.
Chapter II.
Two Verses

141. Uttara

Reborn in this Buddha-age at Sāketa,[1] in a brahmin's family, he was named Uttara. Convinced by the twin-miracle at the Kadamba tree at Savatthi,[2] where some business had taken him, he was induced to leave the world (for monkhood) when the Lord (Buddha), at Sāketa, preached the Kalaka Park discourse.[3] Going with the Lord (Buddha) to Rājagaha, he there developed insight and acquired sixfold abhiññā (higher knowledge). Returning again to Sāvatthī to wait on the Buddha, the bhikkhus (monks) asked him: 'What, Monk, have you already accomplished your [129] religious duties?' He, declaring anna (supreme attainment), replied in these verses:

[161] Khandhā mayā pariññātā taṃhā me susamūhatā,||
   Bhāvitā mama bojjhāṅgā patto me āsavakkhayo.|| ||

[162] Sohaṃ khandhe pariññāya abbūhitvāna1 jālinin,||
   Bhāvayitvāna bojjhānge nibbāyissan anāsavo' ti.|| ||

[161] Well do I understand the factors five,
   And well is craving rooted out in me,
   Developed are the seven wisdom-chords,
   And all the poison-fumes are shrunk to nothing.

[162] And since the factors now are understood,
   I - look you![4] - throwing out the Huntress fell
   [Who sets her netted trap for every thought],[5]
   And cultivating wisdom's harmony,[6]
   Sane and immune, in peace shall pass away.[7]

[1] See XXVIII.
[2] Created by the Buddha (Sum. V., 57).
[3] Ang., ii. 24, on a Tathagata's (Buddha's) clarity of knowledge and integrity.
[5] Expansion of the one word jūlinī, 'she who lays a net' - i.e., craving - 'by the suffusion of which the manifold web of the senses becomes as a net' (Atthasālinī, p. 363; Bud. Psy., p. 278, n. 2).
Cittacittasantarātā uddharitvā (Commentary).
Bojjhangā, as in verse 161. Cf. Compendium, pp. 66, 180 f. The Commentary calls the seven 'the concord of the Path (Dhamma).'

Nibbāyissam anāsavo, 'by the expiry of the last (moment of) consciousness, like a fire without fuel, I shall parinibbān-ate without danger (of rebirth)' (Commentary).

2.3. Third Chapter

2.3-1 [141] Commentary on the stanza of Uttaratthera

The stanza starting with khandhā mayā pariññātā constitutes that of the venerable Thera Uttara. That is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in family home at the time of the Blessed One Siddhattha, ninety four aeons (kappa) ago. On having attained the age of intelligence, he became one who had gained pious pleasure in the dispensation (sāsana) and aptly declared himself of the state of his being a devotee. When the Master had passed away into parinibbāna, he assembled his own relatives together, brought together much reverential offering and personal respect and made his reverential offerings to the reliqion (dhātu). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in Sāketa, when this Buddha arose. He gained the name Uttara and on having come of age, he went to Sāvatthi on a certain business. There he happened to have noticed the twin miracle performed (by Buddha) at the foot of the mango tree of Kāṇḍā, became piously pleased with it, again his pious faith became specially increased by the teaching of Kālarāma sutta, became a monk, went along with the Master to Rājagaha, took up his higher ordination, dwelt but there, placed himself in the path of spiritual insight, and became an Arahant with six sorts of higher-knowledge (abhiññā) but before long. Hence, has it been said in the Apadāna:–

“When Siddattha, the protector of the world passed into nibbāna, I brought together my relatives and made my reverential offering to His relics. It was ninety four aeons (kappa) ago that I specially made my reverential offering to the relics; I do not remember any evil existence; this is the fruitful result of my making reverential offering to the relics. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of super knowledge (abhiññā) while the Master was dwelling in Sāvatthi, he went from Rājagaha to Sāvatthi and when asked by monks thus: “Friend! Has the highest height of monk’s duties been made to attain by you?,” the Thera spoke two stanzas in order to reveal his Arahantship (aññā):–

161. “Aggregates (khandhā) had been all round understood by me; my craving desire (taṇhā) had been well removed. Elements of enlightenment of mine had
been developed; freedom from cankers had been attained by me.

162. “That I, having all round understood the aggregates (khandhā), after having ousted the net-like craving (jālinī) and developed the elements of enlightenment, I shall enter nibbāna canker free.

There, khandhā means five aggregates of attachment (upādāna). Pariññātā means: developed and understood after having thoroughly classified thus:—“This is painful suffering (dukkha); it is not more than this (ito bhiyyo). By this, he said about his all-round knowledge (pariññā) and full understanding (abhisamayaṃ) of the noble truth (ariyasacca) of painful suffering (dukkha). Taṇhā means to be thirsty, to crave all round, thus craving desire (taṇhā). Susamūhatā means: well slaughtered. By this, he speaks of the full understanding of the noble truth of the origin of misery (samudayasacca). Bhāvitā mama bojjhangā means: the attribute (āṅga) of a noble (ariya) individual reckoned as enlightenment (bodhi) either for the concord (samaggi) of such phenomena (dhamma) as awareness and so on (satiādi) or for the possession of it (tām saṁaṅgino) reckoned as enlightenment (bodhi); thus, the attribute of enlightenment (bojjhāṅga). The deeds (dhamma) included (pariyāpanna) in the right path (magga) reckoned as awareness (sati), investigation of the truth (dhammavicaya), exertion (vīriya), zest (pīti), serenity (passaddhi), concentration (samādhi) equanimity (upekkhā) have been developed (bhāvitā), aroused (uppāditā) and increased (vaṭṭhitā). Here also, but by taking of attributes of enlightenment, all the deeds of the right path (magga) owing to the state of having practised along with it, as well as all the deeds of elements of enlightenment (bodhi-pakkhiyadhamma) have been taken; thus, it should be seen. But by means of this even, he shows the full understanding of the development (bhāvanā) of the truth of right path (maggasacca). Patto me āsavakkhayo means: cankers beginning with sensual cankers (kāmāsava) become exhausted (khīyanti) here; thus, āsavakkhayo (the exhaustion of cankers); having gained the name thus, the uncreated phenomenon (asaṅkhatadhammo) had been attained and achieved by me. By this, he speaks of his full understanding (abhisamaya) of his visualisation of the truth of cessation (nirodha sacca).

To this extent (ettāvatā) he shows his own prosperity of attaining nibbāna which is together with the residue of the substratum of existence (saupādisesa).

How, however, in order to show his prosperity of attaining nibbāna without any substratum of existence, he spoke the second stanza starting with “Sotaṃ.” Its meaning is:—khandhe pariññāya means: that in this manner, by the said method, having all round understood the aggregates (khandha); jālinī means: thoroughly knowing likewise even. That there exists to this a net reckoned as happening (pavatti) again and again in the manner of being well sewn in having been classified into such classifications as past and so on, in the internal and external abodes of senses (āyatana) in one’s own body and bodies of others; thus, the craving (taṇhā) which gained the name jālinī (having net); abbahitvāna bojjhange bhāvayitvāna means: likewise, but pulling it out even, having developed the said classifications of elements of enlightenment (boffhanga) after having made them attain the all-round fulfillment of developing spiritual insight (bhāvanāpāripūriṃ); anāsavo means: having become canker-free but as a result of that; nibbāyissaṃ means: having so stood with the sprung-up knowledge (jātavedo) as if being detached (anupādāno), now, with the cessation (nirodha) of the last and final (carimaka) mind. (citta), I shall enter nibbāna completely (parinibbāyissāmi).

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

Chapter II.
Two Verses
142. Bhaddaji

Reborn in this Buddha-age at Bhaddīya,[1] as the only child of a councillor whose fortune was worth eighty crores (x10 million),[2] he was named Bhaddaji, and was brought up in luxury, like that attending the Bodhisat in his last rebirth. ... (The Commentary then relates the story of his sudden [130] realization of arahantship (enlightenment) while listening for the first time to the Buddha, the latter having come from Sāvatthī purposely to seek him out; together with his following the Lord (Buddha) and his company, the week after, to Koṭīgama, and retiring to the bank of the Ganges to become absorbed in jhāna. From there he emerges only when the Lord (Buddha) came by, not heeding the preceding chief Theras. To vindicate his new supreme attainments, the Buddha invites him on to his own ferry-boat, and remains him work a wonder. Bhaddaji upon that raises the submerged palace he lived in when he was King Panāda, all being told in the 'Maha-panada-Jataka,' ii., No. 264.) Then the Thera described the golden mansion in which he had once lived, speaking of himself, that self having passed away,[3] as of another:

[163] Panādo nāma so rājā yassa yūpo suvaṇṇayo.,||
Tiriyaṃ sojasapbedho uddhamāhu sahassadhā.,|| ||

[164] Sahassakaṇḍo satabheṇḍu dhajālū haritāmayo,||
Anaccuṃ tattha gandhabbā chasahassāni sattadhā’ ti.,|| ||

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[130] In the Angas' country, east of Magadha. Koṭīgama was near Patna. The Bodhisat is, of course, Gotama, before he became a Buddha. The Commentary differs from the Jātaka version (see next page) only in a few small details, and uses independent phraseology.

Today [Wednesday, September 03, 2014 5:20 AM] using the copper kahapana, that would be approximately $57,200,000, using the gold kahapana that would be approximately $345,150,000,000.

[163] Panada was that king by name
Whose palace was of gold;
Sixteen apartments deep it stood,
Up high a thousandfold.

[164.] A thousand steps it rose on high,
Its walls with scroll-work dressed,
With many a flaunting banner hung,
With emeralds glittering bright.

it was there they danced, Gandharvas danced,
Six thousand in seven bands.

[1] I.e., 800,000,000. The unit seems to have been a copper coin, termed kahapana. See Bud. India, p. 100 ff.

[2] On this mythical king see also Dīgha, iii. 76; Jāt., iv., No. 489. Dīpavaṃsa, iii. 7; Mahāvaṃsa (translation), xxxi. 7 ff. Jat. No. 264 gives a fuller account of Bhaddaji's performance. The text versions are uncertain in some of the descriptive terms, and the Commentary's authorities are equally divided. Hence the attempt at ballad form above does not claim to have selected an absolutely correct rendering. The last two lines refer to the vain efforts of mimes or musicians, collected by Panāda's father to make the prince smile.
He, reminiscent of celestial art, was only moved to a slight smile when Sakka, the god (king of gods), sent a celestial harlequin (Jāt., op. cit.). Cf. Mil. 130.

2.3-2 [142] Commentary on the stanza of Bhaddajitthera

The stanza starting with Panādo nāma so rājā constitutes that of the venerable Thera Bhaddaji. What is the origin? It is said that this one was reborn in a brahmin family, at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he reached the further shore in the sea of science and arts of the brahmins, gave up sensual pleasures, renounced the world, became a recluse-hermit, had a hermitage built in the forest region and was dwelling there when he happened to have seen, one day, the Master going through the sky, became pious-minded and stood lifting up his clasped hands. On having come to know his intention the Master descended from the sky. When, however, the Blessed One had descended, he offered honey, lotus sprouts (bhisa), lotus stalks (mujāla), ghee and milk. Out of compassion for him, the Blessed One accepted his offering, spoke words of thanks and departed. On account of that act of merit, he sprang up in (the heavenly mansion of) Tusita, where he stayed as long as his life-span lasted, and wandering about his rounds of repeated rebirths but in excellent existences now and then thereafter, became a banker of bountiful wealth at the time of the Blessed One Vipassī, had sixty eight thousand monks fed and covered with a set of three robes each.

In this manner, having done much good deed, he sprang up in the divine world, where having stayed on as long as his life-span lasted, he passed away thence and came into being among men in the world bereft of Buddhas, attended upon five hundred silent buddhas with four recluse’s requisites (paccaya), passed away thence, was reborn in a royal family, exercised his sovereignty, attended upon his son who stood having attained silent buddhahood, collected his relics when he passed away, set up a shrine and made his reverential offering to it. In this manner, having done these and those meritorious deeds here and there, he was reborn as the only son of the banker Bhaddiya, whose wealth amounted to eighty crores in the city of Bhaddiya, when this Buddha arose. His name was Bhaddaji. It is said that his prosperity comprising overlordship (issariya), wealth, retinue and so on in his last and final (carima) existence was similar to that of the Bodhisatta.

At that time, the Master, having resided spending His lent at Sāvatthi, went to the city of Bhaddiya together with a large clergy of monks in order to uplift the youth Bhaddaji and dwelt in the forest of Jātiyā awaiting the all-round maturity of his knowledge (ñāṇaparipāka). He also seated on the height of his palace, opened the lion-cage-like window, had a look and noticed a multitude of men on their way to go and listen to the truth (dhamma) in the presence of the Blessed One, asked about where the large crowd of people were going, heard about that circumstance (kārāṃ), himself also, with a large retinue, went to the presence of the Master, and as he kept listening to the truth (dhamma), threw off all his depravity, but being aptly adorned with all adornments and attained Arahnatship. Hence, had it been said in the Apadāna:—

“Having gone down into such a lotus pond as was frequented by different varieties of elephants, I pulled out lotus sprouts (bhisa) there, for the sake of satisfying my hunger (ghāsahetu), then.

Indeed, at that juncture, the Glorious One called Padumuttara, Buddha, the bearer of red cloud (rettambaradharo)
went through the sky (anilañjase)
Shaking His robe of rags (paṃsukulāni),
I then heard the sound of it. Reflect-
ingly looking upwards I caught sight of the
leader of the world. Having kept myself
but standing there even, I made my request
to the leader of the world; May the Buddha,
possessor of eyesight (cakkhumā) out of
compassion for me, accept my offering of
honey mixed with (sahitāṃ) lotus sprouts
(bhisehi), of milk, butter and lotus stalks
(mulālikāṃ). Thereafter, the merciful Master,
the fully famous, the possessor of eyesight
(cakkhumā), descended and accepted my offer-
ing of meal, out of compassion for me. The
Self-awakened Buddha, having accepted (my
offering) made His thanks giving (anumodana):
May you be happy, O man of much merit: May
your career (gati) prosper (samijjhatu); by
means of this offering of lotus sprout (bhisa)
may you gain bountiful bliss.
The self-awakened Buddha named Jalajuttama,
the most excellent water flower, the self-
enlightened conqueror went through the sky
taking my meal offering (bhikkham).
Thereafter, after having collected lotus
sprouts I came back to my hermitage. Having
hung the lotus sprout on a tree, I made my
memory of my charity.
Severely strong wind arose and well
shook the forest then; the sky specially
sounded and thunderous lightning flashed
(phali) then.
As a result of that, thunder fell on me;
It dropped on my head then. That I remaining
seated, died there. Well connected with my'
act of merit, I spontaneously arose in the
heaven of Tusita; my dead-body (kalevara)
had been made to fall (patitāṃ); I enjoyed
myself in the divine world. Eighty six
thousand well-adorned ladies attended upon
me evening and morning; this is the fruitful
result of my offering of lotus sprout.
Having come to the human womb, I became
happy then. There is no decrease in my
wealth. This is the fruitful result of
my making offering of lotus sprout.
Compassionately cared for by that such
like personage (tādi) as the divine of
the divine-beings (devadeva), all my
cankers have become all-round exhausted
(parikkhāna), there is no more new exis-
tence (for me).
It was a hundred thousand aeons (kappa) ago that I made my offering of lotus sprout. I do not remember any evil existence, this is the fruitful result of making offering of lotus sprout. My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

When, however, Arahatship had been attained by him, the Master addressed the banker Bhaddiya thus:—
“Aptly adorned with adornments, your son has become established in Arahatship as he kept listening to the truth (dhamma); on that account it behoves him to become a monk but now; if he does not become a monk, he will pass away into parinibbāṇa.” The banker replied; “When my son is yet young, there is no business of his passing away to parinibbāṇa; please have him become monk,” The Master had him become a monk, gave him full ordination (upasambādetvā), dwelt there seven days, and arrived at Koṭi village: that village stood on the shore of the river Gaṅgā. Residents of Koṭi village brought about a colossal charity to the clergy of monks headed by Buddha. The Thera Bhaddaji, because he became just merely up and doing (āraddhamattāya) owing to the thanksgiving (anumodanāya) made by the Master, went out of the village and sat himself down after having entered upon a trance (samāpatti) saying to himself: “On the shore of the river Gaṅgā, near the road, I shall arise (from trance) at the time of the coming (here) of the Master.” Although the great Theras were reaching him, he did not arise (from trance) but rose up only at the time of the coming of the Master. Monks of common category (puthujjana) grambled (ujjhāyīṃsu) thus: “This one, who has recently become monk did not arise when the great Theras were coming (to him), being herdened (thaddho) with pride.” Residents of koṭi village fastened a collection of many boats for the Master as well as for the clergy of monks. The Master stood on the combined collection of boats saying to Himself: “Now, I must make manifest his power,” and asked thus: “Where is Bhaddaji?.” The Thera Bhaddaji approached the Master, and stood having clasped his hands saying: Venerable Sir! I am this one.” The Master said (to him): “ O Bhaddaji! Come; climb the one and the same boat together with us.” He jumped up and stood on the boat where the Master had boarded. At the time when mid-river of Gaṅgā was reached, the Master asked thus: “O Bhaddaji! Where is the bejewelled palace resided (ajjhāvūṭṭha) by you at the time when you were king Mahāpanāda?” “It remains immersed at the spot.” Buddha said: “Well then, O Bhaddaji! Do dispel (chinda) the doubt of your fellow leaders of holy life (sabrahmacārī).” At that moment, the Thera paid his homage to the Master, went with his vigour of magical power, restrained between his toes (pādaṅgulatarena sannirumbhitvā) the dome of the palace, caught hold of the palace twenty five leagues (yojana) in extent and sent it up (uppatti) into the sky: in sending it up (uppatanto) he threw the palace up fifty leagues (yojana) from the (surface of the) water. Thereupon his relatives of the former existence, owing to their greed in relation to the palace, having been (reborn as) fishes, tortoises and frogs, when that palace rose up (uṭṭhahante) rolled all round (parivattitvā) and dropped into the water. On having seen them falling down, the Master said thus: “O Bhaddaji! Your relatives are tired (kilalmanti). On account of the word of the Master, the Thera set the palace free. The palace established itself according as it stood even. Being asked by the bhikkhus (monks) thus: “Venerable Sir! When was it that this palace was occupied as his residence by the Thera Bhaddaji?” the Master who had reached the further shore, taught the Mahāpanādajātaka and let the multitude of monks drink the immortal beverage of truth (dhamma). The Thera, however, having shown his own gold palace, where he formerly resided, revealed his Arahatship (aññā) praising the same by means of two stanzas:

163. “That king, named Panāda, had his palace built of gold; it was sixteen
arrow-shots of half a league each (ubbedha) across (in width) and
a thousand times (of arrow-shot) in height (or above).
164. “There were one thousand stories (kanda) and a hundred pinnacles (gaṇḍu); bountiful banners that adorned it were made of gold. There, six thousand dancers danced in seven places (sattadha).

There, Panādo nāma so rājā means: Long ago there was that king named Panāda; thus he indicated himself as if to be another person owing to the disappearance of self-entity (attabhāva). Indeed, he himself, beginning from the time he became established in sovereignty, came to be widely know as “Rājā mahāpanādha (king Mahāpanāda)” because of his being endowed with such mighty sovereign power as being permanently prosperous with effort, etc., as well as eith the sound of his famous reputation. Yassa yūpo suvaṇṇayo means: this palace of this king was made of gold. Tiriyaṃ soḷasubbedho means: In width, it is the size of sixteen arrow-shots (kaṇḍapāṭa). It is, however, to the extent of half a league (yojana). Ubbhamāhu sahassadhā means: in this manner, the height of that palace was a thousand times, the size of a thousand arrows. In terms of league (yojana) it is, however, twenty five leagues (yojana) high. Here, some scholars however had done the lenghtening as “āhū” for ease in composing stanza. They say thus: “Āhu is ahośi (it was).”

Sahassakanddo means:-- a thousand storeyed (bhūmiko). Satageṇḍu means: many a hundred pinnacled (niyyūhako). Dhajālū means: endowed with such flags as pole banners, flage banners and so on well erected here and there on pinnacles, crests and so on. Haritāmayo means: made of good coloured gold (cāmīkarasuvaṇṇa). Some scholars, however, say “Naritajātimanīsārikhato” which means: had the resemblance (sarikkhato) of green (herita) natural (jāti) gen (maṇi). Gandhablā means: dancers (naṭā). Cha sahassāṇi sattadhā means: to the extent of six thousand dancers seven times in seven spots of that palace danced for the purpose of specially bemusing the king: thus, is the meaning. Though they danced in this manner they mere not able to provoke the smile (hāsetuṃ) of the king. Thereupon, Sakka, the divine sovereign, sent celestial dancers and had a festivity performed (samajjaṃ kāresi). Then the king laughed.

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

Chapter II.
Two Verses

143. Sobhita

Reborn in this Buddha-age at Savatthī, in a brahmin's family, he was named Sobhita. And after he had heard the Lord(Buddha) teach, had left the world(for monkhood) and acquired sixfold abhiññā(higher knowledge), he practised recollecting his former lives with such success that the Lord(Buddha) ranked him foremost among those who could so remember.[1] And he, reflecting on his pre-eminence in attainment, was filled with joy, and breathed forth this saying(gatha):

[165] Satimā paññavā bhikkhu āraddhabalavāriyo,||
Pañcakappasatānāhaṃ ekaratī avāraṇāḥ||

[166] Cattāro satipaṭṭhāne sattaṭṭha ca bhāvayaṃ,||
Pañcakappasatānāhaṃ ekaratī avāraṇāḥ||
A bhikkhu (monk) mindful, gifted with insight,
With strenuous effort strongly set to work,
Have I [the infinite past] recalled to mind:
Five hundred ages in a single night.

O let the Onsets Four of mindfulness My study be, the Seven, the (noble) Eight! For I [the infinite past] have recalled to mind:
Five hundred aeons in a single night.

[1] Ang., i. 25. Sister Bhadda Kapilani was also thus distinguished (Sisters, p. 47). Sobhita Thera (possibly this man) was the third in the apostolic succession of thirteen Abhidhammikas, who handed down this teaching till Mahinda conveyed it to Ceylon. Bhaddaji Thera was second. (Atthasālinī, p. 32).


2.3-3 [143] Commentary on the stanza of Sobhitatthera

The stanza starting with Satinā paññavā constitutes that of the venerable Thera Sobhita. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious acts in this and that existence, was reborn in a family home, in the city of Haṃsavatī, at the time of the Blessed One Padumuttara: on having come of age, as he was listening to the teaching of truth (dhamma) by the Master, he noticed the Master placing a monk at the foremost position among the monks who were gainers of knowledge of former abodes, himself made an aspiration concerning (uddissa) that ranking position, did meritorious deeds, wandered about his rounds of repeated rebirths in excellent existences only and was reborn in a brahmin family at the time of the Blessed One Sumedha. On having attained the age of intelligence, he reached proficiency in the arts and sciences of the brahmans, became especially emancipated by renunciation, gave up his household life, became a hermit-recluse, had a hermitage built in a forest region near the Himavanta hill, kept on nourishing himself (yāpento) with forest roots and fruits big and small, heard about the appearance of buddha, approached the Master at the city of Bhaddavatī, staying but just one night only everywhere, became pious-minded and specially made his praise of Him with six stanzas starting with “Tuvaṃ satthā ca ketu ca (you are Master as well as the banner):” the Master also revealed his future prosperity. On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn in a brahmin family in Sāvatthi when this Buddha arose. They named him Sobhita. On subsequent occasion, he listened to the truth (dhamma) taught by the Master, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge. He was also one who had reached mastership (cīṇavasi) in the knowledge of former abodes. Hence, has it been said in the Apadāna:–

“In the south side of Himavanta, my
hermitage was well made. In quest of the most excellent welfare I lived then
in the forest.
With gainfulness and gainlessness I was contented with roots and fruits. In
continuous quest of a teacher, I dwelt all alone.

There and then, there arose in the world the self-awakened Buddha Sumedha; pulling out the multitude He revealed the fourfold noble truths.

I did not hear of the self-awakened Buddha; neither did any body point me out also; when eight years had gone past, I heard of the leader of the world.

Having taken out firewood and swept clean my hermitage, I collected a basket-full of burden (khāribhāraṃ) and came away from the forest.

Abiding a night in villages and market towns, I then approached eventually Candavatī.

On that occasion, the Blessed One Sumedha, the leader of the world was showing the immortal path pulling out many living beings.

Having gone beyond the big body of people, I paid my homage to the ocean of conquerors; having made my single shoulder bare in wearing my entelope skin, I made my good praise of the leader of the world. You are Master as well as banner, the flag and palace (yūpo) of living beings; you are the relief (parāyaṇa) and support (patiṭṭhā) as well as the island, the most excellent of bipeds. You, the experienced (nepuñño), the hero in insight (dassanevīro) send across the multitude of men. There exists no other transporter (tārako) in the world; O Sage! You are the best transporter (uttaritaro).

Possible it is to measure (pametuṃ) the largest ocean with the tip of kusa grass, drop by drop (theve); it is but impossible to measure (pametave) your omniscient knowledge.

Having placed on the weight stick of scales (tuladaṇḍa) it is possible to support (dharetave). O Possessor of eye-sight! There is but no measurement of your wisdom. It is possible to have the sky measured either with a rope or with a finger; O Omniscient Buddha! It is but impossible to measure
your moral precept (sīla).

Water in the large ocean, the sky as well as the earth; these are thoroughly measurable;
O Possessor of Eyesight! You are immeasurable.

Having proclaimed the fully famous omniscient Buddha by means of six stanzas, I then stood in silence having lifted up my clasped hands.

Buddha Sumedha was such that people speak of Him as widely wise (bhūripañña) and very wise (Sumedhasa). He sat Himself down amidst the clergy of monks and spoke these stanzas:

I shall announce about him who proclaimed my knowledge with his mind clearly pleased with piousness; when I am thus speaking you all listen.

He will enjoy himself in the divine world for seventyseven aeons (kappa). A thousand times he will be a divine king and exercise celestial sovereignty. Many a hundred times, he will be a world-king; his regional rulership will be so abundant that their occasions will be numerically incalculable.

Whether he would be a divine-being or a human-being, he will be well composed with meritorious deeds, with no decrease in his mental plannings (saṅkappo) and keen wisdom (tikkhapañño). Thirty thousand aeons (kappa) hence, there will be the Master in the world, born of the family of Okkāka and named Gotama by clan.

He will specially leave his household and become a monk, having nothing (akiñcano); he will achieve (phusissati) Arahantship within seven years from his birth.

Ever since I remember myself, from the time I arrived at the dispensation, (sāsanaṃ), during the period here, I do not know of my volition (cetanaṃ) that is not joyful to my mind.

Having wandered about my rounds of repeated rebirths in all existences, I enjoyed prosperity (sampattiṃ).

There had been no decrease in my wealth; this is the fruitful result of my praise of Buddha’s knowledge.

My three fires had been extinguished; all existence had been removed.

All my cankers had been thoroughly
exhausted, there is now no more new 
existence.

It was thirty thousand aeons ago, that
I praised the knowledge (of Buddha), I
do not remember any evil existence; this
is the fruitful result of praising the
knowledge (of Buddha).

My depravity had been burnt. …

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, remembering his own former abodes according to their
successive serial order, came to find out up to the extent of his mindless conception in the existence of the
brahmā without perception (asañña). Thereafter, not having seen the occurrence of mind for five hundred
aeons (kappa) and having notices but what remained, he on reflecting why it was, came to the conclusion
(niṭṭha), by way of method (naya) thus: “It must be the existence of non-perception (asaññā).” On that
account the Blessed One said thus: “O monks! There is the abode of long living divine-beings known as
Asaññatta, the state of non-perception; having passed away from there, Sobhita sprang up here; he knows
this existence; Sobhita does remember.” When he recollects in this manner by way of method (naya), the
Master, on having seen his cleverness in remembering, placed him at the foremost position among those
who remember their former abodes. This venerable Thera, but thereafter, having reflected upon his own
knowledge of remembering his former existence as well as his proper attainment (paṭipatti) which had
become its dependent origination (paccaya), became delighted and spoke two stanzas, making solemnly
his joyous utterance, illuminating its meaning (tadattha dīpanaṃ).

165. “I, the monk, who poaaessed mindfulness
(sati) and wisdom, with vigourous exr-
tion well begun (āroddha) recollected
in a single night five hundred aeons
(kappa).

166. “Developing the four foundations of
awareness, the seven (elements of
enlightenment) and the eight (elements
of right path), I recollected in a
single night five hundred aeons (kappa).

There, satimā means: possessed of awareness for himself to be endowed with receipt (samudāgamana)
of all-round fulfillment of developing the foundations of awareness, as well as for the attainment of
abundance of awareness (sattivepulla). Paññavā means: possessor of wisdom for the all-round fulfillment of
six sorts of higher knowledge and for the attainment of abundance of wisdom. bhikkhu(monk) means a
monk because of the state of his depravity having been broken. Āracchabalavirīyo means for the well-
made accomplishment (samsiddhi) and all-round fulfillment of such vigour as faith (saddhā) and so on, as
well as of the exertion of the four forms of right effort (sammappadhāna). Indeed, here, there is taking
(gahanām) of faith and so on with the seizure of vigour (balagganena) although when there exists the
state of strenght (balabhāva) of awareness (sati) and so on; according as: “Gobalibaddha
puññaṇāṇasumbhāra (ox and bull, collocation of merit and knowledge).” Pañcakappasatanahāṃ ekaratti
anussarīm means: I recollected as if it were one-night. Here, the grammatical word viya is indicatied as had
been elided (luttaniddiṭṭ ho; by means of this he illuminates the state of his own masterly knowledge in the
knowledge of remembering his former abodes.

Now, he spoke the second stanza, starting with “cattāro” in order to show that proper practice
(paṭipatti) by which his own accomplishment has been made together with the excellence (sātisayam) in
the knowledge of former abodes also after having become possessed of awareness (sati) and so on. There,
cattāro satipaṭṭhane means: in such establishment of awareness as contemplating on the body (kāya) and
so on, and on the four different mixed matters of mundane and (supermundane character reckoned as
awareness by the classification of one’s own sphere (visayabheda). Satta means: seven elements of
enlightment (bojjhaṅga). Atṭha means: the eight elements of patha (maggaṅga); indeed, seven elements of
enlightenment (bojjhaṅga) but came to have arrived at all-round fulfilled development of the mind which has been well established in the establishment of awareness (satipaṭṭhāna); likewise, the noble eightfold path (ariyo aṭṭhaṅgiko maggo). On that account, the commander-in-chief of the truth (dhamma) said; “Catūsu satipaṭṭhānesu suppatiṭṭhitacutta sattabojjhaṅge yathābhūtaṃ bhāvetvā (those who are well-established-minded in the four establishments of awareness (satipaṭṭhāna), having developed the seven elements of enlightenment (bojjhaṅga) according to the truth (yathābhūtaṃ)” and so on: when an all-round fulfillment (pāripūriṃ) of development (bhāvanā) is reached (gacchante) in one part (koṭṭhāsa) of the seven hares or in the thirty seven qualities contributing to enlightenment (bodhipakkhiyadhamma), there is no such thing as not reaching other parts (itare). Bhāvayaṃ means: the cause (hetu) of development (bhāvanā). The rest is but in the manner said.

The Commentary on the stanza of the Thera Sobhita is complete.
Chapter II.
Two Verses

144. Valliya

Reborn in this Buddha-age at Vesālī, in a brahmin's family, he was named Kanhamitta. Come of age, he saw the majesty of the Buddha when the latter came to Vesālī, [132] and believing, he took orders under Mahā-Kaccana. dull of insight, and beginning to make effort, he was so long dependent upon the wisdom of his co-religionists that they called him Valliya (Creeperling), saying, 'Like ivy and such plants, that cannot grow leaning on nothing, so he cannot get on without leaning on someone who is wise.'[1]

And it came to pass that he went to hear Thera Veṇudatta preach, and becoming by that heedful and intelligent and ripe in knowledge, he asked that proficient teacher, saying:

[167] Yañ kiccaṁ saḷhaviriyo yañ kaccacñ boddhumicchatā,||
   Karissacñ nāvarujjhassacñ passa viriyacñ parakkamaṁ.|| ||

[168] Tvañ ca me maggamakkhāhi añjasamñ amatogadhān,||
   Ahaṁ monena monissaṁ gāṇgāsoto'va sāgarantā.|| ||

[167] All that by earnest work has to be done,
   All that one gladly to awaken to truth must do.
   All that shall be my work nor shall I fail.
   O see my forward strides in energy!

[168] And do you show me how and where to go -
   The Path that's founded on Ambrosia, [2] So I in silent study pondering
   Shall to the silence of the seers attain,
   As glides great Gangā's river to the main. [3]

Then Veṇudatta gave him an exercise for study, and he, working at it, not long after won arahantship(enlightenment). Declaring aññā(supreme attainment), he uttered those same verses.

[1] Apparently a different Thera from the Valliyas of LIII. and CXXIII., in whose case Valliya would seem to be no nickname. I have called valli (creep) 'ivy,' because of its typically representing for us such a character. On Mahā-Kaccana, see CCXXIX. Veṇudatta is not met with elsewhere.

2.3-4 [144] Commentary on the stanza of Valliyatthera

The stanza starting with yām kiccaṃ dalhāvīryena constitutes that of the venerable Thera Valliya. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family at the time of the Blessed One Sumedha; on having attained the age of intelligence, he reached proficiency in the arts and sciences, gave up his wealth of eighty crores, renounced the world became a hermit recluse, had a hermitage built on the bank of a river, in a forest region, at the foot of a hill and was dwelling there, when he met the Master who went near him for the purpose of uplifting him; he became pious-minded, spread out his antelope skin and offered (it to Him). He made reverential offerings of flowers and sandal wood, offered mango fruits and paid his homage with five touching-ground postures (pañcapatiṭṭhita). Making manifest the comfort (sampatti) of His ‘seated seat’, to him, the Blessed One spoke words of thanks and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family at Vesālī when this Buddha arose. He gained the name “Kaṇhamitta.” On having come of age, he saw the power of the Master when the latter went to Vesālī, aptly gained pious faith and became a monk in the presence of the Thera Mahākaccāna. He, being of meagre wisdom, and slow effort, dwelt but depending on his wise fellow-leader of holy life for a long time. Monks used to call him Valliya only, saying: “According as a creeper is not able to grow increasingly without depending on trees and so on, in the same way, this one also is not able to increasingly develop without depending on any wise one.” Subsequently, however, he approached the Thera Venudatta, abided by his advice, made himself mindful and ever aware (sampajāno), dwelt on and spoke two stanzas asking the Thera the serial order of proper practice (paṭipattikkama) since he had reached the all-round maturity of knowledge (pañña).

167. “Whatever should be done with firm exertion, and whatever ought to be done by one who wishes to be enlightened,
I shall do; I shall not neglect.
Do see my exertion and effort.

168. “You, sir! Please speak to me of the right path (magga), straight diving into nibbāna (amatogadham); I shall aptly attain nibbāna by the knowledge of the right path (monena) similar to the stream of the river Gaṅgā reaching the ocean.

There, yām kiccaṃ dalhāvīryena means: Whatever duty is to be done and aptly practised by means of firm exertion and steady effort (thira parakkama); in other words with firm exertion and manly endurance (doraya). Yām kiccaṃbodhuminicchatā means: whatever duty should be done by one who wants to and desires to aptly penetrate into the fourfold noble truths, or even nibbāna. Karissam nāvarrajhissati means: I shall do that now, I shall not miss: I shall aptly practise according as I am instructed (to do). Passa vīrīvaṃ
parakkamaṃ means: when regulating one’s life according to righteousness (dhamma) and from carrying it out (īraṇato) in due form (vidhi) is vīryaṃ (exertion), from the stepping upon (akkamana) another and further place is “parakkama (effort);” if there be no belief, see my right effort which had gained the name vīrya and parakkama thus: thus, he shows the state of his own desire to do.

Tvañca means: he addresses his good friend the giver of mental exercise (kammaṭṭhāna). Me means my. Maggamakkhāhi means: Do speak of the noble path (magga); please teach the mental exercise of the four fold noble truths which will well make me attain the transcendental path (lokkuttamagga); thus, is the meaning. Añjasaṃ means: straight (ujukaṃ), from not following (anupagamana) the two extremes (anta) because of the state of the middle path of practice (pañcipadā). Amatagadhamā means: the state of being established in the immortal nibbāna by means of the condition of facilitating the attainment. Monena means by means of the knowledge of the wisdom of the right path (magga). Monissaṃ means:– I shall comprehend, I shall aptly penetrate and attain. Cāṅgāsoto va sāgaramā means: according as the stream of the river (Gaṅgā) enters into the ocean without fail (avirajjhanto) definitely (ekaṃsato), in the same way I ask the Thera for my mental exercise (kammaṭṭhāna), thus: “Devoting myself to (anuyuñjanto) mental exercise, I shall attain nibbāna by means of the knowledge of the right path; therefore, do inform me that mental exercise.

On having heard that request, the Thera Venudatta gave him the mental exercise. He also engaging himself in the mental exercise, became eager for developing spiritual insight (vipassanāmussakkāpetvā) and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

“Having given up the five strands of sensual pleasures of lovely beauty, joyful to the heart. I became a house-less monk, having abandoned the wealth of eighty crores.

Having become a monk, I dwelt on the shore of a river abstaining from doing evil deeds by means of my body and avoiding wicked conduct of works.

Buddha the best came to me who was dwelling all alone. I did not know Him to be Buddha with whom I held my conversation (paṭisamthāra). Having made my conversational greeting I enquired after His name and clan Are you a divinity or a celestial musician or else are you Sakka, the pioneer donor (purindada)? Who are you? Or whose son are you? The great brahmā must have come here. You illuminate all directions resembling the rising sun.

O my dear friend! Thousand spoked wheels are seen on your soles (pāde). Who are you? Or whose son are you? How are we to know you? Do let me know your name and clan; do dispel my doubts. I am not a divinity, I am not Sakka, the pioneer donor. In me there is no condition of brahmā. I am most excellent of these. I had gone beyond their sphere (visaya); I had broken asunder the fetter of sensual
pleasure. Having had all my depravity burnt, I had attained the most excellent self-enlightenment. Having heard what He said, I spoke this statement.

If you are omniscient Buddha, O great Sage! You please take your seat. You are the mader of the end of misery (dukkha): I shall make reverential offering to you.

Having spread out my antelope skin, I offered it to the Master. The Glorious One sat Himself down there like a lion in a mountain glen (girigabhare).

Swiftly did I climb the hill and collected mango fruits, excellent Sal flowers as well as much worthy sandal scent. Having held up all of them quickly, I approached the leader of the world; having held up all of them quickly, I approached the leader of the world; having offered the fruit to Buddha I made reverential offering of Sala flowers.

Having smeared (Buddha’s body) with sandal scent, I paid my homage to the Master; I became pious-minded and good hearted accompanied by bountiful zest (pīti).

Having taken His seat on (my) antelope skin, Sumedha, the leader of the world, announced my deed making me cheerful (hāsayanto) then.

On account of fruit offering along with both flower garlands and sweet scent, he will enjoy himself in the divine world for twenty five hundred aeons (kappa).

He will be having his highest power (vasavattī), with no decrease in his mental intentions (anūna manasaṅkappo); he will go to become a human being for twenty six aeons (kappa).

He will become a world-king of mighty magical powers bounded on four sides (by oceans) in the city named Vehāra, created by the divine architect (vissakhamma).

(His palace) will be all gold adorned with varieties of gems; even by this means he will wander about his rounds of repeated rebirths in (every) existence. Everywhere he would be homoured (pūjito)
in his divine state and then in human condition. When his last existence duly arrives he will become a kinsman of brahmā. Having specially come out of his household, he will become houseless; having become one who has gone to the further shore of higher knowledge, he will enter nibbāna canker-free.

Having said thus, the self-awakened Buddha Sumedha, the leader of the world, took His departure to the sky (anilañjase) while I was making my reflection.

On account of that well-done deed, with volition and resolution, I gave up my human body and went to Tāvatiṃsa. Having passed away from Tusita I sprang up in my mother’s womb; there is no decrease in my wealth, in whichever womb I dwell.

When I had gone into my mother’s womb, there did arise, as and when was wanted, food and drinks for nourishment by the desire of my mother.

By the fifth year from my birth, I became a monk of houseless life; when my hair was being shaved, I attained Arahantship.

Seeking former deeds, I did not see with my bosom (orena). I remembered my deed thirty thousand aeons (kappa) ago.

My adoration be to you, O Thorough-bred Man! Adoration be to you, O most excellent Man! Having come to your dispensation, I have attained the unshaken path.

It was thirty thousand aeons (kappa) ago that I made my special reverential offering to Buddha. I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha.

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

Having, however, attained Arahantship, the Thera spoke these self-same stanzas even, revealing his Arahantship (aññā).

The Commentary on the stanza of the Thera Valliya is complete.
Chapter II.
Two Verses

145. Vitasoka

Reborn in this Buddha-age, in the two hundred and eighteenth year of that, as the younger brother of King Dhammasoka, he was named Vitasoka.[1] Come of age, he acquired the accomplishments befitting noble youths, and then as a lay-pupil of Thera Giridatta became highly proficient in the Sutta- and Abhidhamma-Piṭakas.

Now one day when his hair was being dressed, he took the mirror from the barber's hand, and meditating on his body, saw some grey hairs. In urgency he sent down insight into his mind, and exerting himself to meditate, he became, as he there sat, a Stream-winner(Sotapana/first samadhi of Nirvana). Taking Monk’s orders under Giridatta, he not long after won arahantship(enlightenment). Upon that he thus declared aţţā(supreme attainment):

[169] Kese me salikhissa'nti kappako upasaɲkami,||
   Tato adāsamādāya sarīram paccavekkhisaɲ,|| ||

[170] Tuccho [23] kāyo adissittha andhakāro1 tamo vyagā,||
   Sabbecālā smaiucchinnā natthi dāni punabbhavo' ti.|| ||

[169] 'Now let him shave me!' - so the barber came. From him I took the mirror and, in that
   Reflected, on myself I gazed arid thought:

[170] 'Futile for lasting is this body shown.'
   [Thus thinking on the source that blinds our sight My spirit's] darkness melted into light.
   Stripped are the swathing vestments utterly!![2] Now is there no more coming back to be?

[1] According to the Commentary, Vitasoka (one who has ended grief) is none other than the younger brother of Emperor Asoka, whose career forms an episode in the Divyāvadāna (translated by Buraouf in Buddhisme Indien, 1844), in which Vitasoka is impelled to leave the world(for monkhood) through the arahant(enlightened) Yasa. Neither Giridatta nor the barber episode is referred to, which shows how different was the tradition handed on by Dhammapāla. The grey hair episode is a very old tale, told in Majjh., ii. 83; Jāt., i., No. 9.


[2] The barber was also bathman and head-dresser; hence colā (vestments), which means any napery, may be an allusion to the muslin folds of the turban, or to bath robes and towels, or to dress. The Commentary only
expands the altered scale of values in the prince's life. *Pacchavekkisam* has the double sense of our 'reflected.'

### 2.3-5 [145] Commentary on the stanza of Vītasokatthera

The stanza starting with kese me olikhissanti constitutes that of the venerable Thera Vītasoka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, at the time of the Blessed One Siddhattha, and reached perfection in the arts and sciences of the brahmins: having given up sensual pleasures, he renounced the world, became a recluse-ascetic and was dwelling in the forest surrounded by a big crowd of ascetics, when he heard of the appearance of Buddha; he became glad and joyful and said to himself: "Buddhas, the Glorious Ones are similar to fig flowers, difficult to gain for the sight; they should be approached but now:" on his way to see the Master, together with a large retinue (parisā), there remained one and a half leagues (yojana) to reach, when he fell ill (byādhito) and died with his perception in relation to Buddha (Buddhagatāya saññāya); he sprang up among divine beings, and wandering about his rounds of repeated rebirths among divine and human beings now and then, was reborn as the youngest brother of king Dhammāsoka, on the expiry (matthake) of two hundred and eighteen years after the appearance of this Buddha (imasmiṃ Buddhuppāde). His name was Vītasoka. On having come of age, he reached perfection in arts and sciences which should be studied by warriorprinces (khattiyakumāra); as a layman he became confidently wise (visārado) in the suttanta and abhidhamma pitakas because of his dependence on the Thera Giridatta: one day on the occasion of his shaving his beard (massukamma), he caught hold of a mirror from the hands of his hair-dresser (kappaka) and as he looked at (the reflection of) his body, he found his wrinkled (skin) and grey (hair), became remorseful, had his mind inclined towards the development of spiritual insight (vipassanā), roused his eagerness in doing the developing (bhāvanaṃ), became a stream-winner (sotāpanna) in that very seat of his, became a monk in the presence of the Thera Giridatta and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

"I was a reciter and bearer of charms (mantadharo), proficient in the three vedas, as well as in palmistry (lakkhane) and traditional lore (itihaśā) together with nighañdu, along with keṭubha. With the resemblance of a running stream of river, pupils then came to me. I taught charms (mante) to them without being bored day and night. There and then the self-awakened Buddha, named Siddattha, arose in the world; having had blinding darkness dispelled, He had the light of knowledge sheded. There was a certain pupil of mine; he it was of my pupils spoke; having heard of this matter (atthā), they then in-formed (of it).

‘The omniscient Buddha, the leader of the world had well arisen; the multitude of men followed Him; gain to us (amham) does not exist’.

‘Buddhas are of spontaneous origin
(adhiccuppattika); they are possessors of eye-sight and fully famous. What if I were to see Buddha, the best, the leader of the world.’

Having caught hold of my antelope’s skin, reed reiment and water pot (kamaṇḍalu), I came out of my hermitage and addressed my pupils.

Similar to the fig flower, like unto the hare in the moon, and according as the milk of the crows, difficult to get is the leader of the world.

Buddha has arisen in the world; humanhood also is difficult to get; when both are currently existing, extremely difficult it is, to get the opportunity of listening (to the teaching) also.

Buddha has well arisen in the world; we shall gain the eye of existence; come all, let us go to the presence of the well self-awakened Buddha.

All the bearers of water pot (kamaṇḍalu) wearers of rough antelope’s skin, those bearers of the burden of braided hair came out of the forest, then.

To the extent of a yoke they looked ahead, they were seekers of the most excellent benefit; detached and devoid of hatred (dosa), they were free from fear like the lion.

Meagre was their business (kicca), no greed they had (aloluppa); they were mature with calm conduct (santavutti), wandering about for gleanings of alms food (uñcha), they were on their way to Buddha, the best.

When there remained one and a half leagues (yojana), ailment arose in me; having remembered Buddha the best, I died there.

It was ninetyfour aeons (kappa) ago that I then gained the perception; I do not remember any evil existence; this is the fruitful result of my perception of Buddha.

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

Having, however, attained Arahantship, he spoke two stanzas revealing his Arahantship (aññā).

169. “I shall shave off my hair’; thus, the hair-dresser approached (me).

Thereafter I caught hold of the
mirror and examined (paccavekkhisam) my body.

170. "I found my body to be empty; in blinding darkness it went dark; all my rags (colā) had been well cut asunder; there does not exist now any new existence.

There, kese me olikhiṣṣam’ti, kappako upasaṅkami means: at the time I was a layman, on the occasion of beard-shaving business, the barber, the bather (nhāpito) so called because of his trimming (kappana) by way of such doings as cutting (chedana) etc. of such things as hair and so on approached me saying: “I am doing the deed of shaving off your hair.” Tato kannotes from the hair-dresser. Sarīra paccavekkhiṣam means: I reflected on my own body, which had become overwhelmed with old age saying; “My body has indeed, been overwhelmed by old age,” with the face (mukhena) of seeing such signs (nimitta) as white (hair) and wrinkled face in the all-bodied (sabbakāyika) mirror (ādāsa). Tuccho kāyo adissattha means: my body was seen to have appeared as having become devoid of such qualities as permanence, stability and happy nature, etc. Why? Andhakāre tamo byagā means: because of such a darkness (tamasā) reckoned as unwise-mindedness (ayonisomanasikārena) they had gone blind over their own body and not perceiving such a natural condition as unpleasant (asubha) etc., though subsisting (vijjamānampi), take such a characteristic (ākāraṃ) as pleasant (subha) etc. which does not exist; in that blinding darkness, the region where blindness is made on the body (kāye), the darkness of ignorance had disappeared due to the light of knowledge reckoned as wise-mindedness (yonisomanasikāra); consequent upon that, even, sabbe colā samucchinna means: forms of depravity (kilesa) had been well cut off, the depravity which had gained the name “Cola (raga),” which is similar either to a piece of rag discarded on dusty rubbish heaps and so on, as it should not be attached to (alātabba) nor ought to be clung to by good people, or to a rag because of its state of being despised by reigning rulers and noble personages (ariyajana); to them n’atthi dāni punabbhavo, means: in future there does not exist any specially new rebirths.

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

Chapter II.
Two Verses

146. Puṇṇamāsa[1]

Reborn in this Buddha-age at Sāvatthī in the family of a landed proprietor, he left the world(for monkhood) after the birth of his firstborn. And living near a village, he strove and worked till he acquired sixfold abhiññā(higher knowledge). Going upon that to Sāvatthī and saluting the Lord(Buddha), he lived in a charnel-field(cemetry). Now his son died, and his wife, desirous that their property, having no heirs, should not be taken over by the (king)rājas, went with a large following to greet her husband, and induce him to leave the religious life. But the Thera, to show his passionless state and to vindicate his attainment, stood in the air and said:

[171] Pañcanīvarāṇa hitvā yogakkhemassa pattiyayā,||
Dhammādāsaṃ gahetvāna ūṇadassanamattano. || ||
[172] Paccavekakhīṁ imaṁ kāyaṁ sabbāṁ santarāhīṁ,||
Ajjhattaṁ ca bahiddhā ca tuĉcho kāyo adissathā' ti.|| ||

[171] All the five Hindrances that bar the way\textsuperscript{[2]}
Against the safe, sure peace\textsuperscript{[3]} I put aside.
The mirror of the holy Path(Dhamma) I grasped: -\textsuperscript{[4]}
The knowing and the seeing what we are -

[172] So I reflected on this grouped frame\textsuperscript{[5]}
Within and hard worked without, and I saw
How, whether it was mine or not of me,
"The body empty [is and vanity]."

\textsuperscript{[1]} See the other version in X. The Commentary recognizes no identity.

\textsuperscript{[2]} Desires of sense, malevolence, sluggishness, distraction, perplexity - to 'put aside' these was the essential preliminary to attaining the serenity and detachment for fruitful intellectual effort (\textit{Dialogues}, i. 82 84).

\textsuperscript{[3]} \textit{Yogakkhemaṁ}. See XXXII.

\textsuperscript{[4]} \textit{Sisters}, verse 222.

\textsuperscript{[5]} Kāyo is both body (\textit{sarīra}) and, generally, a group, or organism.
2.3-6 [146] Commentary on the stanza of Puṇṇamāsatthera

The stanza starting with Pañcanivaraṇe hitvā constitutes that of the venerable Thera Puṇṇamāsa. What is the origin? This one too having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Tissa; on having attained the ate of intelligence, on day, while the Master had enteren His sweet-scented sanctum after having hung His roe of rags (pamsukulacīvaraṃ) on a branch of a tree, he entered the forest with his bow held in his hand, happened to have caught sight of the robe of rags (pamsukūla) of the Master, became pious-minded, threw down his bow, recollected the qualities of Buddha and paid his homage to the robe of rags (pamsukūla). On account of that act of merit, he wnadered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of an estate owner (kuṭumbi) in Sāvatthi, when this Buddha arose. It is said that on the day of his birth, all the pots and pans in that house became but bountifully brimful with beans made of gold and gems. On that account they named him but Puṇṇamāsa, even. On having come of age, he wedded a wife, and when a son sprang up, he discarded his household life, became a monk, dwelt in a village-monastery, connected himself, (gхаṭentо) making exertion and became an Arahant with sox sprts pf superknowledge (abhiññā). Hence, has it been said in the Apadāna:—

“The Blessed One named Tissa was a self-dependent foremost individual; having placed His robe of rags (pamsukūla), the conqueror entered His monastary. Having taken a bent (vinata) bow I wandered about for the purpose of my meal (bhakkha); having seized a cicular sabre I entered the forest. There I caught sight of a robe of rags (pamsukūlaṃ), hung on a treerop then. Having thrown down my bow but there, I raised my clasped hands on to my head. Pious-minded and good-hearted, and with abundant zest I paid my homage to the robe of rags (pamsukūla) remembering Buddha the best. It was ninety two aeons (kappa) ago, that I adored the robe of rags (pamsukūla); I do not remember any evil existence; this is the fruitful result of my adoration. My depravity had been burnt, ... Buddha’s instruction had been carried out.”

Having, however, become an Arahant, with six sorts of higher-knowledge (abhiññā) he went to Sāvatthi, paid his homage to the Master, and dwelt in a cemetry; not long after his arrival there even, his son died. The mother of the boy, on having heard of the arrival of the Thera, saying to herself: “Let not kings carry away this childless property (sāpatteyyam).” was desirous of disrobing (uppabjettukāmā) his, went to the presence of the Thera accompanied by a large retinue, had her conversation and began to seduce (palobhetum) him. The Thera stood in the sky and spoke two stanzas for the purpose of making her know
the state of his being devoid of lust (rāga) and teaching the truth (dhamma) to her in the light of
(mukhena) announcing his own proper practice (peṭipatti):

171. “Having avoided the five hindrances
for the attainment of nibbāna, the
secure sanctuary free from feeters
(yogakkhema), I caught hold of the
mirror of truth (dhammādāsa), my
own insight of knowledge (ñāṇadassana).

172. “I reflected upon this body, entirely
outside together with inside. I found
out that my body was empty both inter-

nally and externally.

There, pañca nīvaraṇe hitvā means: having discarded the five hindrances, beginning with desire for
sensual pleasures, and destroyed (viddhamsatvā) them by means of the achievement of jhāna.

Yogakkhemassa pattiyā means: for the attainment of nibbāna which is secure from being oppressed by the
four fetters (yoga) beginning with the fetter of sensual pleasure. Dhammādāsaṃ means the mirror which
had become the truth (dhamma); indeed, according as the mirror shows by reflection (ādamseti) the
quality in the mental body (nāmakāya) distinctively by making manifest (vibhāvanena) the purification
(vodāha) of the deeds of self-depravity (saṃkilesadhamma) as well as by proving the abandoning of it to
one who sees with spiritual insight (vipassantassa). Therefore, he said:—

“Dhammādasaṃ gahetvāna,
ñāṇadassanātthato;
paccavekkhiṃ imaṃ kāyaṃ,
sabbasantarabāhiraṃ”
(Having caught hold of the spiritual
mirror, my own insight of knowledge,
I reflected on this body, entirely
both inside and outside).

Having caught hold of the dhamma mirror, I aptly reflected and observed by my eye of knowledge, this
body, the collection of actions (dhammasamūhaṃ) this self-entity of mine, entirely outside together with
inside, owing to being the abode of internal and external spheres of senses (āyatana) without leaving
anything as “Impermanence (aniccaṃ),” “Painful misery (dukkhaṃ)” and “Non-self, (anatta).” By me who
observes in this manner, ajjhattaṃ ca bahiddhā ca conntes in my own continuity of entity (attanosantāne)
which is ever devoid of essence (sāra) etc., which is empty and reckoned as the five aggragates
(khandhāpañcaka) according as it is by my eye of knowledge. Indeed, the entire five aggregates is said to
be “kāya (body),” in such a context as: “Avijjānivutassa bhikkhave bāḍassatamhāsāmyuttassa evamayaṃ
kāyo samudāgato (O monks! This body of a foolish person, enveloped by ignorance (avijjānivuta) and well
yoked to craving (taṅhāsāmyutta) has resulted (samudāgato) in this manner),” and so on. “Adissatha”
means: by means of this, “but whatever should be understood, that has been seen; there does not exist,
now, anything which should be seen by me;” thus, he revealed his Arahantship (aṇñā) in order to show his
state of having done what should be done. In this manner, the Thera taught the truth (dhamma) to his
former wife, made her well established in the (three) refuges (saraṇa) and moral precepts and sent her
away.

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

Chapter II.
Two Verses
147. Nandaka

Reborn in this Buddha-age at Campā,[1] in a aristocrat's family, he was named Nandaka. He was the younger [135] brother of Bharata, whose story will next be told. When both were come of age, they heard that Soṇa-Koḷivisa[2] had left the world(for monkhood). And saying: 'Even Soṇa who is so delicate has gone forth(into monkhood); now what of us?' they, too, left the world(for monkhood). Bharata soon acquired sixfold abhiññā(higher knowledge), but Nandaka, through the strength of the corruptions, was not able to command insight, and could only practise for it. Then Bharata, wishing to help him, made him his attendant, and went forth from the vihāra. Sitting down near the road he discoursed to him of insight.

Now a caravan passing by, an ox, unable to pull his cart through a boggy place, fell down. The leader had him released from the cart, and fed with grass and water. His fatigue allayed, the ox, reharnessed and strengthened, pulled the cart out of the bog. Then Bharata said: 'Did you see that business, brother Nandaka?' 'I did.' 'Consider its meaning.' And Nandaka said: 'Like the refreshed ox, I, too, must draw forth myself out of the swamp of saṃsāra.' And taking this as his subject in practising, he won arahantship(enlightenment). Then to his brother he declared aḷāṇā(supreme attainment) in these verses:

[173] Yathāpi bhaddo ājañño khalitvā patitīṭhati,||
Bhiyyo laddhāna saṃvegaṃ adīno vahate dhurani.|| ||

[174] Evaṃ dassanasampannāṃ sammāsambuddhāvakaṃ,||
Ājānīyaṃ maṇḍhāretha puttaṃ buddhassa orasanti.|| ||

[173] Even though he trip and fall, the mettled brute
Of noble breed will firm stand once more.
stirred yet again to effort new,
Destroyed no longer, draws his load along.

[174] So look on me as one who having learned
Of Him, the all-enlightened One, and gained
True insight, am become of noble breed,
And of the Very Buddha son indeed.


[2] See CCXLIII. The following object-lesson occurs in the case of Ramaṇīya-vihārin, as the Commentary reminds us (XLV.)

2.3-7 [147] Commentary on the stanza of Nandakatthera
The stanza starting with yathā pi bhaddo ājañño constitutes that of the venerable Thera Nandaka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, sprang up in a border region at the time of the Blessed One Sikhi; on having attained the age of intelligence, he became a forest wanderer and was roaming about, when, one day, he happened to have sighted the site of cloister-walk of the Master, became pious-minded and scattered down grain of sand. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of a wealthy householder in Campā, when this Buddha arose. They gave him the name Nandaka. His eldest brother, however, was named Bharata. His ‘former connection’ (pubbayoga) will become clear (āvi) in the immediately following (anantara) story. Both of them also, having attained the age of intelligence, heard of the venerable Soṇa of good family (kollivisāṃ), who had become monk, said to themselves: “Even such a delicate dandy as Soṇa has become a monk; why should we not do so (kimaṅgam)?,” and became monks. Out of the two, Bharata increasingly developed spiritual insight and became an Arahant with six sorts of higher-knowledge (abhiññā) but before long. On the other hand, Nandaka was not able to indulge in the development of spiritual insight (vipassanā) as far as it goes (tāva) owing to the condition of abundance of depravity; he just did the deed of developing spiritual insight (vipassanā). Thereupon, the Thera Bharata having come to know his inclination (āsaya), made his younger brother as his attendant follower (pacchāsamaṇa), because he was desirous of becoming a help (avassayo) to his younger brother, came out of the monastery, sat himself down near the road and taught (his younger brother) the discourse on developing spiritual insight (vipassanā).

At that juncture, when a caravan of carts was on its journey, an ox, yoked to a cart, not being able to pull out its cart at a swampy spot stumbled and fell (paripati). As a result of that, the caravan leader unyoked the ox from the cart, gave it water to drink and grass to eat, removed its fatigue and later yoked it to bear the burden (dhure yojesi). Thereafter the ox whose fatigue had disappeared (vūpasantaparissammo), having gained back its vigour pulled that cart out of the swampy spot and had it established on the dry land (thala), Thereupon, the Thera Bharata asked Nandaka thus: “Friend Nandaka! Do you notice the deed done by this (ox)?” Having thus shown him, the Thera Bharata, on being told by his younger brother that he saw it, said thus:— “You should note this matter well.” The other said to himself thus: “According as the ox whose fatigue had been allayed moved out its burden from the swampy spot, in the same way my self should be borne out from the swamp of samsāra by me also.” He made the self-same incident even as his object of contemplation and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence has it been said in the Apadāna:—

“I was formerly a deer hunter, in the woody forest; going about in search of flying deer (vātamiga), I lighted upon the cloister-walk (caṅkama). Having brought sand in my lap (ucchaṅga) I spread it down on the cloister-walk of the speaker of good words (sugata), possessor of graceful glory (sirimā), being pious-minded and good hearted. It was thirty one aeons (kappa) ago, that I spread down the sand; I do not remember any evil existence; this is the fruitful result of sand (spreading).

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

Having, however, attained Arahantship, he spoke two stanzas revealing his Arahantship (aññā) in the presence of his own eldest brother the Thera Bharata.

173. “According as an excellent thorough-
bread, having stumbled, stood up again; much more did I gain remorse; without being wretched (adīno) it bore the burden.

174. “In the same way please recognise (dhāretha) me to be a thorough-bred, endowed with insight, the disciple of well self-awakened Buddha, the bosom-son of Buddha.”

There, bhiyyo laddhāna saṃvegaṃ, adīno vahate dhuraṃ means: Having received remorse thus: “This is not commensurate with my congenital vigour exertion (jātibalavīriya), this namely, not bearing the burden that had come,” I am now not wretched (adīno), not low in spirits (adīnamānaso) but unclinging minded (alīnacitto). Alternatively there in such a reading as: “Alīno;” that even, is the meaning: “unattached.” Much more, again and again, simply all the more, he bears his own heavy burden and carried away (ubbahati). The rest is but in the manner as has been said in the Commentary on the stanza of the Thera Ramaṇīyavihārī before (heṭṭhā).

The Commentary on the stanza of the Thera Nandaka is complete.
Chapter II.
Two Verses

148. Bharata

Now when his younger brother Nandaka had declared that he had gotten aññā (as in previous Theragatha), Bharata conceived the idea: [136] 'Let us both go forthwith to the Lord (Buddha), and tell him how we have carried out holiness of life.' And he said these verses to Nandaka:

[175] Ehi nandaka gaccāma upajjhāyassa santikaṃ,||
Sīhanādaṃ nadissāma buddhaseṭṭhassa sammukhā.|| ||

[176] Yāya no anukampāya amhe pabbājayī muni.,||
So no attho anuppatto sabbasāṃyojanakkhayo' ti.|| ||

[175] Come, Nandaka, now go we unto Him
Whose blessed teaching taught us all we know;
And in the presence of the Awakened One, the Chief,
Let's roar the lion's paean of our hearts.

[176] That quest for which the holy Sage in [love
And great] compassion made us[1] both to go forth -
That Good supreme both you and I have won,
And every bond that hindered us is gone.


2.3-8 [148] Commentary on the stanza of Bharatthera.

The stanza starting with ehi Nandaka gacchāma constitutes that of the venerable Thera Bharata. What is the origin? It is said that this one was reborn in a family home at the time of the Blessed One Anomadssī; on having attained the age of intelligence, he was going, one day, after having taken a pair of two slippers (upāhanadvayaṃ), soft and comfortable to wear (mudusukhasamphassaṃ), and delightful to look at, when he saw the Master walking to and fro, became pious-minded, offered the slippers and said thus: “Let the
Blessed One put on the slippers, so that it would be my welfare and happiness for a long time.” The Blessed One put them on for the purpose of uplifting him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy householder’s family in the city of Campā. When this Buddha arose. His mane was Bharata. On having attained the age of intelligence, he heard of the news that the Thera Sōṇa had become a monk,” himself joined the Order of monk, completed doing his preliminary duties (katapubbakicco), kept on doing the deed of developing spiritual insight (vipassanā) and became an Arahant with six sorts of super knowledge but before long. Hence, has it been said in the Apadāna:

“The Blessed One Anomadassī, the eldest in the world, the bull among men, the possessor of eyesight came out of His day stay and came on the path. Having put on (gayaha) a pair of well-made slippers (pānadhiṃ) I enter upon a journey where I met the self-awakened Buddha, the lovely-looking pedestrian. Having had my mind pleasingly pious, I took off my slippers (pānadhiṃ), placed them at the base of His feet and made this statement.

O great Hero! O king of Sugata! O Leader Disciplenarian (vināyaka)! I shall gain fruition from here; may that benefit of mine be accomplished. The Blessed One Anomadassī, the eldest of the world, the Bull among men put on the pair of slippers (pānadhiṃ) and spoke this word.

I shall make an announcement of him who having become piously pleased offered me his slippers (pānadhiṃ) with his palms; do listen to me while I am speaking. Having come to know what Buddha had voiced, all divine beings came together with elated minds and good hearts, filled with enthusiasm (vedajātā) and had their hands clasped. This one will become happy by offering of slippers (pānadhīnāṃ). Fifty five times also he will exercise divine sovereignty. A thousand times, he will become a world-king; his regional reign will be abundant and incalculable numerically. Immeasurable aeons (kappa) hence, there will become the Master in the world, named Gotama by clan, the offspring of Okkāka family. In His teachings (dhammesu) he will be an heir, a bosom son created by dhamma; having all round understood all the cankers, he will become free from cankers and enter nibbāna.
(This) possessor of merit will spring up either in the divine world or human world; he will aptly gain the resemblance of celestial conveyance.

To me there always become apparent palaces, palanquins, portable beds, well decoaled elephants, and even chariots well-yoked with thorough-breds.

In coming out from my house, I did so, in a chariot; as and when my hair were cut off, I attained Arahantship.

My gains had been well received by me; (my) trade had been well engaged in; having offered a pair of slippers (pāṇadhi) I had attained the unshaken path (of inbbāna).

It was immeasurable aeons (kappa) ago, that I made my offering of slipper; I do not remember any evil existence; this is the fruitful result of (my making offering of) slippers (pānadhi). My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, became an Arahant with six sorts of super knowledge (abhiññā), he spoke two stanzas in order to speak to the Thera Nandaka the thought that had arisen (to himself) thus: “Now, Nandaka also had become an Arahant; well then, both of us will go to the presence of the Master and inform Him of our having led the highly holy life,” when the revelation of having attained arahtship (aṇñā) had been made in the manner said before (hetṭhā) by his own youngest brother, the Thera Nandaka.

175 “Come, O Nandaka! Let us go to the presence of out preceptor (upajjhāya); let us roar the roar of a lion in the very presence of Buddha, the best.

176 “For whatever purpose the Sage made us monks out of compassion for us, that purpose had accordingly been achieved by us: all our fetters had become destroyed.”

There, Nandaka means: an address. Ehi means: the making of him to come near himself. Gacchāma means: the statement for doing what should be done by him to be in the same place (ekajjhām) as himself. Upajjhāyassa means: to the well self-awakened Buddha; indeed, the well-self-awakened Buddha is distinctively a preceptor thus: ‘By means of His universal eye and the eye of Buddha, with His clear observance according as what had become of the living beings of their inclinations, dispositions and so on, He makes consideration of sinfulness and sinlessness of the world along with the divine world; thus, He is worthy of what should be said. In order to show where he wanted to go he said: “Sīhanādaṃ nadissāma, Buddhaseṭṭhasammukhā.” It means: Let us roar in front of and in the presence of the best of either the awakened Buddhas or the awakened disciples of Buddha, etc., of Buddha, of the well self-awakened Buddha, thereafter even, of the best owing to being the best of all living beings, the roar of a lion owing to being the fearles roar because of the fact that we are making special utterance (abhibyāhāra) or our qualities according as they had become (yathābhucca); thus, is the meaning.
He spoke the second stanza starting with “Yāya” in order to show such a manner as to how he was desirous of roaring the roar of a lion. There, yāyā means: what ever purpose; for the origination of whatever purpose; thus, is the meaning. No means: for us. Anukampāya means: literally; with the uplifting of two of us, for the upliftment of two of us; pabbājāyi means: He made us monks. Muni means: the Blessed One. So on attho anuppatto means: that purpose, the fruition of Arahantship, the condition of all the worldly fetters having become destroyed, had been achieved and accordingly attained by us, thus, is the meaning.

The Commentary on the stanza of the Thera Bharata is complete.
Chapter II.
Two Verses

149. Bhāradvāja

Reborn in this Buddha-age at rājagaha in a brahmin's family, he came to be designated by his clan-name of Bhāradvāja.¹ Living the domestic life, a son was born to him, and he named him Kaṇhadinna. When the boy was of proper age, his father said, 'Come, dear boy, and study under such and such a teacher,' and sent him to Takkasilā.² On his way there he made friends with a great Thera, a disciple of the Lord(Buddha), heard him teach the Path(Dhamma), took monk’s orders, and after due training won arahantship(enlightenment).

Now his father Bhāradvāja heard the Exalted One(Buddha) teach the Path(Dhamma) at the Bamboo Grove Vihāra(monastery), and he, too, left the world(for monkhood) and realized arahantship(enlightenment). But Kaṇhadinna came to salute the Lord(Buddha) at Rājagaha, and with joy he saw his father seated near the latter. And he asked himself: 'My father, too, has gone forth(into monkhood). Has he, I wonder, attained the end of the religious life?' Then he discerned that his father was an arahant(enlightened), and wishing to make him utter a lion-roar, asked him: 'Have you succeeded in attaining the end for which we leave the world(for monkhood)’ Then Bhāradvāja showed his attainment in these verses:

[177] Nadanti evaṃ sappaññā sīhāva girigabhare,||
     Vīrā vijitasāṅgāmā chetvā māramā savāhinimā, || ||

[178] Satthā ca paricitto me dhammo saṅgho ca pūjito,||
     Ahaṃ ca vitto sumano puttaṃ disvā anāsavanti.|| ||

[177] It is thus the enlightened lift their triumph-song,
     Like lions roaring in the hill-ravine,[³]
     Heroes who in the holy war have won,
     And conquered evil, Mara(deathlord/devil) and his host.

[178] The servant of the blessed Lord(Buddha) I,
     A devotee of the Path(Dhamma) and The monk's order;
     And glad and gratified my heart to see
     My son cleaned of the poisons, sane, immune.

¹ A numerous gens, but not known of high rank (Vinaya Texts, iv. 6). At least twenty individuals of this surname are met with in the Piṭakas.
The Taxila of Greek chroniclers, a famous ancient seat of learning in Kashmir. See the numerous references in the Jātaka.

Cf. the introductory verses.

2.3-9 [149] Commentary on the stanza of Bhāradvājatthera

The stanza starting with nadanti evaṃ sappaññā constitutes that of the venerable Thera Bhāradvāja. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home thirty one aeons (kappa) ago; on having attained the age of intelligence, he happened to have caught sight of a silent buddha named Sumana, who was wandering about for alms-food, one day, became pious-minded and offered him a fully ripe Vāllikāra fruit. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family at Rājagaha when this Buddha arose; he was known but as Bhāradvāja by the name of his clan. On having come of age, he led a household life and gained a son whom he gave the name “Kaṇhadinna.” When his son attained the age of intelligence, he sent his son to Takkalā saying thus: “My dear son! You should learn the arts and sciences (sippam) in the presence of such and such a tercher and come.” On going there, he gained a good friend in a certain great Thera, a disciple of the Master on his way, listened to the teaching of truth (dhamma) in his presence, aptly gained pious faith, became a monk, finished doing his preliminary duties, kept doing the deed of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna: –

“The self-awakened Buddha Sumana, was then the master of doing thereof (takkarāyam vasi); having collected Vāllikāra fruit, I offered it to Buddha, the Self-dependent. It was thirty one aeons (kappa) ago, that I made my offering of fruit then. I do not remember any evil existence; this is the fruitful result of my making fruit offering. My depravity had been burnt; … Buddha’s instruction had been carried out.”

Then his father, Bhāradvāja, approached the Blessed One who was dwelling at Veḷuvana, listened to the truth (dhamma), became a monk, and visualised Arahantship but before long. Then his son came over to Rājagaha to pay his homage to the Master, and on having seen him seated in the presence of the Master, he became joyful-minded, kept investigating thus: “Indeed, my father also had become monk; how is it indeed, has the highest height of monk’s duty been made to be attained by him?,” and when he came to know the state of his father being free from cankers, he was desirous of making his father roar the roar of a lion and asked thus: “Good, indeed, that monkhood had been gained by those of you; however, has the height of monk’s duty been made to be attained?” Bhāradvāja spoke two stanzas illuminating his achievement to his son.

177. “Men of wisdom roar in this manner, like lions in mountain bosom. Heroes, victors in battle-fields after having conquered Māra together with his elephant mount (vāhana).

178. “The Master had been worshipped (pari-
ciṇṇo) also by me; the truth (dhamma) and the clergy of monks had been honoured (pājito); I have been gladdened (vitto) and of good heart, having met my son free from cankers.

There, nadanti means: they roar and thunder (their) fearless roar by way of specially speaking of (their) qualities according as they have become (yathābhuccam). Evaṃ means: the showing of such a manner as should be said at the present moment. Sapaññā means: those who had attained abundance of all wisdom owing to having achieved the wisdom of the foremost path (magga) and by having become possessed of all kinds of wisdom. Vīra means: heroes, because of being endowed with fourfold right effort and exertion; more then that even, by the total crushina (nimmathana) of the flanks of his own depravity (saṃkilesa); savāhanaṃ Māraṃjetvā means: having conquered the Māra of depravity (kilesa), the Māra of accumulation of deeds (abhisāṅkhāra) as well as the youthful divinity (deveputta) Māra; in every respect: vijitaśaṅgāmā means: victors in the battlefield, who are of wisdom, roar; thus, is the connection.

Having thus shown the roar of the lion, by the conquest of what should be clearly conquered (vijetabba), he spoke the second stanza starting with “Satthā ca pariciṇṇo me” in order to show now that of the prosperity which ought to be desired with the self accomplishment (samārādhanena) of what should be accomplished. There, Satthā ca pariciṇṇo me means: the Master, the well-self-awakened Buddha had been attended upon and served by me by carrying out the advice and instruction according as was given to me; not a question of truth (dhammādhikaraṇa) had been made to wither (visosito); thus, is the significance. Dhammo saṃgho ca pūjito means: the ninefold transcendental truth (lokuttaradhamma) as well as the noble clergy (ariyasamgho) by the going to monkhood of good moral precepts and right view (diṭṭhi) for the appropriate attainment (anupatti) of the right path (magga) which has come out of proper practice (paṭipatti), accordingly, have been honoured and revered by me. Ahaṃ ca vitto sumano, puttaṃ disvā anāsavaṃ means: I, also, have been gladdened (vitto) have become satisfied (tuṭṭho) with zest disinterestedly (nirāmisāya pītiyā), more than that even, have become good hearted with my delight free from sensual pleasures (nirāmisena); thus, is the meaning.

The Commentary on the stanza of the Thera Bhāradvāja is complete.
Chapter II.
Two Verses

150. Kaṇhadinna

Reborn in this Buddha-age at Rājagaha, in a brahmin's family, he was named Kaṇhadinna. Come of age, and impelled by the efficient cause culminating, he came to the General of the Path(Dhamma),[1] heard the Path(Dhamma), believed, left the world(for monkhood), and developing insight, won arahantship(enlightenment). Upon that he thus declared anāñā(supreme attainment):

[179] Upāsitā sappurisā sutā dhammā abhīñhaso,||
Suttāna paṭipajjissam añjasaṁ amatogadhām.|| ||

[180] Bhavarāgahatassa me sato bhavarāgo puna me na vijjati,||
Na cāhu na ca me bhavissati na ca me etarahipi vijjatī ti.|| ||

[179] Waited have I on saintly men and heard
Full many times the saving truths [they taught].
Hearing I knew I should attain the road
That leads away from things that age and die.[2]

[180] [138] And so in me all lust to live again
Thus being utterly thrown out, since then
In me it is no more found, nor was , nor will it ever
Come back in me, nor at this hour did rise in me.[3]

[1] Sāriputta. We are left in doubt as to whether Kaṇhadinna is the son in the preceding story or not. If he is, then the 'great Thera' he met was Sāriputta; but in that case it is curious that the stories are not explicitly connected.

[2] Lit., the ambrosial road; according to the Commentary - the Eightfold Path. 'I knew I should' is, literally, 'I shall [attain].' He had already attained.

[3] Either glosses have crept in, or the additional feet in the latter gāthā are intentional, to pile on emphasis.
2.3-10 [150] Commentary on the stanza of Kaṇhadinnatthera

The stanza starting with Upāsitā sappurisā constitutes that of the venerable Thera Kaṇhadinna. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home ninetyfour aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have met a silent Buddha named Sobhita, became pious-minded, and have his reverential offerings of Punnāga flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family, at Rājagaha, when this Buddha arose; he gained the name Kaṇhadinna; on having come of age, being urged by the prosperity of his sufficing qualification to become an Arahant (upanissayasampattiya) he approached the commander-in-chief of the truth (dhamma), listened to his teaching, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna.—

“The self-awakened silent buddha, named Sobhita dwelt then at Cittakūla; having collected the hill punnāga flower, I specially made reverential offering to the self-dependent silent buddha. It was ninetyfour aeons (kappa) ago, that I made my reverential offering to the silent buddha; I do not remember any evil existence; this is the fruitful result of my making reverential offering to the silent buddha. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke two stanzas revealing his Arahantship (aññā).

179 “Good people had been attended upon (upāsitā); heard had been the truth (dhamma) constantly. Having heard I aptly practised (paṭipajjissaṃ), straightforwardly diving into the ambrosia.

180 “When I had destroyed (hata) my lust for existence, there does not exist again in my any lust for existence. There was none of it; there will not be that to me and there does not exist now in me.

There, Upāsitā means: attended upon, served by attending upon with proper practice (paṭipatti). Sappurisā means people who are endowed with such good qualities as good moral precepts and so on. Such noble (ariya) individuals as the Thera Sāriputta, etc. By means of this, he shows his own two forms of prosperity of the former sphere (purimacakkha). Indeed, without the dwelling in suitable locality (patirūpadesavāsa) no intimate dependence on good men (sappurisūpanissaya) can come into being (sambhavati). Sutā dhammā means: teachings of truth (dhamma) aptly associated with (the four-fold noble) truths and dependent originations (paṭiccasamuppāda) etc., had been closely borne in accordance with (anusārena) the ear-door. By means of this, he shows the prosperity of the two later sphere (pacchimacakkhadvayasampatti), pointing out his own condition of being much learned. Abhinhaso means:
abundantly; not at the timely time. This word “Upāsitā sappurisā (good people had been attended upon),” should also he combined (yojetabbaṃ) here. Sutvāna paṭipajjissaṃ, añjasāṃ amatogadhāṃ means: having heard those teachings (dhamme), I took up (pariggahetvā) the physical and mental phenomena (rūpārūpadhamme) as stated there, from the point of view of their own characteristic marks and so on (salakkhaṇādito), increasingly developed spiritual insight (vipassanā) and attained, after aptly entered upon the eightfold noble path (ariyā atthaṅgikaṃ maggaṃ), after diving into the ambrosia which had made me reach that resting place of nibbāna (amatogadhāṃ nibbānapatiṭṭham tam sampāpakāṃ).

Bhavarāgahatassa me sato means: when I was being hurt and oppressed by my lust for existence in the rounds of repeated rebirths (saṃsāra) which had no beginnings (anādimā); in other words, when my lust for existence was destroyed by my foremost path (aggamagga). Bhavarāgo puna me navvijati means: as a result of but that there does not exist for me, now, any more lust for existence. Na cāhu na me bhavissati, na ca me etarahi vijjati means: Even if my lust for existence had existed formerly at the time when I was a monk of common category (puthujjana kāle) and at the time of my having become a learner (sekkha), beginning from the time I had attained the foremost path (aggamagga), there never was and never became; in future also it will not occur to me; now, at the present time also, there does not exist in me and is not to be closely gained (upalabbhati) by me; it had been abandoned; thus, is the meaning. He shows the state of the all-round destruction of the worldly fetters of existence (parikkhīnasamvojanatam) in all respects saying thus: even by the statement lust for existence, here also, the absence of pride and so on also has been stated owing to the condition of standing together in one and the same place.

The Commentary on the stanza of the Thera Kanhadinna is complete.
The Commentary on the third Chapter is complete.
Chapter II.
Two Verses
Part IV

151. Migasira

Reborn in this Buddha-age in the family of a brahmin (priest) of Kosala, he was named Migasira after the constellation under which he obtained birth. And having acquired brahmin (priest) culture, he practised the skull-spell, so that, when he had muttered the spell and tapped with his nail on the skull, he would declare, 'This person is reborn in such a sphere,' even with respect to those who had been dead three years. Disliking domestic life, he became a Wanderer, and through his art won favour and respect. Coming to Sāvatthī and going before the Lord (Buddha), he declared his power, saying: 'I, Lord (Buddha) Gotama, can tell the destiny of dead persons.' 'How do you tell it?' He let a skull be brought, and, muttering his mantra and tapping with his nail, he asserted hell or some other sphere to be the place of rebirth.

Then the Exalted One (Buddha) had the skull of a bhikkhu (monk) brought, who had attained complete outgoing (parinibbāna), and said: 'Tell now his destiny to whom this skull belonged!' Migasira muttered and tapped, but saw neither the beginning nor the end. Then the Lord (Buddha) said: 'Art not able, Wanderer?' He replied, 'I must first make sure,' and turning the skull round never so much - for how should he know the goings of an arahant? - stood ashamed, perspiring, dumb. 'Art tired, Wanderer?' yes, I am tired; I cannot discern the destiny of this one. Do you make it known?' 'I know it, and more besides. He is gone to Nibbāna.' Then said the Wanderer: 'Give me this hidden wisdom!' 'Then do you take monk’s orders.' So Migasira was initiated into monkhood, and was given exercises in calm. Well grounded in jhāna and abhiññā (higher knowledge), he practised insight, and not long after won arahantship (enlightenment). He then declared aññā (supreme attainment) thus:

Vimuccamāno uggacchin kāmadhātu upaccaga,|| ||

[182] Brahmuno pekkhamānassa tato cittan vimucci me,||
Akuppā me vimutta sabbasaṃyojanakkhaya ti,|| ||

[181] Since I went forth (for monkhood) and entered on the Rule
  Initiated into monkhood by the Enlightened One Supreme,
    Emancipated as I went, I rose
      Transcending all these things of sense-desire.

[182] While He, that Very Brahmin (priest), looked on me,
  O then my heart was set at liberty!
    Yes, since all bonds are broke for forever,
      For me Emancipation (nirvana)’s fixed and sure!
Deer's head = Capricorn.

Cf. Vangīsa's legend, CCLXIV.

See Rhys Davi, *Buddhist India*, pp. 141-143.

Cf. verse 92.

*Nībbānaṃ gato so*, the only Pali approximation to the frequent rendering, 'entered into Nirvana,' I have yet met with.

In the sense of chief, best (Commentary); a genitive absolute.

See *Sisters*, verses 17, 81, 116.

2.4 Fourth Chapter

### 2.4-1 [151] Commentary on the stanza of Migasiratthera

The stanza starting with yato ahaṃ pabbajito constitutes that of the venerable Thera Migasira. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, eas reborn in a brahmin family, at the time of the Blessed One Kassapa; on having attained the age of intelligence, he happened to have met the Master, one day, became piously pleased in mind and offered 'eight blades of kusa grass' (kusaṭṭhaka). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and took his conception in a brahmin family, in the kingdom of Kosala, when this Buddha arose; he gained the name Migasira owing to having been born with the lunar mansion of Migasira. On having come of age, he reached perfection in the arts and sciences of the brahmins and became (well) taught in the mantra of corpse's head (chavasīsamanta). He knew thus: “This creature had been born in such and such a place,” after having given a knock with his mail the head of the dead which was of even three years ago after having uttered spells (parijappetvā).

Not wanting to lead a household life, he renounced the world by becoming a wandering philosopher (paribbājaka) and kept on wandering about after having become a recipient of offerings (lābhi) respected and revered by the people of the world depending on that science (vijjā), when he reached Sāvatthi, where he went to the presence of the Master, to whom he said thus: “O Gotama! I know the birth-place of the dead,” revealing (pakāsanto) his own power. On being asked: “How, however, do you know?,” he spoke thus: “I had for the heads of corpses my spells uttered and knocking the same with my nails, I come to know their such individual birth place as purgatory and so on. There-upon the Blessed One had a head skull of a monk, who had entered parinibbāna, to him and said to him thus: “Now, tell me the whereabout (gati) of him, the owner of this head-skull?” He uttered his spell, knocked that skull with his nail but did not see either the end or a trace (koṭi). Thereupon, when asked by the Master thus: “O wandering philosopher! Are you not able (to find out)?,” he replied thus: “Now, I shall ascertain (upaparikkhissāmi),” but he was but unable to find out although he repeatedly recited and turned it round. How will he know the whereabouts (gati) of an Arahant, free from cankers, indeed, by means of the profane (bāhiraka) charm (manta)? Thereupon perspiration proceeded (mucci) from his head and arm-pits. He became ashamed and stood silent. The Master asked thus: “O wandering philosopher! Are you tired?” He replied; “Yes, I am tired; I do not know the whereabouts of this one; do you, however, know it?” The reply was “I know about this and I know also further beyond this.” Having said so, the Master concluded thus: “He had gone to
nibbāna.” The wandering philosopher said: “Please give me this science.” Having said: “Well then, you should become a monk,” had him become monk first and had him engaged in the mental exercise (kammaṭṭhāna) of calm composure (samatha) and when he had become established in jhāna and higher knowledge, had the deed of developing spiritual insight (vipassanā) shown to him. Doing the deed of developing spiritual insight, he attained arahantship but before long. Hence has it been said in the Apadāna:—

“To the Blessed One Kassapa, who had ‘perfected’ His holy life (brāhmaṇassa), I, pious-minded and good-hearted offered ‘eight blades of kusa grass’.

But in this very aeon (kappa) I made my offering of ‘eight blades of kusa grass’. I do not remember any evil existence; this is the fruitful result of my having offered the eight blades of kusa grass’ (kusaṭṭhaka)

My depravity had been burnt. …

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke two stanzas in order to reveal (byākaronto) his Arahantship (aññā).

181. “Since I became a monk in the dispensation of the well self-awakened Buddha, I rose being emancipated. I had overcome (upaccagāṃ), the element of sensual pleasure (kāmadhātuṃ).

182. “While the great Blessed One was looking on (pekkhamāna) my mind became emancipated consequent upon that. Steadfast is my emancipation (vimutti) owing to my having destroyed all my worldly fetters (saṃyojana).

There, Yato ahaṃ pabbajito, sammāsambuddhasāsane means: beginning from my having become monk, in the dispensation of the Blessed One, Buddha; starting from the time of having become monk. Vimuccamāno uggacchiṃ means: I arose with the purified hearing of the truth (dhamma) on being emancipated from the flank of self-depravity (saṃkilesa) first of all, now, by means of calm composure (samatha) and spiritual insight (vipassanā). Kāmadhātuṃ upaccagāṃ means: arising in this manner, I did overcome the element of sensual pleasure but definitely by means of the path of non-returning (anāgamimaggena).

Brahmuno pekkhamānassa, tato cittaṃ vimucci me means: while the Blessed One, Buddha, the brahmā, because of being the best of the best, owing to having become foremost of the world together with the divine world was looking on with His application of great mercy, saying to Himself: “How indeed is this son of a good family faring (paṭipajjati) after having become a monk in my dispensation;” consequently, subsequent upon my attainment of the path of non-coming (anāgāmi magga), my mind became but definitely emancipated from all self-depravity (saṃkilesato) because of my attainment of foremost right path (aggamagga). Akuppā me vimutti, sabbasamyojanakkhayā means: my emancipation, in this manner is steadfast thus owing to the destruction and all round elimination of all worldly fetters (saṃyojana) owing to the condition of my mind having become emancipated; thus, he revealed his Arahantship (aññā).

The Commentary on the stanza of the Thera Migasira is complete.
Chapter II.
Two Verses

152. Sivaka

Reborn in this Buddha-age at Rājagaha in a brahmin's family, he was named Sivaka. And when he had acquired a complete education, he followed his inclination to leave the world (for monkhood). Coming as a Wanderer to hear the Lord (Buddha) teach the Path (Dhamma), he received faith, entered the Monk’s order, and eventually won arahantship (enlightenment). He then thus declared aññā (supreme attainment):

[183] Aniccāni gahakāni tattha punappunan,||
Gahakāraṁ gavesanto dukkhā jāti punappunan,|| ||

[184] Gahakāraka diṭṭhosi puna gehan na kāhasi,||
Sabbā te phāsukā bhaggā thūṅikā ca vidāḷitā,||
Vimariyādikatam cittaṁ idheva vidhamissatī ti.|| ||

[183] Transient the little houses [of our life],
Built here, built there, again, ever again.
Hunting the house-bUILDER [thus far I come];
Birth is but woe again, ever again.

[184] [140] You are found, house-maker you, you are seen at last!
Never again shall fashion house [for me];
Broken are all your walls, shattered your roofs.
Stayed is the further rise of consciousness;
Blown it will be even here to nothingness.[1]

[1] Legend has assigned these famous verses as the Buddha's first logion, after his attainment of Buddhahood (Bud. Birth Stories, p. 103 f.; Sum. V., i. 16); but they do not occur in the canonical descriptions of that event (cf. the slightly different Gāthās, Dhп., 153, 154; SBE, x. 42, n.). Dhammapāla is briefer than usual, apparently ignorant of the tradition given in Buddhaghosa. He makes no allusion to it. The house-builder, he points out, is craving, taṅhā vāḍḍhaki. Cf. Dhp. Comy, iii. 127.
2.4-2 [152] Commentary on the stanza of Sivakatthera

The stanza starting with aniccāni gahakāni constitutes that of the venerable Thera Sivaka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī. On having attained the age of intelligence, he one day saw the Blessed One, who was wandering about for alms-food, became pious-minded, took His bowl, filled it with junket (kummāsa) and offered it to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at Rājagaha, when this Buddha arose. His name was Sivaka. On having come of age, he reached proficiency in arts and sciences, gave up sensual pleasures because of his inclination towards renunciation, renounced the world, became a wandering recluse (paribbājaka) and was wandering about, when he approached the Master, listened to His teaching (dhamma), aptly gained pious faith, became a monk, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence, has it been said in the Apadāna.--

"On having noticed the empty bowl (rittakaṃ pattaṃ) of the great sage (mahesino) Vipassī, I filled it with boiled rice (kummāsa). It was ninetyone aeons (kappa) ago that I then offered alms-food; I do not remember any evil existence, this is the fruitful result of (my offering of) boiled-rice (kummāsa). My depravity had been burnt. :P; Buddha’s instruction had been carried out."

Having, however, attained Arahantship, he spoke two stanzas, revealing his Arahantship (aññā).

183. "Impermanent are house-like own existences (gahakāni), repeatedly here and there; seeking the builder of my house (gahakāraṃ gavesanto), painfully I suffered (dukkha) by being reborn (jāti) repeatedly.

184. "O maker of house! You are found; you will not make a house again. All your rafters have become broken; (your) gables (thūṇika) had become split; my mind had been made unrestrictedly free; even here, it will fall away (vidhamissati)."

There, aniccāni gahakāni, tattha tattha punappunaṃ means: in this and that existence, houses, the bodily structures (attabhāvagehāni), springing up repeatedly are not permanent, not lasting (avaṭṭhita), unstable (ittara) and of trifling time (parittakāla). Gahakāraṃ gavesanto means: I had accordingly wandered about for so long a period of time all-round seeking the craving-architect (ṭaṇhāvadḍhakī); the builder of this my own body-house (attabhāvagaha); thus, is the significance. Dukkhā jāti punappunaṃ means: this statement constitutes the cause for seeking the house-builder (gahakāraka); this, namely, rebirth, since it is mixed with old age, ailments and death, it is painful (dukkha) to approach it repeatedly; not alos does it vanish (nivattati) when it is not seen; on that account I wandered about seeking the same; thus, is the meaning.
Gahakāraka diṭṭho si means: now, however, O house-maker! You have been found be means of the eye of the knowledge of the noble path (ariyamaggaṇāṇaccakkhunā) with that by which he is possible to be found (daṭṭhuṃ). Puna gehaṃ means: my house, reckoned as my body (attabhāva) in this cycle of repeated rebirths (saṁsāravaṭṭo) again, na kāhasi means: you will not make. Sabbā te phāsukā bhaggā means: all your rafters of depravity (kilesa) had been totally (anavasesa) broken (bhaggā) by me. Thūṇikā ca vidālitā means: now, the house-tops (kaṇikā) reckoned as ignorance (avijjā) of the body (attabhāva) house which are to be built by you had been broken (bhinnā). Vimariyādikatāṃ cittaṃ means; my mind had been made to be foregone finally (vigatantaṃ); it had been made to arrive at the natural condition (dhammataṃ) of not springing up (anuppatti) in future (āyatiṃ). Idh’eva vidhamissati means: consequent upon that even, it will fall down (viddhasissati) but in this very existence; it will cease with the cessation of the last mind (carimaka cittirodhena nirujjhissati).

The Commentary on the stanza of the Thera Sivaka is complete.
Chapter II.
Two Verses

153. Upavāna

Reborn in this Buddha-age at Sāvatthi, in a brahmin's family, he was named Upavāna. He saw at the Jeta Grove presentation the majesty of the Buddha, and entering the Monk’s order, practised for insight, and won sixfold abhinna (higher knowledge).

Now Upavāna became attendant on the Exalted One (Buddha). And at that time the Exalted One was attacked by cramp. And Devahita, a brahmin (priest) lay-friend of the Thera, living at Sāvatthi, was supplying him with the four necessaries. Seeing him come with bowl and robe, Devahita discerned that he needed something different and said: 'Let your reverence be supplied. What do you need?' And Upavāna answered:

[185] Arahaṃ sugato loke vātehābdhito muni,||
Sace uṃhādakāṃ athi munino dehi brāhmaṇa.||

[186] Pūjito pūjanīyānaṃ sakkareyyāna sakkato,||
Apacitopacanīyanaṃ tassa icchāmi hātave' ti.||

[185] The Arahant (enlightened), the Tathagatha (i.e. Buddha) of all men,  
The Holy Sage, he suffers much with wind.  
If there be any water heated here,  
O give it to me, brahmin (priest), for the Sage.

[186] Revered by them to whom we reverence owe,  
Cherished by them who claim our pious care, 
Honoured by them to whom honour is due,  
For Him I do beseech it may be brought.

because of that the brahmin (priest) offered both hot water and suitable medicine. By that the Lord (Buddha)’s sickness was healed, and to him the Exalted One rendered thanks.

2.4-3 [153] Commentary on the stanza of Upavāṇatthera

The stanza starting with arahāṃ sugato constitutes that of the venerable Thera Upavāṇa. What is the origin? It is said that he was born in the family of a pauper at the time of the Blessed One Padumuttara; on having attained the age of intelligence, when the Blessed One entered parinibbāna, he made his reverential offering of a flag which he made after fastening his own upper garment, which had been well washed at a bamboo-top, at the solid shrine of seven leagues (yojanika) when the same was made of seven sorts of gems by human and divine beings, by dragons (nāga) and garuḍa birds (garula), by celestial demons (kumbhanḍa), ogres (yakkha) and celestial musicians (gandhabba) after having collected His relics. The commander-in-chief of ogres, named Abhisammataka, who was posted (ṭhapito) for the purpose of looking after the reverential offerings of the shrine, by divine beings, with his body being unseen, caught hold of that flag, held it in the sky and circumambulated the shrine three times. On having noticed it, he became much more pious-minded. On account of that act of merit, he wandered about his rounds of repeated rebirths and was reborn in a brahmin family in Sāvatthi when this Buddha arose; he gained the name Upavana; on having come of age, he happened to have notice the power of Buddha at the accepting celebration of Jetavana, aptly gained pious faith, became a monk, kept on doing the deed of developing spiritual insight (vipassanā), attained Arahantship and became possessed of six sorts of higher-knowledge. Hence has it been said in the Apadāna:

“The Conqueror named Padumuttara,
proficient in all truths (dhamma)
having shone bright like a mass of fire, Buddha the awakened entered parinibbāna.
The multitude of men came together,
made reverential offerings to Tathāgata,
heaped up a funeral pile (citaṃ) well finished (sugataṃ) and had the body specially mounted (on it).
Having done their duty to the (demised) body, they brought together relics there.
All those divine and human beings built a shrine of Buddha.
Firstly the shrine was made of gold;
secondly it was made of emerald (maṇi);
thirdly, it was made of shining silver (rūpiya), fourthly it was made of crystal;
there fifthly also it was made of red ruby;
sixthly it was made of cat’s eye precious stone (masāragalla); all above was made of gems.
The lower portion of the shrine (jangha) was made of emerald (maṇi); the railings were made of gems; the shrine was made wholly of gold; it went a league (yojana) up above.
Divine beings assembled there and consulted unitedly (ekato) then; we also
shall set up a shrine for such a great personage as the protector of the world. There existes no special relic; the body had become a single lump (of relics); at this shrine of Buddha we shall make an encasement (kañcuka).

With seven sorts of gems, divine beings increased the shrine by another league, (yojana); the shrine became two leagues (yojana) in height; that shrine dispelled (byapahanti) darkness (timirām) dragons assembled there and consulted unitedly then; human as well as divine beings, they set up a shrine of Buddha.

Let us not be negligent; the world together with the divine world, are diligent. We also shall set up a shrine of such a sage as the protector of the world. Having had the celestial sovereign sapphire (indaṇīla), the mighty sapphire (mahāṇīla), besides the emerald of shining essence (jotiresamaṇi) assembled together they enveloped the shrine of Buddha.

As far as the shrine of Buddha became entirely made of emerald (maṇi) it well became three league (yojana) high, the maker of light then. Garuḍa birds also came together and consulted unitedly then; those human beings, divine-beings and dragons made reverential offerings to Buddha.

Let us not be negligent; the world together with the divine world had been diligent. We also shall set up a shrine for such a sage as the protector of the world. They also made an encasement; a shrine entirely made of emerald; they also increased outstretching (āyatām) the shrine of Buddha by a league (yojana). Four leagues (yojana) in height, the shrine of Buddha shone forth (virocati); it illumined all directions resembling the sun that has risen (sataramśiva uggato).

Celestial aemons (kumbhaṇḍa) also came together, and consulted unitedly then; human beings, and divine beings also, dragons and likewise garuḍa birds as well, respectively built the most excellent shrine, for Buddha the best; let us not be negligent; the world together with the divine world, had
been diligent.
We also shall set up a shrine for such a sage as the protector of the world. Stretching out (āyatam) the shrine of Buddha, we shall encase it with gems. Outstretching the shrine of Buddha they also increased it by a league (yojana). Five leagues in height, the shrine then shedded its light.
Ogres came together there, and consulted unitedly then; human and divine beings, dragons, garuḍas and divine demons, respectively (paccekaṃ) set up the most excellent shrine; let us not be negligent; the world together with the divine world had been diligent.
We also shall set up a shrine of such a sage as the protector of the world; let us encase it with crystal (phalika) in stretching out the shrine of Buddha. They also in stretching out the shrine raised it by a league (yojana). Six league (yojana) in height, the shrine shone forth then.
Celestial musician (gadhabbā) came together and consulted then unitedly; human beings, divine beings, dragons divine demons and likewise garudas, all of them had built a Buddha shrine; here, we are non-doers; we also shall set up a shrine, of such a sage as the protector of the world.
Having made seven railings (vediyo), they made a flag and an umbrella; the celestial musicians made then the shrine entirely of gold.
Seven leagues (yojana) in height, the shrine shone forth then. People did not know about day and night; there was light at all times (sabbadā). Sun and moon together with the stars did not overwhelm the light of that shrine. For a league (yojana) all round, the lamp alos was not bright. At that time, those human beings who made reverential offerings to the shrine, did not ascend the shrine; they threw their offerings up to the sky.
The ogre named Abhisammata, posted by the divine beings, specially mounted either the flag or flower wreath fur-
ther up.
The donors did not see that ogre; they, however, saw their flower-wreath going up; those who went away after seeing their offerings in this manner, all went to the excellent existence (sugati).

Those human beings who were hostile (viruddha) to the teachings of Buddha (pāvacana) and those human beings (who) were piously pleased with the dispensation (sāsana), who were desirous of seeing the miracle (pāṭhīraṃ) made their reverential offerings to the shrine. In the city of Haṃsavatī, I was then a wage earner; having seen the multitude bemused (āmoditāṃ) I thought over in this manner, then. This (eso) Blessed One to whom there is such a relic residence (dhātughara) as this (idisa) cannot but be excellent (na uḷāro); this multitude of men are joyful also; they are not satiated with their doing acts of worship (kārīṃ kubbaṃ na tappare). I also shall perform my act of worship (kārama) to such a sage as the protector of the world. In time to come I shall become an heir to His teachings of truth (dhammesu).

I had my upper garment (uttareyyaṃ pataṃ) well-washed and dyed (sudhotāṃ rajakena), had it hung (ālaggatvā) at a bamboo top (veḷāgge), I hoisted (to flew) a flag in the sky, Abhisambata took hold of my flag and carried it in the sky. On having seen my flag shaken by breeze I roused my joy much more.

Having made my mind piously pleased over that act, I approached a monk; having paid my homage to that monk, I asked him about the result (vipāka) of that flag (offering).

He spoke to me gladdening words (ānandī) arousing my zest (pītisaṃjananānaṃ); ‘you will enjoy, at all times, the good result of that flag’.

A fourfold (caturaṅginī) army (comprising) elephants, horses, chariots and foot soldiers will be your retinue (parivāressanti) always; this is the fruit of flag-offering.
Sixty thousand musicians and well decorated drums will surround you always; this is the fruitful result of your flag offering. Eightysix thousand well-adorned ladies, wearing variegated clothes and ornaments, adorned with emerald ear-rings, with thick eye-lashes (alārapamhā) with ‘smiling speech’ (hasulā), having good understanding (susañña), with tender waist (tanumajjhimā), will always surround you; this is the fruitful result of your flag offering. For thirty thousand aeons (kappa) you will enjoy yourself in the divine world; eighty times you will be a divine ruler and will exercise divine sovereignty. A thousand times, you will be world-king; in abundance will be your reginal reign, incalculable numerically. A hundred thousand aeons (kappa) hence, the Master, named Gotama by clan, an offspring of Okkāka family will appear in the world. Having passed away from the divine world, you will become a kinsman of brahmā urged by your brighl basis (sukkamūlena codito), connected with your act of merit. Having discarded (your) eighty crores (of wealth) and many slaves and servants, you will become a monk in the dispensation (sāsane) of the Glorious One Gotama. Having won the heart (ārādhayitvā) of the self-awakened Buddha Gotama, the bull among men of the Sākiyans, you will become a disciple of the Master, known by the mane of Upavana. The deed done by me a hundred thousand (aeons ago) showed its fruitful result to me here; similar to the speed of an arrow well discharged I had burnt my depravity (kilesa). When I was a world-king, exercising my sovereignty over the four islands, there were always erected flage all over three leagues (yojana) all round. It was a hundred thousand aeons (kappa) ago that I then did my deed; I do not remember any evil existence; this is the fruitful result of my flag offering.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

The venerable Upavāṇa became the attendant (upāṭṭhāka) on the Blessed One. On that occasion also, there arose ‘wind-disease’ (vāṭābādha), internal pains to the Glorious One. A lay associate of the Thera, a brahmin named Devahita aptly resided in Sāvatthi. He declared himself to be the supplier (pavedesi) of four recluses’ requisites to the Thera. The venerable Upavāṇa put on his lower robe, took his bowl and robe and went to the residence of that brahmin. Having come to know that the Thera had come (to him) for this or that purpose (kenaci aññena payojanena), the brahmin asked thus: “Venerable Sir! You might tell (me) what you need. “The Thera spoke two stanzas informing his purpose to the brahmin:—

185. “The worthy sage Sugata in the
world is ailing with internal
pain (vātēhābdhiko); O brahmin’
If you have hot water, offer it
to the sage.

186. “I want to make offering to him,
who had been honoured by those
worthy of honour, respected per-
sonally by those who should be
personally respected, and has been
treated with courtesy by those who
should be treated with courtesy
(apacito’paceyyānaṃ).

The meaning of that speech; Loke pūjaneyyānaṃ pūjito means; whoever in this world had been
honoured by such divine beings, etc., who ought to be honoured; Sakkareyyānaṃ sakkato means: had
been personally respected by such kings as king Bumbisāra and Kosala who ought to be personally
respected; apaceyyanaṃ apacito means: had been treated with courtesy by such great sages as
Arahants who are free from cankers, who ought to be treated with courtesy; He is arahāṃ (Arahant) by
being far away and so on from all forms of depravity; He is sugato, sugata by good going and so on; He is
muni (sage) by being omniscient, my Master, the divine of divine, super-Sakka of Sakkas, super-brahmā
of brahmās, vātehi ābādhiko means: He has become ill with disease caused by wind and marked by
shaking of mind (vātakhobhanimittaṃ). Sace brāhmaṇa uṇhodakaṃ atthi (O brahmin! Should there be
hot water); tassa means: for the purpose of dispelling His wind disease, hārave icchāmi means: I want
you to offer it (to Him). Having heard what was said, the brahmin made his offering to the Blessed One,
of hot water and medicine commensurately worthy of wiping out the wind disease. By means of it also,
the ailment of the Master got cured. The Glorious One made His thanksgiving to him.

The Commentary on the stanza of the Thera Upavāṇa is complete.
Chapter II.
Two Verses

154. Isidinna

Reborn in this Buddha-age in the country of the Sunāparantas,[1] in the family of a councillor, he was named Isidinna. Grown up, he saw the double miracle at the presentation of the Sandalwood Pavilion,[2] and coming with a satisfied mind to the Lord(Buddha), he heard the Path(Dhamma), and became a Stream-winner(Sotapana/first samadhi of Nirvana). While still living a domestic life, a compassionate spirit urged him, saying:

[187] Diṭṭhā mayā dhammadharā upāsakā||
    Kāmā aniccā iti bhāsamānā,||
    Sārattarattā maṇikunḍalesu||
    Puttesu dāresu ca te apekkhā.||||

[188] Addhā na jānanti yathāva6 dhamma||
    Kāmā aniccā iti cāpi āhu,||
    Rāgaṁ ca tesam na balatthi chettum||
    Tasmā sitā puttadāraṁ dhanaṅcā' ti.||||

[187] I mark the pious lay people who treasure on their lips the Path(Dhamma);
    How you may often hear them say: 'Transient are all this world's desires!
But in their hearts lies love of ill gotten wealth, of precious stones and jewelled rings,
And that which fills their thought is care of sons and daughters and of wives.

[188] no, verily, they do not know the inward meaning of the Path(Dhamma);
    Even though you often hear them say: 'Transient are all this world's desires!
To cut themselves from passions free, they lack the spiritual health,
And therefore cleav sure their heart to wife and children, and to wealth.

When the layman heard this, he was thrilled with emotion, and leaving the world, he not long after won arahantship(enlightenment). In confessing ariyā(supreme attainment), he repeated these verses.

[1] Cf. LXX.
The stanza starting with diṭṭhā mayā constitutes that of the venerable Thera Isidinna. This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family-home at the time of the Blessed One Vipassi; on having attained the age of intelligence, he took hold of a fan and made his reverential offering of it to the bodhi tree. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, came to be reborn in a banker’s family in the district of Sunāparanta, when this Buddha arose, gained the name Isidinna, and on having come of age, he happened to have noticed the miracle when the Master (formally) accepted the sandal-wood hall (candanamāḷa), became pious-minded, approached the Master, listened to His teaching the truth (dhamma), became a Stream-winner (sotāpanna) and took up his residence in a house. A divinity, who was in sympathy with his welfare, spoke two stanzas urging him:

187. “Devotees, who are bearers of truth (dhammadharā) and who are telling about sensual pleasures being impermanent, have been seen by me. Enamoured and excited in emerald ear-rings, in sons and wives also they long for them (apekkhā).

188. “Surely they do not know whence the truth (dhamma) here; they say also of the sensual pleasures as being impermenent. They have no strength to cut off the lust (rāga); that is why they are attached (sitā) to son and wife as well as wealth.”

There, diṭṭhā mayā dhammadharā upāsakā, kāmā aniccā iti bhāsamānā means: here, some devotees, who are bearers (in their memory) of the scriptures (pariyattidhammadharā) have been seen by me; even because of having learnt by heart the three pīṭkas, they are talking of the truth (dhamma) aptly connected with the disadvantage in sensual pleasures thus: “These, namely, sensual pleasures are impermanent, painful (dukkhā) and subject to (dhamma) distortion (vipariṇāma); sārattarattā manikūṇḍakesu, puttesu dāresu ca te apekkhā means: having become enamoured, they got much stained with lust (rāgarattā) in emeralds and ear-rings, (or in ear-rings set with emerald). They achieved affection in sons, daughters and wives; saying one thing and doing another have I seen; thus, is the meaning.

Yato means wherefore, those devotees who are anamoured and excited in emerald ear-rings, and who possess longing for sons and wives; therefore, idha means: in this dispensation of Buddha, dhammam means: After having become in this manner, they were those who say thus, also: “Sensual pleasures are impermanent;” the natural condition of a living-being (sattapakati) is of variegated character (vicittasabhāvā); thus, is the significance. Rāgañ ca tesām na bala’tthi chettuṃ means: since there does not exist that like strength of knowledge of those devotees to chop and well cut off the lust (rāga), tasmā: under that circumstance; sitā means: got attached to under the circumstance; sitā means: got attached to under the influence of craving (taṇhā), putta’dāraṃ dhamaṅ ca means: they did not get released from clinging to sons, wives and wealth;” thus all this, the divinity spoke in indication of Arahantship (aññā) with reference to that self-same devotee even. On having heard what was said by the divinity, the devotee
became remorseful, became a monk, and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

“At the most excellent bodhi tree (pādapa) of the Blessed One Vippāsi,
i caught hold of a fan and fanned (abijim) the most excellent bodhi tree godd-heartedly.
It was ninety-one aeons (kappa) ago, that I fanned the most excellent bodhi tree. I do not remember any evil existence; this is the fruitful result of my fanning.
My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke these selfsame stanzas even, in order to reveal his arahantship (aññā).

The Commentary on the stanza of the Thera Isidinna is complete.
Chapter II.
Two Verses

155. Sambula-Kaccāna

Reborn in this Buddha-age in the kingdom of Magadha, as the son of a aristocrat of the Kaccāna's, he was named Sambula, but was known as Sambula-Kaccāna.[1] After he had heard the Lord(Buddha) teach the Path(Dhamma), and had entered the Monk’s order, he went to the neighbourhood of the Himālaya, and practised his insight exercises in a cave called Bhera-vāyana ('dreadful-passage').

Now one day there arose a great storm-cloud out of season, towering high in the heavens, emitting roars of thunders, forked lightning, and rushing noise. And it began to rain, and thunderbolts burst. All creatures - bears, hyenas, buffaloes, elephants - cried out in fear and trembling. But the Thera had stirred up insight, and, careless as to body and life, heeded not the noise, but cooled by the storm so composed his mind, that he quickened insight, and won arahantship(enlightenment) together with abhiññā(higher knowledge).

Upon that reflecting on his achievement he was filled with joy, and in a saying(gatha) declared aññā(supreme attainment):

[187] Diṭṭhā mayā dhammadharā upāsakā||
Kāmā aniccā iti bhāsamānā,||
Sārattarattā manikuṇḍalesu||
Puttesu dāresu ca te apekkhā.||

[188] Addhā na jānanti yathāva6 dhammaɱ||
Kāmā aniccā iti cāpi āhu,||
Rāgaɱ ca tesanţ na balatthi chettuɱ||
Tasmā sitā puttaɗãram āthanańcă' ti.||

[189] God's rain pours down, yes, and god's rain roars down,
And I alone in fearsome hollow live.
Yet living so in fearsome rocky chasm
To me no fear comes near, no creeping dread,
Not fearful [for my self].

[190] For such the law
Within the blessed Path(Dhamma), that living so
To me no fear comes near, no creeping dread,
Not fearful [for my self] to me, alone.[2]
There was need to distinguish him from other Kaccānas - e.g., CCXXIX. In Phayre MS. and Br. Cy., Sampahula-.

The metre in these graceful gāthās I cannot allocate under any of the textbook varieties. The words, 'For such ... Path(Dhamma),' are an expansion of the Suttanta term, Dhammatā (mam') esā- 'This for me is Path(Dhamma)ness' (cf. Dialogues, ii. 8, n. 3; my Buddhism, p. 119). Deva (god), the Commentary, as before, paraphrases with megha (cloud).

2.4-5 [155] Commentary on the stanza of Sambulakaccānatthera

The stanza starting with devo ca constitutes that of the venerable Thera Sambulakaccāna. What is the origin? This one also, having done devoted deed of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family home ninetyfour aeons (kappa) ago and on having attained the age of intelligence, he happened to have met, one day, the silent buddha, named Sataramśi wandering about for alms-food, after having arisen from his trance of cessation (nirodha), became pious-minded, and offered him palm-fruit. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a wealthy householder’s family, in the kingdom of Magadha, when this Buddha arose, gained the name as: “Sambula” and was known as Sambula Kaccāna owing to his being of kaccāna clan.

On having come of age, he listened to the teaching of truth (dhamma) in the presence of the Master, aptly fained pious faith, became a monk, and dwelt doing the deed of developing spiritual insight in a mountain cave known as Bheravāya near Himavanta. Then, one day a great unseasonal rain-cloud began to shower down, having arisen with hundred heaps and a thousand heaps (paṭala) roaring and thundering, sending forth creepers of lightning, in the form of a thunder-storm (gaṇaṇaṇāyanto); thunderbolts split asunder. On having heard the sound, bears, hyenas, wild buffaloes, elephants and so on, being frightened and terrified cried the cry of fear. The Thera, however, because of his having begun to develop spiritual insight, had no longing for his body and life, was free from hair-bristling, harboured no thought over that thundering rain, doing deeds of developing spiritual insight (vipassanā) even, became well-composed in mind owing to the gain of congenial climate with the disappearance of heat, and there and then indulging in developing spiritual insight constantly, attained Arhatship with six sorts of higher knowledge. Hence, has it been said in the Apadāna:–

“The glorious silent Buddha, named Sataramśi the self-dependent and invincible, having arisen from his seclusion, specially came out for collecting his alms-food (gocarāya).
With fruit in my hand I saw him, and approached the bull among men; pious-minded and good-hearted, I offered the palm fruit.
It was ninetyfour aeons ago, that I then made my fruit offering; I do not remember any evil existence; this is the fruitful result of my fruit offering.
My depravity had been burnt. …
Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he reflected upon his own properpractice (paṭipatti), became delighted and spoke two stanzas by way of his joyous utterance, revealing his Arahantship (aññā).

189. “The rain showered, the rain roared and thundered. All alone did I dwell doing away (bile) with dangers (bherave); when that I was dwelling alone breaking down (bile) the dangers, there existed neither fear (bhaya) nor trembling (chambitatta) nor hair bristling.

190. “This was my nature (dhammatā) which comprised my staying alone doing away with dangers; to me thus dwelling, there was neither any fear, nor any trembling nor any hair-bristling.

There, devo ca vassati devo ca galagāLAYati means: the cloud of rain showers down; making “Galagala (thunderous roar)” the rain thunders; thus, is the meaning. Indeed, this is the imitation (anukaranaṃ) of the roaring thunder. Ekako cehaṃ bherave bile viharāmi means: I also, all alone without any companion, dwelt in a mountain cave infested with fear; tessa-mayham means: when I had become in this manner; n’atthi bhayaṃ vā chambhitattaṃ vā lomahamso vā means: there was neither fear, connected with (saññitaṃ) shaking of mind (cittutrāsa) nor the trembling of body which characterised it (tam nimittakaṃ) nor even to the extent of hair bristling.

Why? “Dhammatā mam’esā” means: he stated his reason there. Indeed, such feelings as fear and so on should happen there to one who had not forsaken his lustful desire (chandarāgatā) based on lack of all-round knowledge (apariññātavatthuka); by me, however, everything there (sabbaso tattha) had been all round understood (pariññātaṃ); there also my lustful desire had been well cut off; therefore the absence of fear and so on, dhammatā mam’esā (this is my nature) according to the truth (dhamma); thus, (the Thera) revealed his Arahantship (aññā).

The Commentary on the stanza of the Thera Sambulakaccāna is complete.
Chapter II.
Two Verses

156. Khitaka

Reborn in this Buddha-age in the kingdom of Kosala as the son of a brahmin(priest), and named Khitaka, he heard the Path(Dhamma) from the Lord(Buddha), and entering the Monk’s order, lived in a forest till he won arahantship(enlightenment). Upon that continuing in the bliss of fruition, of Nibbāna, a Thera enthusiastic for endeavour, he went to the bhikkhus(monks) living in that forest to stir enthusiasm in them. First asking concerning their good, he spoke these verses, in that confessing ațnā(supreme attainment):

[191] Kassa [25] selūpamaŋ cittaŋ ūthaŋ nānūpakampaṭi,||
    Virattam rajanīyesu kūpanīye na kuppāti,||
    Yassevaŋ bhāvitaŋ cittaŋ kuto taŋ dukkhamessati.|| ||

[192] Mama selūpamaŋ cittaŋ ūthaŋ nānūpakampaṭi,||
    Virattam rajanīyesu kūpanīye na kuppāti,||
    Mamevaŋ bhāvitaŋ cittaŋ kuto maŋ dukkhamessati' ti.|| ||

[191] Whose heart stands like a rock, and sways not,
    Void of all lust for things that lust beget,
    And all unshaken in a shifting world?[2]
    To heart thus trained, from where shall come aught of sorrow?

[192] My heart stands like a rock, and sways not,
    Void of all lust for things that lust beget,
    And all unshaken in a shifting world.
    My heart thus trained—from where shall come sorrow to me?

[1] Identical with the author of CIV?

[2] Lit., shakes not in that which tends to shake.
2.4-6 [156] Commentary on the stanza of Nitakatthera

The stanza starting with “Kassa Selūpamaṃ cittaṃ” constitutes that of the venerable Thera Nitaka. What is the origin? This one also having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was leading his life as a custodian of monastery (ārāmagopaka) in the city of Bandhumatī at the time of the Blessed One Vipassi, when, one day, he happened to have caught sight of the Glorius One going in the sky, became pious-minded and was desirous of offering a cocoanut fruit (nāḷikeraphala). In order to uplift him, the Master stood but in the sky and accepted it. Having offered it, he aptly enjoyed immense zest and delight. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family in the kingdom of Kosala, when this Buddha arose; he gained the name Nitaka; on having attained the age of intelligence, he listened to the teaching of truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna), dwelt in the forest and exerting himself (ghaṭento), attained Arahattship. Hence, has it been said in the Apadāna:—

“In the city of Bandhumatī, I was then a monastery-man. I happened to have seen the stainlessely pure (virajaṃ) Buddha going straight in the sky (anilaṇjase). Having collected a cocoanut fruit, I offered it to Buddha, the best. The fully famous Buddha accepted it as He still stood in the sky. Prosperity (vitti) was properly promoted for me, it brought about immediate happiness (dīṭṭhadhammasukhavāho), after I had offered the fruit, with my pleasingly pious mind, to Buddha. I then achieved zest as well as abundantly best bliss; to me who was born here and there, gem but sprang up. It was ninety one aeons (kappa) ago, that I then made my offering of fruit; I do not remember any evil existence; this is the fruitful result of (my) fruit-offering. My divine-eye is clearly pure; I am clever in concentration (samādhikusalo). I have reached perfection in (my) higher knowledge; this is the fruitful result of my fruit offering. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Having, however, attained Arahattship, the Thera spoke the first stanza, starting with “kassa selūpamaṃ” for the purpose of protecting (parigganṭhanatthaṃ) the monks who were dwelling in the forest region after having gone there, while he was dwelling with the bliss of fruition and happiness of nibbāna, fostering his firm effort (padhānapariggāhako).
191. There, Kassa selūpamā cittam; thitam nanupakampati means: Among those who dwell in this forest region, the mind of which monk does neither shake nor tremble owing to all monk worldly vicissitudes (lokadhammehi), having abided by (thitam) the attainment of mastery (vasībbāvappatti), because of the absence of shakings (iñjana), similar to a hill made of a single solid mass of stone, by means of the attainment of the foremost fruition (aggaphalādhigamena). Now, his statement has been made starting with “Virattaṃ,” in order to show the manner of his not trembling together with its cause. There, virattam rajaniyesu means: (my mind) has become detached (virettaṃ) from (all) matters pertaining to the three main planes of existences (tebhūmakadhammā), which had become the cause of the springing up of lust (rāguppatti) and which are excitingly lovely (rajaniyesu), by means of the noble path (ariyamagga) reckoned as lustless (virāga); there, lust had been well cut off in every respect (sabbaso); thus, is the meaning. Kuppanīya means: in what is caused by (thānīye) anger (paṭigha); on all occasions of ill will (āghātavatthu); na kuppati means: does not get offended, does not beget upset (vikārāṃ āpajjati). Yass’evaṃ bhāvitaṃ cittam means: the ‘mental’ mind of one, who is a noble individual (ariyapuggala) has been developed (bhāvitaṃ) by having been such as in the said manner, in this way; kuto taṃ dukkhamessati means: from where, either from the living being (sattato) or from confections (saṅkhārato) will painful misery (dukkhaṃ) go near that individual; to a person like that, there exists on suffering (dukkha); thus, is the meaning.

192. In this manner, the Thera Nitaka revealed his Arahantship (aññā) by means of the second stanza starting with “Nama selūpamā cittam (my stone-like mind),” answering the matter questioned indefinitely (aniyamavasena) making reference to himself (attūpanāyikaṃ). That meaning has but been said.

The Commentary on the stanza of the Thera Nitaka is complete.
Chapter II.
Two Verses

157. Soṇa-Poṭiriyputta

Reborn in this Buddha-age at Kapilavatthu, as the son of the zemindar (landlord)[1] Poṭiriya, he was named Soṇa. Come of age, he became chief commander of the forces of Bhaddiya, a Sākiyan (king)rāja. Now Bhaddiya having left the world (for monkhood), as will be described below, Soṇa thought: 'If even the (king)rāja has left the world (for monkhood), what have I to do with domestic life?' [144] So he took monk’s orders, but remained sluggish, not given to meditative exercise. On him the Exalted One (Buddha), living in the Mango Grove at Anupiya, sent forth his glorious divine image, and arousing him to mindfulness uttered addressing verses:

[193] Na tāva supitum hoti ratti nakkhattamālinī,||
Patijaggitum evesā ratti hoti vijānatā.|| ||

[193] no, not for this that you may slumber long,
Comes the night in starry garlands wreathed.
For vigil by the wise this night is here.

Hearing him, Soṇa was exceedingly agitated, and keeping his shortcomings before the mind, adopted the open-air practice, exercising himself for insight. And he uttered this verse:

[194] Hatthikkhandhāvapatitam kuṇjaro ce anukkame,||
Saṅgāme me mataṁ seyyo yaṁ ce ājive parājito' ti.|| ||

[194] If in the fight my warrior-elephant
Advanced, it was better, fallen from his back,[2]
Dead on the field [and trampled I should lie],
Than beaten live a captive to the foe.

So saying, he stirred up insight and won arahantship (enlightenment), and upon that repeated the Lord (Buddha)'s words and his own as his declaration of aññā (supreme attainment).
On the position of a bhojaka holding land in fief, see Dialogues, i. 108, n. 1; on Bhaddiya, see CCLIV. Anupiyā, in the Mallas' territory, lay east of Kapilavatthu. On the vision, cf. several of the first Sisters' sayings(gatha).

The Commentary confirms the reading avapatita (vide Neumann). The figure is a very natural one for an Indian soldier, and its application is easy. Metaphors from warfare are less frequent in Buddhist than in Christian literature, and the few contained in this work almost exhaust them. 'Trampled' (by the elephant is a Commentarial gloss.

2.4-7 [157] Commentary on the stanza of Soṇapotiriyaputtatthera

The stanza starting with na tāva supitum hoti constitutes that of the venerable Thera Poṭiriyaputta of Soṇa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was leading his life as a forest wanderer, at the time of the Blessed One Sīkhi, when, one day, he happened to have met the Master, became pious-minded, and offered Kurañjiya fruit to the Master. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a village headman named Poṭiriya in Kapilavatthu, when this Buddha arose. His name was Soṇa. On having come of age he became the commander-in-chief of the army of Śākiya Sovereign Bhaddiya. Then, when king Bhaddiya became a monk in the manner said before (heṭṭhā), the generalissimo became a monk (also) saying: “Even the king himself had become a monk; what is the use of household life to me.” Having, however, become a monk, he dwelt enjoying himself in sleep; he did not engage himself accordingly in the development of his mind (bhāvanā). The Glorius One, dwelling in the mango groove at Anupiya, had His own light pervaded (pharaṇvā) over him, had his mindfulness aroused by that light and spoke two stanzas in order to advise him by means of this verse.

193. Now is not to sleep; the night is garlanded with lunar mansions (nakkhattamālini); that night is but to be nursed (paṭijaggitum) for the wise people.

194. If the elephant were to follow (anukkame) me who had fallen down from the body of the elephant, my death in the battle field is better than living after being defeated.

There, na tāva supitum hoti, ratti nakkhattamālini means: having gained the ninth moment, which had been avoided (vajjita) by eight inopportune moments (akkhana), a congenital by wise man does abide by it; to that wise man, as long as arahship has not come into his hands, so long, this night, garlanded with lunar mansions, is not to lie down and sleep; there is no time for sleeping. Indeed, on the other hand, however, paṭijaggitum av’essa, retti hoti vijānatā; this night, namely, has become a sound free occasion (nissaddavelā) distinctively (visesato), with the going off to sleep (niddupagamana) of human beings, beasts and birds, and is wanted by a clearly knowing wise man but to nourish his proper practice (paṭipatti) in himself and to engage himself in his devotion to wakefulness.

On having heard that stanza, Soṇa became all the more remorse-minded, his sense of shame (hirī) and fear (ottappa) became imminent (paccupaṭṭhapetvā), made his resolution (adhiṭṭhāya) over the austere
practice of living in open air (abbhokāsikaṅgaṁ) and doing the deed of developing spiritual insight (vipassanā), spoke the second stanza starting with “Hatthikkhandhāvapatitaṁ.” There, avapatitāṁ means: fallen with face downwards, fallen with feet up and face down. Kuṇjaro ce anukkame means: if the elephant were to go after (anukkameyya). This is what has been said:-- When I had entered (paviṭṭho) the fighting field after having mounted (āruhitvā) my elephant, and had fallen from the back of the elephant (hatthikkhandhato patito), then if I became dead, having been trodden upon (maddito) by that elephant, saṅgāme: (in the fighting field of battle), that death me (of mine) seyyo (is better); yañ ce jive parājito: (now I were to live having been defeated by all forms of depravity; that is not better. As and when he was reciting this stanza, the Thera had himself indulged in developing spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna.

“A deer hunter, formerly, I was;  
I roamed about in the forest. I  
saw the stainless Buddha, proficient  
in all dhamma.  
Having collected Kurañjiya fruit,  
I offered it to Buddha, the best, who  
was such a sage as was the field for  
making merit; piously did I offer with  
my own hands (pññibhi).  
It was thirtyone aeons (kappa) ago  
that I then offered the fruit.  
I do not remember any evil existence;  
this is the fruitful result of fruit  
offering.  
My depravity had been burnt. ...  
Buddha’s instruction had been carried  
out.”

Having, however, attained Arahantship, the Thera reiterated (paccudāhāsi) both the stanzas as spoken by the Master nad himself, which was the stanza starting with “Hatthikkhandhā’vapatitāṁ.” By means of that verse, this, even, became the revelation of his Arahantship (aññā).

The Commentary on the stanza of the thera Soṇapotiriyaputta is complete.
Chapter II.
Two Verses

158. Nisabha

Reborn in this Buddha-age in the country of the Koḷiyans, in a clansman's family, he was named Nisabha. Come of age, he saw the Buddha's wisdom and power at the fight between the Sākiyans and Koḷiyans, and believing, entered the Monk’s order, soon winning arahantship (enlightenment).

Upon that seeing a fellow-bhikkhu (monk) spending his time carelessly, he addressed him, adding another verse to show he acted that which he preached:

[195] Pañcakāmaguṇe hitvā piyarūpe manorame,||
Saddhāya abhīnikkhamma dukkhasantakaro bhave.|| ||

[196] Nābhīnandāmi maraṇaṃ nābhīnandāmi jīvitaṃ,||
Kālaṃ ca paṭīkaṃkhāmi sampajāno patissato' ti.|| ||

[195] Put them away, those fivefold things of sense, Objects that charm and captivate the mind.
You who through faith did give up home and world, Become end-maker of its grief and pain.

[196] With thought of death I become easy not, nor yet Delight in living. I await the hour With mind discerning and with full meditative attentiveness.[2]


2.4-8 [158] Commentary on the stanza of Nisabhatthera
The stanza starting with pañca kāmagūṇe hitvā constitutes that of the venerable Thera Nisabha. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Vipassi; on having attained the age of intelligence, he happened to have noticed, one day, the Master wandering about for alms-food, became pious-minded, and offered wood apple fruit (to Him). On account of that act of merit, he wandered about his rounds of repeated rebirths but in excellent existences and was reborn in a family home in the district of Koliya, when this Buddha arose; having gained the name Nisabha, he came of age and happened to have seen the power of Buddha at the battle field of Sākiyans and Koliyans, aptly gained pious faith, became a monk, and attained Arahantship on that very day. Hence, has it been said in the Apadāna:—

“I made my offering of wood apple fruit to the gold-complexioned self-awakened Buddha, the recipient of sacrificial offerings, who was entering upon a chariot road. It was ninetyone aeons (kappa) ago, that I then made my offering of fruit; I do not remember any evil existence; this is the fruitful result of (my) fruit-offering. My depravity had been burnt. ...

Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he spoke the first stanza, on having noticed that his own companion monks were spending their time by leading negligent lives, in order to give them instruction. 195. Having given up the five lovingly beautiful and mentally enjoyable strands of sensual pleasures, you have come out of your houses with your pious faith; you should become one who puts an end to painful misery (dukkha).

It’s meaning:— Piyarūpe means: lovingly beautiful to unwise common folk (puthujjana) because of such a nature as should be loved; mano rame means: enjoyable to the mind because of pleasing nature; pāncakāmagūne means: five shares (koṭṭhāsa) of sensual pleasures starting with beautiful form (rūpa); hitvā means: having forsaken and all round sacrificed: saddhāya means having come under the influence of pious faith in the action and reaction (kammaphala) and in the three gems (ratanattaya); ghara means: having renounced and gone towards monkhood; exerting and making effort beginning from the time you have become a monk, being congenitally wise (viññūjātiko); dukkhasa antakaro bhave means: one should become such as would have put an end to the painful circle of repeated rebirths. Having in this manner advised those monks, he revealed his arahtship (aññā) by means of the second stanza in order to make clear, the condition of his own proper attainment (paññipanna) to them thus: ‘Do not consider in this light: ‘This one dwells but advising (saññāpento) others; he himself, however, is not the doer’.

196. “I do not welcome death; neither do I welcome life; mindful and thoughtful I long for time.”

There, nābhinandāmi maraṇāṃ means: I do not specially long for death. Nābhinandhāmi jīvitaṃ means: this, however, is the statement of its cause (kāraṇa); since I do not welcome life, there for I do not well come death. Indeed, whoever heaps up and accumulates special confections of depravity (kilesabhisaṅkhāre) of birth, old age and death in future, he, welcoming the special springing up (abhīnibbattiṃ) of a new existence (punabbhava) because of having no interval, is said to be (nāma) welcoming his own death also; owing to not having forsaken the cause (kāraṇassa appahīnattā); the Arahant, free from cankers, however, having totally forsaken the deeds (dhamme) that go towards accumulation and having
become well established (patiṭṭhito) in the deeds (dhamme) of decrease (of possibility of rebirth), being based on all-round understanding (pariññātavatthuko), not welcoming life in every respect (sabbaso) is said to be (nāma) not welcoming death also, because of having but well forsaken the cause. Therefore he said: “Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ (I do not welcome death. I do not welcome life).” If, in this manner, there is special desire of an Arahant, free from cankers to enter nibbāna, how is his position up to the occasion of his complete passing away into nibbāna; thus, he said: “Kālaṃ ca paṭikaṅkhāmi, sampajāno patissato” means: when the all-round extinguishing of fires of depravity had been accomplished (siddhe) I become mindful (sato) and thoughtful (sampajāno) for the attainment of abundance of awareness and wisdom and long for (paṭikaṅkhāni) the time when there will be complete entry into nibbāna of the aggregates (khandha) totally; I dwell expecting (udikknamāno) and awating (āgamayamāno) that event; there does not, however, exist my pleasure (abhinandanā) either in my death or life, because of the abolishment (samugghātita) of it by means of the self-same path of Arahantship even.

The Commentary on the stanza of the Thera Nisaba is complete.
Chapter II.
Two Verses

159. Usabha

Reborn in this Buddha-age at Kapilavatthu in the family of a Sākiyan (king) rāja, he was named Usabha. And when the Lord(Buddha) visited his own folk, Usabha saw his power and wisdom, believed in him, and entered the Monk’s order. From that time he fulfilled no religious duties, but passed all day in society and all night in sleep.

Now one day, muddled in mind and unheedingly dropping off to sleep, he dreamt that he shaved, put on a crimson dress, and, sitting on an elephant, entered the town for alms. There, seeing the people gathered together, he dismounted full of shame. Upon that he awoke thinking: 'Why, this was a dream! Muddled in head and thoughtless I saw myself in sleep.' And with anguish he established insight, and in due course won arahantship.

Thus having made the dream his goad, he celebrated it to confess aññā(supreme attainment), saying:

[197] Ambapallava saṅkāsam ahm se katvāna cīvaram,||
Nisinno hatthi gīvāya gāmam piṇḍāya pāvisin,||

[198] Hatthikkhandhato oruyha saṅvegam alabhim tadā,||
Sohan ditto tadā santo patto me āsavakkhayo' ti,||

[197] A dress the hue of purple mango-buds
Draping about my shoulder, I bestrode
The back of elephant, and so to seek
Mine alms into the village street I rode.

[198] [146] Down from his back [in very shame] I slid -
[When lo! I woke and] anguish seized me then.
This arrogant self was then made meek and mild,
Cleaned were the poisons [that my mind defiled].[2]

[1] Cf. CCXXXIII.

[2] Another instance where the legend straightens out the tangle of the gāthā taken in isolation. What, e.g., had the elephant rider to do with 'to seek mine alms'? Dr. Neumann has been compelled to excise the phrase. As the anomaly of a dream, the little poem is quite clear. 'Then ... then' is a repetition copied from the text.
The stanza starting with Ambapallavasaṅkāsaṃ constitutes that of the venerable Thera Usabna. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi; on having attained the age of intelligence, he happened to have seen, one day, the Master, wandering about for alms-food became pious-minded and offered Kosamba fruit (to Him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of the Sākiyans at Kapilavatthu when this Buddha arose; having gained the name Usabha and come of age, he happened to have noticed the power of Buddha at the coming together of the relatives of the Master, aptly gained pious faith and became a monk, he did not do his monk's duties (dhamma) and spent his time enjoying in society (saṅganikārāmo) by day and sleeping the whole night. One day, on falling off to sleep unawares (muṭṭhasati) without thoughtfulness (asampajāno) he saw himself in his dream as having descended from the back of an elephant shamefully on having seen man well arrived there, where even, he had entered the city for alms-food having seated himself on the neck of an elephant, after wearing his upper robe of the colour of mango-sprout, having shaved off his hair and beard, aptly became enlightened (paṭibuddho), saying to himself; “Such a dream as this has been seen by me by sleeping unawares and without being thoughtful,” got remorse stricken, placed himself in the path of developing spiritual insight and attained arahantship but before long. Hence has it been said in the Apadāna.~

"Resembling regalia unfolding its splendour (kakudhaṃ vilasantaṃ) was the divine of the divine (deva-devaṃ) and bull among men. I offered then Kosamba fruit to Him when He entered upon the chariot road. It was thirty one aeons ago, that I then offered the fruit; I do not remember any evil existence; this is the fruitful result of my making the fruit offering. My depravity had been burnt. ... Buddha’s instruction had been carried out.

Then, the Thera, having made the dream, according as he had seen, as (his) goad (aṅkusa), spoke two stanzas, in order to reveal his Arahantship (aṭṭā), by way of announcing that self-same dream even, because of it’s being the cause of his attainment of Arahantsip:

197. Having worn (katvāna) my robe, resembling a mango sprout on my shoulder, I entered the village for alms-food, seated on the neck of an elephant.

198. Having descended from the back of the elephant, I then gained remorse. That I then, (though) having been proud (ditto), the canker-free Arahantship had been attained by me.
There, ambapallavasaṅkāsaṃ, aṃse katvā cīvaraṃ means: having made an upper-robe of, after wearing (karitvā) on my body (khandhe) my coral coloured robe which had the characteristic (ākāra) of a mango sprout (ambapallava). Gāmaṃ means: his own kingdom; hatthigivāyaṃ nisinno pindāya pāvīsaṃ means: seated on the back (khandhe) of an elephant, I entered for alms: hathikkhandhato oruyha means: even at the very moment I had entered (the village), I was being looked at by multitude of men, (and so I) descended from the back of the elephant, stood myself up and became aptly woke up from sleep (patibojjhīṃ); samvegaṃ alabhiṃ tadā means: as soon as I woke up (pabuddho va), I then gained remorse thus: “This has happened owing to my falling off to sleep unawares and without being thoughtful.” Other scholars, however, assert thus: “Having but become king, dreamt such a dream as this in the portion of the night, mounted on the back of his elephant at dawn, remembered his dream as he wandered about the streets of his city, descended from the back of his elephant, gained remorse, became a monk in the presence of the Master, attained Arahantship and recited these stanzas, solemnly making his joyous utterance (udāna). Ditto means: I did not gain remorse because I was all round arrogant over my intoxication with parentage and my being conceited with wealth and so on; thus, is the interpretation.

The Commentary on the stanza of the Thera Usabha is complete.
Chapter II.
Two Verses

160. Kappaṭa-kura

Reborn in this Buddha-age at Sāvatthī in poor circumstances, the only way he knew of to support himself was to go about, clad in rags, pan in hand, seeking for rice-grains. Hence he became known as Kappaṭa-kura - 'Rags-and-rice.' When grown up, he maintained himself by selling grass. Reaping this one day in the forest, he saw a Thera. Doing obeisance he sat down near him, and heard him teach the Path (Dhamma). Then he believed, and saying 'What to me is this wretched mode of life?' he entered the Monk’s order, bestowing his ragged cloth in a certain place. And when repugnance [to his new life] arose in him, he would go and look at the rags and feel unsettled. So doing, he seceded seven times from the Monk’s order. Then the bhikkhus (monks) told the Exalted One (Buddha) of this. And he one day, when Kappaṭa-kura, as bhikkhu, sat in the preaching-hall at the edge of the congregation dozing, addressed him in these verses:

[199] Ayamiti kappaṭo kappaṭakuro acchāya atibharitāya||
Amataghaṭikāyaṃ dhammakatamatto katapadaṃ jhānāni ocetuṃ.|| ||

Mā taṃ upakaṇṇakamhi tāḷessaṃ,||
Naha tvam kappaṭa mattamaṇṇāsi||
Saṇghamajjhamhi pacalāyamāno' ti.|| ||

[199] 'These,' saith he, 'are the rags of Rags-and-Rice!
Too heavy is the gear I'm wearing now.'
Full measure of the Path (Dhamma) has he in shower Ambrosial; and yet no step he takes
To practise meditative discipline.

[200] O Kappata, you should not sway and nod,
Nor make me cuff the word into your ear.
Never a whit you, Kappata, have learned,
Sleepily swaying amidst the listeners here.[2]

Thus the Exalted One upbraided him strongly, as if He had pierced his very bones, as if a fierce elephant had gone down into his path. And he, greatly disturbed, established insight, and soon won arahantship (enlightenment). Upon that he repeated the verses which had been the goad that sent him to the goal, so that they became his declaration of aṇṇā (supreme attainment).
Kura, occurring once as kūra in the Commentary (= in Childers and in Böhtlingk and Roth, 'boiled rice'), is probably wild rice in some form or other. Cf. sukkha-kūra in the Sutta-Vibhanga of the Vinaya, edition Oldenberg, iv., Pāc. 38, 1.

These verses remain not exactly the reverse of 'obscure sayings,' as Dr. Neumann calls them, even after the help of the legend. The Commentary, in both versions, is scarcely as lucid as usual; yet such explanation as it gives is, as ever, to show a situation of a simple and probable kind - the ragged loincloth, with its vagabond associations, supplying a Bohemian and pagan lure, making the more decorous yellow robes seem cumbrous, and the discipline irksome. The legend is a distinct addition to the 'human documents' of the Ordor's traditions.

2.4-10 [160] Commentary on the stanza of Kappaṭṭakurattthera

The stanza starting with Ayam iti kappaṭṭo constitutes that of the venerable Thera Kappaṭṭakura. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Glorious One Vipassi; on having attained the age of intelligence, he, one day, happened to have caught sight of the Blessed One, seated at the foot of a tree on the shore of a river named Vinatā, became pious-minded and made reverential offerings of Ketaka flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, was reborn in a destitute family at Sāvathi, when this Buddha arose; until such time as he came of age, not knowing any other means (of livelihood), he dressed himself with a torn old garment (kappaṭṭakhaṇḍa nivāsano), and holding a cup (serāva), he wandered about here and there, in search of boiled-rice; on that account, he was known but as Kappaṭṭakura. When he came of age, he was leading his life by selling grass, when one day, for the purpose of reaping grass, he went to the forest, where he happened to see a certain Arahant, free from cankers, approached him, paid him his homage and sat himself down. The Thera taught the truth (dhamma) to him. Having heard the teaching of truth (dhamma) he aptly gained pious faith, became a monk, saying: “What is the use to me of this difficult livelihood,” and threw down the dirty clothe which he was wearing at a certain site. Whenever there arose displeasure to him, then when he looked at that old garment his displeasure disappeared; he aptly gained remorse. Doing in this manner, he bacame an ex-bhikkhu, seven times: The monks reported that matter about him to the Blessed One. Then, one day, the monk Kappatakura was seated at the all round end of the audience in the hall for the discussion of the dhamma; the Blessed One spoke two stanzas in order to urge him:—

199. “This monk Kappatakura, painful (achaya) and overloaded (atibhāritāya) says: ‘This is my dirty dress’. In my jar of ambrosia (amatagahaṭikā), he is negligent (matto) of good (kata) truth (dhamma), for developing (ocetuṃ) jhānas after having done the procedure (katapadaṃ).

200. “Indeed, O dirty dress! You should not be unsteady; do not let me beat you near your ear. Indeed, O Kappaṭa you did not understand the measure (matta), moving
about in the midst of the clergy of monks.“

There ayamiti kappaṭo kappaṭakuro means: the monk Kappatakura is with wild wrong thoughts arisen in this manner: “This is my dirty dress; having all round put it on I make my living somehow or other;” acchāya atibharitāya amataghaṭikāyaṃ means: when my pitcher of ambrosia (amataghe) rain down its shower here and there, by means of this: “I do teach you to attain immortality (amata); I do teach the truth (dhamma),” “In the world which has become blindingly dark, I beat (āhañchaṃ) the drum (dundubhi) of immortality (amata),” etc.; having thus proclaimed (ghostvā) and when the (rain of) immortal truth (dhammamate) is being showered down by me; katapadaṃ jhānāni ocetu means: in order to accumulate (upacetuṃ) and develop the mandane (lokiya) and super-mundane (lokuttara) jhānas, the proceeded path (katapadaṃ), the right path (magga) for the development (bhāvanā) of the prepared (vihi) good (kata) path (magga): this is my dispensation (sāsanaṃ); dhammakaṭamatto means: likewise also Kappatakura is off his mind (apagatamānaso), being bored by my instructive (sāsana) teaching (dhamma): thus, having urged (codetvā) him, Buddha spoke the stanza starting with: “Mā kho tvaṃ kappaṭa pacālesi” in order to show him again his dwelling negligently similar to seizing a thief along with his stolen-property (sahoḍḍhaṃ).

There, mā kho tvaṃ kappaṭa pacālesi means: O Kappatakura! Having sat down saying that you would listen to my teaching of truth (dhamma), do not indeed be sleepy (pacālesi), do not waver, do not go off to sleep. Mā tvaṃ upakaṇṇambi tāḷessaṃ means: do not make me strike you sleeping, near your ear, by means of my hand of teaching (desanāhattha). According as I would not have to advise you from now subsequently for the avoidance of depravity, in that manner you should aptly practise (paṭipajjāhi); thus, is the meaning. Na hi tvaṃ kappaṭa mattamaññāsi Saṅghamajjhambi pacalayamāno means: moving amidst monks, O Kappata! Neither did you consider the extent and quantity nor did you understand this much also thus:— “This moment, extremely difficult to gain, has been aptly obtained; let not that moment pass away (fruitlessly);” see, now, what has been missed by you (te aparaddhaṃ); thus, Buddha urged.

When, in this manner, by means of these two stanzas, he was being urged (codanāya katāya) after having been strongly censured (gāḷhaṃ niggayha) by the Blessed One, he became well striken with remorse resembling being pierced and perforated to the bone as well as similar to a violent elephant descending the road, placed himself towards developing spiritual insight and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“The most excellent of men dwelt on the shore of the river Vinatā. I saw the stainless Buddha, one-pointed and well composed. Pious-minded and good hearted, I then made my reverential offering of sweet-scented Ketaka flowers to Buddha the best. It was ninetyone aëons ago that I made my reverential offering of flower; I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha. My depravity had been burnt. … Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he reiterated the two self-same stanzas spoken by the Master, which had become the goad (āṅkusa) for the attainment of his own Arahantship. On that account that reiteration even became the revelation of his Arahantship (aññā).

The Commentary on the stanza of the Thera Kappatākura is complete.
The Commentary on the fourth Chapter is complete.
Chapter II.
Two Verses
Part V

161. Kumāra-Kassapa

Reborn in this Buddha-age at Rājagaha, his mother was the daughter of a councillor. She having failed to gain her parents' consent to leave the world(for monkhood) while yet a maiden, was married, and obtained her husband's consent to take Monk’s orders, not knowing at the time that she had conceived. When later the bhikkhnis saw her condition, they consulted Devadatta, who replied: 'She is no true nun!' They then consulted Him-of-the-Ten-Powers. He entrusted the matter to Thera Upāli, who convened certain residents at Sāvatthī, including the lay-patroness Visākhā, and in full [148] assembly, the king being present, pronounced the Sister to have been with child when she took monk’s orders. The Lord(Buddha) approved his decision. So she brought forth her child at the Vihāra(monastery), a boy like a golden statue, end the king reared him, and brought him later on to the Lord(Buddha) to join the Monk’s order. Because he joined as a youth,[1] and they would ask, when the Exalted One(Buddha) said, 'Send for Kassapa,' or 'Give this fruit or biscuit to Kassapa,' 'Which Kassapa?' and because of his royal rearing, he became known as Kumāra-Kassapa, even after he was grown to manhood.

Now while he exercised himself for insight and learnt the Buddha’s-word, he lived in Dark Wood.[2] Then a deva, one who had with him done only the mountain-hermit's course, and having become a Non-Returner(Anagami), had been reborn as a Great-Brahma(ArchAngel) in the Pure Abodes heaven(Suddhavasa loka), determined to show Kumāra-Kassapa a method for attaining the Paths and Fruits. And he came into the Dark Wood, and showed him fifteen questions which only the Lord(Buddha) could answer. So he asked them before the Exalted One and learnt them; upon which having conceived insight,[3] he attained arahantship(enlightened).

Upon that, having been ranked by the Lord(Buddha) foremost among those who had the gift of varied and versatile discourse, he reviewed his career, and under the aspect of [149] praising the virtues of the Jewel-Trinity-Jewel(Triratna), declared his aṭṭhānā(supreme attainment):

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[201] Aho buddhā aho dhammā aho no satthu sampādā.||
  Yattha etādīsaṃ dhammanā sāvako sacchikāhisi.|| ||

[202] Asaṅkheyyemu kappasu sakkāyādhigatā ahū||
  Tesamayaṃ paṭcikho carimo' yaṃ samussayo,||
  Jātimaraṇasāmṣāro natthi dāni punabbhavo' ti.|| ||

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[201] All hail the Buddhas, and all hail the Path(Dhamma)s.[4]
  Hail the blissful path by our Lord(Buddha) created,
    In which he that did hear may [be enrolled
    And] come to realize a Path(Dhamma) like ours.

[202] Down countless ages have its members come,
  Reborn now as this material body, now as that.
    But this for them is now the very last,
The final confluence [of the factors five,\textsuperscript{[5]}]
In flux of rebirth and mortality.
Now come they never more again to be.

\textsuperscript{[1]} In his twenIt is year (Vinaya Texts, i. 229).

\textsuperscript{[2]} At Sāvatthī. Three of the Sisters sayings(gatha) are associated with it. On the technical expressions used in the next sentence, see Compendium, p. 91.

\textsuperscript{[3]} An exceptional and curious phrase, borrowed from the terms of maternity: Vipassanam gabbham ganhāpetvā - an echo, perhaps, of the description of his mother's ordeal described above. The story of the Thera is told also in the Commentary on the Anguttara Nikāya, i. 24; in Jātaka, i. 148 ff.; and in the Commentary on the Dhammapada, iii. 144 ff. The questions arising from the deva's visit are in Majjh., i. 143, 'Vammika-Sutta.' An interesting feature in the Commentary is a reference made by its author, Dhanimapāla, to the Commentary on the Anguttara Nikāya. Where Dhanimapāla, writes gehe, he adds: 'The Anguttaratthakathā says kulagehe 'as, indeed, it does. Hence it would seem that Buddhaghosa wrote before Dhammapāla.

\textsuperscript{[4]} Cf. Majjh., ii. 98, where the apostrophe is in the singular number. The plural dhammā, as applied to Path(Dhamma), is perhaps unique. Tho Commentary has - 'the Doctrine, together with the nine lokuttarā dhammā.' These are enumerated in the Patisambhidā (ii. 166) aa the seven groups given in Compendium, pp. 179-181 (a-g), plus the Paths and Fruits, and Nibbāna making ten.

\textsuperscript{[5]} Samussayo. compound of the five khandhas, bodily and mental. Cf. p 80, n 2.

2.5 Fifth Chapter

2.5-1 [161] Commentary on the stanza of Kumārakassapa\textit{thera}
(pucchimsu) the Dasabala. The Master made the There Upāli to aptly make investigation (paṭipucchāpesi). The Thera had the families, who were residents of the city of Sāvatthi, as well as the lady devotee Visākhā sent for (pakkosāpetvā) and making his investigation in the presence of the audience including the king, said thus: “The pregnancy was gained formerly: her renunciation as a bhikkhunī is without blemish (agogā).” The Master gave His congratulations to the Thera saying: “Well decided has been (suvinicchitaṃ) the dispute (adhikaraṇaṃ).

That nun gave birth to a son similar to a gold image (bimba). King Pasenadī Kosala looked after his nourishment (posesi); they gave him the name “Kassapa.” Subsequently, he was dressed and adorned, led to the presence of the Master, and made a monk (pabbājesi). Because he was made a monk at the time of his youth by the Glorius One, on being told: “Send for Kassapa; Give Kassapa either this fruit or hard food,” (the question arose): “To which Kassapa?” The answer was: “To the young Kassapa.” Because of the name taken in this manner and also because of being the son, brought up by the king, he came to be known but as Kumārakassapa even at the time of his having grown up.

Beginning from the time of his having joined the Order of monks, he did but the deeds of developing spiritual insight (vipassanā); Buddha’s word also he learnt. Then a Thera who did his monk’s duties on the top of a hill together with him, became a Non-returner (anāgāmi), sprang up as a great brahmā in Suddhavāsa, the pure abode of brahmās, specially prepared (abhisaṅkhārītāṃ) fifteen questions saying to himself: “Having shown the entrance (mukha) to the development of spiritual insight (vipassanā) I shall make (his) means of attaining the fruition of the right path (maggaphala), informed the Thera, who was then dwelling in the dark forest (andhavane), saying: “You should ask the Master these questions” and went away. He asked the Blessed One those questions. The Blessed One also gave His expositional answers to him. The Thera learnt them but in the manner taught by the Master, had the chamber (gabbhaṃ) for developing spiritual insight (vipassanā) taken and attained Arahantship. Hence has it been said in the Apadāna:

“\(-\)A hundred thousand aeons ago there arose the leader named Padumuttara, who was a hero, the welfare-maker of the whole world. I was then a brahmin, popular, being proficient in vedas: I met the leader of the world wandering in His day stay, making manifest the four noble truths, enlightening the world together with the divine world. (I saw also) multitude of men prasing the foremost of all veriegated teachers (vicittakathinakkāyaṃ). Being glad-minded then, I invited Tathāgata, after having adorned the vandal with pieces of cloth dyed with multi-coloured different dyes. At that time, there, I entertained the Master together with His clergy of monks with food, shinning with various different gems. Having for seven days offered food of different best flavours, I made my reverential offering of flowers, variously variegated to Buddha together with His disciples and having fallen down myself at the feet (pādamūla) of the Master, I made my aspiration for that position. Thereupon, the excellent sage, the abode of unique mercy (karunekarasāsayo), said: See this excellent brahmin (dīja), with lotus-like mouth (ānana) and eye (locana), with much zest and elation, with his thin-waist-body rising up to proper height (samuggatatanurūhaṃ),..."
with extensive eyes (visālakkham) connected with joy, with his eager desire (lālasā), who has fallen himself down at my feet, who is well-minded, wearing a single garment; this one aspires for that position of chief of variegated teachers for himself,

A hundred thousand aeons (kappa) hence, there will become in the world the Master, named Gotama, by clan, an offspring of Okkāka’s family.

He will be an heir to the teachings (dhammesu dāyādo), a bosom son, created by dhamma, a disciple of the Master named KumāraKassapa.

He will attain the state of chief of variegated teachers, and wearers of clothes of variegated flowers, on account of gems also (ratanānañcavāhesā). On account of that act, well done with volition and resolution, I went to Tāvatimṣa after having given up the human body.

I rolled round major and minor existences, similar to a dancer in the centre of his theatre (raṅga). I became a son of Sākhaleer, having descended into the womb of a female deer.

At the time when I had reached my mother’s womb, the turn for being killed (vajjhavāro) arrived (upaṭṭhito). Neglected (cattā) by Sākha my mother reached Nigrodha for refuge. On account of that deer-king, she entirely escaped from death because the deer-king totally sacrificed his own life; (my mother) then advised my in this manner.

One should serve but Nigrodha; one should not dwell together near Sākha; it is better do die in (the presence of) Nigrodha than to live in (the presence of) Sākha.

Guided (anusiṭṭhā) by that leader of the herd of deer, my mother and myself, likewise other deer also had come to dwell in the delightful divine Tusita even as if having gone away from one’s own home.

Again when the dispensation of the horoic Buddha Kassapa was disappearing (atthameti) I ascended the crest of a hill (sela) and engaged myself in the dispensation (sāsana).

Now, I was born in a banker’s family, at Rājagaha. Pregnant though she was (āpannasattā), my mother joined the houseless Order of
bhikkhunī. When the nuns (bhikkhunī) came to know her to be with pregnancy, they led her to the presence of Devedatta, who advised them to ruin her saying: “this is a wicked nun.”

Now, also, being sympathised by the sovereign of sages, the Conqueror, my mother gave birth to me happily in the nunnery of bhikkhunī. The ruler of earth, Kosala, on having come to know of it brought me up; I am Kassapa by name because of being looked after as a prince.

Thanks to MahāKassapa, I am KumāraKassapa. Having heard about by body being similar to an ant hill as pointed out by Buddha, my mind became emancipated, unattached in every respect consequent upon that. Having subdued the ‘starting of my expectation’ (pāyāsiṃ) I attained this foremost position (etadagga). My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, and been placed at the foremost position by the Master, owing to his being a variegated teacher, he spoke two stanzas, revealing his Arahantship (aññā) in the manner (mukhena) of making manifest the quality of the three gems.

201. “Wonderful is Buddha! Wonderful is His teaching (dhamma)! Wonderful is the prosperity of our Master, where a disciple visualised this sort of transcendental attainment (dhamma).

202. “In the immumerable series of aeons (Kappa) I was the recipient of my body in being (sakkāya); this is the last (pacchimako) of them; this is the final (carimo) complex (samussayo); the round of repeated birth and death in the form of a new existence does not now exist.”

There, aho means: an indeclinable particle in the meaning of astonishment. Buddha means: omniscient Buddhas: it is said in the plural by way of respect; wonderful and astonishing are self-awakened Buddhas; thus, is the meaning. Dhammā means the nine transcendental truths (dhamma) together with the canonical three pitaka (pariyatti dhamma). Aho no satthusampadā means: wonderful is the prosperity (sampattiyo) of our Master, the Dasabala. Yattha means: by means of the holy life (brahmacariyavāsa) in the presence of which Master. Etādisaṃ dhammaṃ, sāvako sacchikāhi’ti means: the disciple also, namely, will visualise the peaceful exalted, transcendental truth (dhamma), the promoter of the total destruction of depravity; therefore, because they have become the cause of attaining thus classified (evaṃvidha) distinctive quality (guṇavisesa), wonderful are Buddhas, the Blessed Ones, wonderful are are the qualities of truths (dhamma), wonderful are our Master’s much prosperity; thus, he made known the quality of higher emancipation (guṇadhimuttim) of the three gems. Indeed, but by means of announcing the prosperity of the truth (dhamma) the proper practice (paṭipatti) of the clergy of monks becomes having been announced (kittitā).
In this manner, the visualisation of truth (dhamma) has been pointed out in general and now in order to show after having made himself as being referred to, he spoke a stanza, starting with “Asañkheyyesu.” There, asañkheyyesu means in the great aeons (mahākappa) which passed the path of numerical calculation. Sakkāya means: the five clinging aggregates (upādānakkhandha). Indeed, they are said to be ‘sakkāya (the existing body),” because of being a collection (samūha) of existing state (dhamma) from the point of view of absolute meaning. Ahūt means: became without having gone away because of the state of not having attained the means of receding (nivattanūpāya). Tesamayam pacchimako, carimo’yaṃ samussayo means: since this is the last of all, the last thereafter even; thererfore, jātimaraṇa samsāro means: the round of repeated rebirths, accompanied with (sahito) birth and death, so to speak (saññito) the suitable series starting with aggregates (khandha); punabavo n’atthi means: now, owing to the absence of a new existence in future, this is the last and final birth; thus, is the meaning.

The Commentary on the stanza of the Thera Kumāra Kassapa is complete.
Chapter II.
Two Verses

162. Dhammapāla

Reborn in this Buddha-age, when the Lord(Buddha) had passed away, in the kingdom of Avanti, as a brahmin's son, he was named Dhammapāla. As he was returning from Takasila, his schooldays finished, he saw on his way a certain Thera in a single cell, and hearing from him the Path(Dhamma), he believed, left the world(for monkhood), and acquired sixfold abhiññā(higher knowledge).

Now, as he was ruminating in the bliss of his achievement, two novices climbed a tree at the Vihāra to pick flowers, and a branch breaking, they were falling. Seeing them, the Thera caught them with his hand, and by his [iddhi-power displaced them unhurt upon the ground. And he taught them, saying:

[203] Yo have daharo bhikkhu yuñjati buddhasāsane,||
Jāgaro patisuttesu amāghaṃ tassa jīvitaṃ.|| ||

[204] Tasmā saddhaṅca sīlaṅca pasādanṛ dhammadassanaṁ,||
Anuyuñjetha medhāvī saraṇṛ buddhāna sāsanaṇ ti.|| ||

[203] The Monk who while young has given himself
Wholly to carry out the Buddha's plan,
Who keeps vigil in a sleeping world,
Not vainly, not for nothing he spends his days.

[204] So let the wise man, so let him who
Remembers that which Buddhas have enjoined,
Devote himself to faith and righteousness,
To know the blessedness They brought to us,
And the true vision of the holy Path(Dhamma).[4]

[1] The country just east or north-east of Bombay. See Bud. India, p. 28.
[4] The literal Pali of these two lines is the two very pregnant terms pasādanṛ (expressing relief, satisfaction, trust) and dhammadassanaṇ (insight into or through the Dhamma).
2.5-2 [162] Commentary on the stanza of Dhammapālatthera

The stanza starting with Yo have daharo bhikkhu(monk) constitutes that of the venerable Thera Dhammapāla. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Atthadassī; on having attained the age of intelligence, he went towards the forest on a certain business, happened to have met the Master, became pious-minded and offered the fruits of a wave-leaved fig tree to Him. On account of that act of merit, he wandered about his rounds of repeated rebirth among divine and human beings, and was reborn in a brahmin family, in the kingdom of Avanti, when the Master entered parinibbāna, after the appearance of this present Buddha; having gained the name Dhammapāla, he went to Takkasilā, on having come of age, learnt his lessons in arts and on returning home, he met on his way, in a certain monastery, a certain Thera, listened to his teaching of truth (dhamma) in the Thera’s presence, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge. Hence, has it been said in the Apadāna:—

“One having seen Buddha Atthadassī, the fully famous, I offered fig fruit, pious-minded and good hearted. It was eighteen hundred aeons (kappa) ago, since I then made my offering of fruit; I do not remember any evil existence; this is the fruitful result of my offering of fruit. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge, he kept on spending his time with the bliss of the attainment of jhāna, when, one day he happened to have noticed in that monastery, two novices (sāmaṇāra) falling down owing to the breaking of a branch of the tree which they climbed to the top for plucking flowers, the Thera, by means of his magical power caught them by means of his hand, placed them but uninjured even (arogeyeva) on the ground, and spoke these stanzas, teaching the truth (dhamma) to those novices (sāmaṇera):—

203. “Whosoever young monk does, certainly, engage himself in the dispensation (sāsana) of Buddha; that wakeful monk, indeed, among those who are asleep (suttesu), his life is not in vain.

204. Therefore, O wise people! Remembering the instruction (sāsanaṃ) of Buddhas, you should equip yourselves with pious faith, moral precept and clear sight of truth (dhamma).

There, yo means an indefinite statement. Have means: an indeclinable particle in the meaning of firmness (dalhattha). Daharo means: tender (tarūna). He begs alms food; thus, he is bhikkhu. Yuñjati means: he makes effort, he exerts. Jāgaro means: being endowed with the deed (dhamma) of wakefulness; Suttesu means among people who are sleeping. This is what has been said:— Yo bhikkhu(monk) daharo
means: a monk who is but tender (taruṇo) without thinking thus: “Likewise I shall come to know later when I grow up,” sāsane yuñjati means: makes himself devoted to (yogaṃ karoti) the development (bhāvanā) of calm composure (samatha) and spiritual insight (vipassanā) for the proper practice (paṭipatti) of diligence in the dispensation (sāsana) of Buddhas. Suttesujāgaro means: among those who are negligent, sleeping the sleep of ignorance (avijjānidda) he is wakeful by being endowed with such such deeds (dhamma) of wakefulness (jāgara) as pious faith (saddhā) and so on; amogham tassa jīvitaṃ means: his life is not barren (avañjhaṃ) but as a result of that (wakefulness) it is for the all-round fulfillment of one’s own welfare and the welfare of others. Tasmā saddhañ ca sīlañ ca means: since this is in this manner, therefore, pious faith in action and reaction (kammaphala), the manner of such occurrence (nayapavattāṃ) as: “There is action, there is result of action,” and so on; because of close connection of moral precept (sīla) with pious faith (saddhā) based on it are the four all-round pure precepts. Pasādaṃ means; “The Blessed One is well self-awakened Buddha (sammāsambuddho), the truth (dhamma) has been well taught (svakhāto), the clergy is well-equipped with proper practice (suppaṭipanno), thus, clear sight of the three gems which have happened in this way; dhammadassanaṃ means: seeing of the four noble truths by way of all-round knowing (pariññā) and so on, by means of wisdom of the right path (maggapaññā) which is connected with wisdom of spiritual insight (vipassanā). Medhāvā means: a monk, endowed with the wisdom of essence of truth (dhamoja); buddhānaṃ sāsanaṃ means: constantly remembering the advice and teachings of Buddhas and having specially exercised equanimity over his own head though being burnt; anuyuñjetha means one should make constant devotion (anuyogam) and austere effort there; thus, is the meaning.

The Commentary on the stanza of the Thera Dhammapāla is complete.
Chapter II.
Two Verses

163. Brahmāli

Reborn in this Buddha-age in the kingdom of Kosala, as a brahmin's son, he was named Brahmāli. When grown up, being impelled by the fulfilling of conditions, distress arose in him because of the continual round, and, through associating with spiritually minded friends, he left the world (for monkhood), and took his exercise to a forest. From the maturity of his knowledge he soon developed insight, and acquired sixfold abhiññā (higher knowledge).

Living thereafter in the bliss of the Paths, the Thera, so versed in compassing endeavour, uttered one day these verses, on behalf of the bhikkhus (monks) in that forest, concerning devotion to endeavour:

[205] Kassindriyāni samathaṅgatāni||
   Assā yathā sārathinā sudantā||
   Pahīnamānassa anāsavassa||
   Devāpi mayhaṃ pihayanti tādino' ti.|| ||

[206] Mahindriyāni samathaṅgatāni||
   Assā yathā sārathinā sudantā||
   Pahīnamānassa anāsavassa||
   Devāpi mayhaṃ pihayanti tādino' ti.|| ||

[205] In whom the senses have been hushed to calm,  
   Like horses well tamed by the charioteer,  
   In whom no vain conceits are found, nor aught  
   Of poison-fumes survives, a man like this  
   May stir up envy even among the gods.

[206] [151] In me the senses have been hushed to calm,  
   Like horses well tamed by the charioteer,  
   In me no vain conceits are found, nor aught  
   Of poison-fumes survives; - one such as I  
   May stir up envy even among the gods.[1]

[1] The first gāthā is found in the Dhammapada, verse 94, spoken, according to the Commentary (ii 176 f.), by the Buddha concerning Mahā Kaccā[ya]na. Cf. below. CCXXIX.
2.5-3 [163] Commentary on the stanzas of Brahmālitthera

The stanza starting with Kassindriyāni samathaṅgatāni sa athaṅgatāni constitutes that of the venerable Thera Brahmāli. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from, rouds of repeated rebirths in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī, and on having attained the age of intelligence, he happened to have seen, one day, the Master, wandering about for alms-food, became pious-minded, paid his homage and offered pada fruit (padaphala) to Him. The Master said His word of thanks and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family, in the kingdom of Kosala, when this Buddha arose; having gained the name Branhmāli, and attained the age of intelligence, being urged by his prosperity of cause (hetusampatti), he became remorseful over his rounds of repeated rebirths (samsāre), became a monk in the dispensation of Buddha, owing to his being well connected with (sannissaya) good friends like himself, took hold of a suitable mental exercise (patirūpakammathāna), kept on dwelling in the forest, increasingly developed spiritual insight (vipassanā) owing to his having reached all-round maturity of his knowledge and became an Arahant with six sorts of higher-knowledge and became an Arahant with six sorts of higher-knowledge but before long. Hence has it been said in the Apadāna:—

“I offered pada fruit (padaphala) to the gold complexioned self-awakened Buddha, the worthy recipient of sacrificial offering, entering upon a chariot road. It was ninetynine aeons (kappa) ago, that I then made my offering of fruit; I do not remember any evil existence; this is the fruitful result of fruit offering. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge, he was spending his time with the bliss of the right path (magga) and happiness of fruition (phala) when, one day, he spoke two stanzas, embracing the invitation to strenuous effort (padhānānuyogaṃ pariggaṇṭhanto) which had been said with reference to monks in that forest region, by a Thera, who was occupying himself with stenuous effort (padhāna):—

205. “Whose were the controlling faculties (indriyāni) which had reached calm composure (samatha) similar to horses which had been well tamed by the charioteer? Who is such a one as had given up pride, free from cankers, whom even divine-beings are dear to?

206. My controlling faculties (indriyāni) had reached calm composure (samatha) similar to horses well tamed by the
charioteer. Even divine beings love such a one as me, whose pride had been dispelled and who had become free from cankers.

Its meaning:— Among those monks living in the forest region, Kassa: Whose, of which monk, whether of a Thera, senior, or newly-fresh junior, or of middle rank, sārathinā assā yathāmeans: similar to horses well trained by a clever charioteer; indriyāni samathaṃ gatāni means: six senses with mind as the sixth senses (manacchaṭṭhāni) reached the state of having been tamed and the condition of having become meekly gentle; pahīnamānassa means: whose pride of nine varieties (vidha) was it which had been forsaken and on account of whom, who had stood thus: anāsavassa means: of one free from cankers, owing to the absence of four forms of cankers; tādino devāpi pihayanti means: of him, who had attained such like characteristics as are desirable and so on (iṭṭhādīsu tādilakkāṇappattiyā) human and divine beings also are fond and they long for respectfully (ādarenapatthenti) by means of such gestures as showing well their proper practice (paṭipatti).

There, in the stanza, by means of the former half the attainment of the path of Non-returner (anāgāmimaggādīghamo) was asked; indeed, the controlling faculties (indriyāni) of a Non-returner (anāgāmi) also become calmly composed (samathāṃ) and rendered gentle owing to having forsaken the lust for sensual pleasure (kāmarāga) and ill will (byāpāda); by means of the latter (half), the apt gain of the path of Arahantship (Arahanttamaggapāṭilābhaha); indeed, an Arahant is said to be “Pahīnamāno anāsavato tādi (such a canker-free who had abandoned pride).”

Thereupon, the venerable Brahmāli spoke a stanza in reply to what has been said: “Kassindriyāni (whose senses),” by (the Thera) who was occupying himself with strenuous effort (padhāna). He revealed his Arahantship (aṇñā) by means of the second stanza, starting with “Mayhindriyāhī,” giving his answer to that matter by way of referring to himself. There, mayhindriyāhi means: my such senses (indriya) as eyes and so on. The rest is but in the manner as has been said.

The Commentary on the stanza of the Thera Brahmāli is complete.
Chapter II.
Two Verses

164. Mogharājan

Reborn in this Buddha-age in a brahmin's family, and named Mogharājan,\textsuperscript{[1]} he studied under the brahmin(priest) Bāvariya. Growing distressed, he became an ascetic. He was one of the sixteen, Ajita and others, who was sent by Bāvariya to the Lord(Buddha) to interview him.\textsuperscript{[2]} When Mogharājan had asked his question and been answered, he attained arahantship(enlightenment).

Thereafter he acquired distinction by wearing rough cloth which caravaners, tailors and dyers had thrown away. For that reason the Lord(Buddha) assigned him the first place among those who wore such rough clothing [he by that realizing his aspiration made many ages ago].\textsuperscript{[3]}

At another time, from want of care and through former karma, pimples and the like broke out and increased on his body. Judging that his lodging was infected, he spread out a couch of straw in the Magadha fields, and there, though it was winter, he lodged. Of him, waiting one day \textsuperscript{[152]} upon the Lord(Buddha), and paying his respects, the latter of his courtesy inquired in the following verse:

\begin{quote}
\begin{verbatim}
[207] Chavipāpaka [27] cittabhaddaka||
    Mogharāja satatanj samāhito,||
    Hemantikasītakālarattiyo||
    Bhikkhu tvaṃṣi kathāṃ karissasi.||||
\end{verbatim}
\begin{verbatim}
[208] Sampannasassā magadhā kevalā iti me sutam,||
    Palālacchannako seyyaṃ yathānī sukhaṇīvino' ti.||||
\end{verbatim}
\end{quote}

\[207\] Well, Mogharājan, you skin-sufferer,
You blessed of heart and constantly serene,
Comes the time when winter nights are cold,
And you a Monk poor - how will you manage?

\[208\] Thus asked, the Thera explained the matter to the Lord(Buddha):
Rich are the cornfields of the Magadheses,\textsuperscript{[4]}
And thriving, every one, I have heard it said.
My little straw-built canopy did please
Better than others' way of finding comfort.
This curious name (= futile king) seems to be nowhere explained. The one so named in Sanûy. Nik., i. 23, seems to be a deva, but a verse by a Mogharâja-Thera in Milinda, ii. 359, is one of those not incorporated in this Canon.

See Sutta-Nipata, verses 976 1031, 1116-1119. Cf. also XX (Ajita), and the varied 'Bâvari,' 'Bâvariya-brahmano.'

Ang. Nik., i. 25.

On the large fields of Magadha see my 'Early Economic Conditions in Northern India,' JRAS, 1901, p. 860. Khetta, the collective singular, has here become khettāni, but cf. p. 153.

2.5-4 [164] Commentary on the stanza of Mogharâjatthera

The stanza starting Chavipāpakacittabhaddakā constitutes that of the venerable Thera Mogharâja. What is the origin? This one also having done devoted deeds of service toward former Buddhas, was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he kept listening to the teaching of truth (dhamma), one day, in the presence of the Master, when he saw the Master placing a monk in the foremost position of those who wear shabby robes (lûkha cīvara); desiring that ranking position, he made his resolution, kept on performing acts of merit in this and that existence, was reborn in the family of a brahmin, at the time of the Blessed One Atthadassī, reached proficiency in the arts and sciences of the brahmins, and was teaching the brahmin youths arts and sciences when, one day, he saw the Blessed One Atthadassī on His move (gacchantaṃ) surrounded by the clergy of monks, became pious-minded, paid his homage with his posture of five earth-touchings (pañcapatiṭṭhita), placed his clasped hands on his head, particularly praised the Master by means of six stanzas starting with "Yāvatārūpino satthā," filled the bowl (bhājanaṃ) and offered honey to Him.

On account of that act of merit, he wandered about his rounds of repeated rebirths amongst divine and human beings and became a minister of the king named Kaṭṭhavâhana at the time of the Blessed One Kassapa; on being sent by that king with a thousand men to bring the Master, he went to the presence of the Master, listened to the truth (dhamma), aptly gained pious faith, became a monk, did his duties of a monk for twenty thousand years, passed away thence, wandered about his rounds of repeated rebirths but in excellent existences, for an intervening period between one Buddha and another (Buddhantara), and was reborn in a brahmin family, when this Buddha arose; having gained the name Mogharâjâ he had himself trained to be learned in the brahmin lore (ugghitasippo) in the presence of the brahmin Bâvari, became remorseful, renounced the world by becoming a hermit-recluse, and being sent to the presence of the Master together with Ajita and so on, surrounded by a thousand hermits, he asked questions as the fifteenth of them and attained Arahatship at the all-round end of answering the questions. Hence has it been said in the Apadāna:—

"The Blessed One Atthadassī, the self-dependant and invincible, surrounded by (paribyūḥho) clergy of monks, entered upon the chariot road. I, well surrounded by my pupils, specially came out of my house; having come out there, I saw the leader of the world. Having paid my homage to the self-
awakened Buddha, I placed my clasped hands on my head; having made my mind piously pleased, I made my praise of the leader of the world.

All the living beings as many and varied as they comprise creatures with from (rūpī) or without form (arūpī) or without perception (asaññī) are well merged (samogadhā) within (anto) your knowledge. Whoever might surround the water with a fine-meshed (sukhumacchika) net, whatever aquatic creatures there may be, they all get into your net.

Whoever have vilition (cetanā) whether they are with form (rūpino) or formless (arūpino), all of them well merged (samogadhā) within your knowledge.

You well pull our (samuddharasi) this world, well disturbed (samākulaṃ) with darkness; having listened to the truth (dhamma) taught by you, they do cross over the stream of doubt.

When your knowledge shines bright in the world which is enveloped by ignorance and hidden (otthaṭe) by darkness, the blinding darkness becomes dispelled. You are the eye of all, the dispeller of deep darkness; having heard your teaching of the truth (dhamma), the multitude of men, enter nibbāna.

Having filled a small container with soe clear honey, I lifted it up with both of my hands and offered the same to the great Sage.

The great heroic Sage accepted my offering with His own hand; the Omniscient Buddha enjoyed that honey and went up through the air into the sky.

The Master Atthadassī, the Bull among men, having stood in the sky, spoke these stanzas making my mind piously pleased.

He, by whom my knowledge had been praised and Buddha, the best, eulogised, never goes to evil existence on account of that piously pleased mind (of his).

For fourteen times, he will exercise divine sovereignty; for eight hundred times as the monarch of the earth, he will inhabit the earth (vasudham āvasissati).

For five hundred times, he will become a world-king and he will make himself on earth a regional ruler for innumerable
occasions.
As a reciter and bearer of charms (manta) proficient in the three vedas, he will become a monk in the dispensation of the Blessed One Gotama.
He will, by means of his knowledge, scrutinise (vininissati) the deep and subtle meaning and become a disciple of the Master known by the name of Moghanājā.
Gotama, foremost caravan-leader will place, at the foremost position, him, endowed with threefold super-science (vijjā), an Arahant free from cankers with his duty done.
Having forsaken human fetters (yoga) and cut off the bondage of existence, I dwell free from cankers (anāsavo) after having all round understood all the cankers.
My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he wore a pair of robes made of raga (paṃsukūla) endowed with three kinds (vidha) of meagreness in such a variety as: meagre knife (sattha), meagre thread (sutta) and meagre dye (rajana). On that account, the Master placed him in the foremost position of those who wear meagre pair of robes. Subsequently, the Thera developed eruptions, boils and so on, on his body for not doing the looking after, owing to (paccaya) the deeds (kamma) to be done previously (purima). Saying to himself: “The monastery is being offended (dussati)” he slept (seti) after having spread straw-spreads in the fields of Magadha even in the cold season (hemante). One day the Master, by means of first stanza, starting with “Chavipāpaka” etc., in the way of welcoming conversation (paṭisanthārevasena) asked him, who was seated on one side, after he had approached Him and paid Him his homage, in order to attend upon Him.

207. There, chavipāpaka means: O monk of spoilt skin (duṭṭhachavika), contemptible skin, because of the skin having become broken by marshy eruptions, boils and so on. Cittabhaddaka means: O well-minded and good hearted! By abandonment of depravity totally. Mogharāja means the address made to him. Satatamamāhito means: with your mind well-composed, ever permanently and constantly by means of your concentration (samādhi) on the foremost fruition (aggaphala). Hemantikasītakālarattiyo means (in) cold night periods of time in the cold season; this is a word in the accusative case (upayogavacanam) in absolute (accenta) construction (saṃyoga). There is such a test (pāḷi) also as: “Hemantikā sītakālarattiyo). There, hemantika means; merging into the cold season, included into the cold season; thus, is the meaning. bhikkhu(monk) twam’si means: O monk! Who are you? Having become in this manner, when other people, having made a monastery, did not offer you and you were not entering the monastery common to the congregation of monks (saṃghikam senāsanam). Katham karissasi means: how did you make your body survive in such cold climate as has been said? Thus, the Master asked. Having been asked, however, in this manner, the Thera spoke this stanza in order to speak about that matter to the Master:—

208. “All the people of Magadha are wholly well-provided with crops; thus have I heard; I sleep covered with straw, according as others with easy life.

There, sampannassassā means: people with completed crops. Magadhā means: he says of the kingdom of Magadha; royal princes who live in the district named Magadha; although their abode is a single district,
it has been said in the plural as but “Magadhā” by way of tradition (ruḷhī). Kevala means: without remainder. Iti me sutaṃ means: it was heard by me in this manner. There, whatever region has not been seen, by way of that it has been heard; thus, it has been said. By that statement the Thera shows thus: “I am able to dwell any and every where in such a time as this.” Pelālacehannako seyyaṃ, yathaññe sukhaḷīvuno means: according as other monks who were leading easy lives (sukhaḷīvino), having gained suitable monastery (senā sanasappāya) slept blissfully with excellent spreads and cloaks; in the same manner, I also lay down and slept covered over with straw, because of my body being covered but by the cover of straw both above and across after having spread the straw-spread below me; I made my bed for sleeping; thus, he made manifest his own contentment in whatever is obtained accordingly.

The Commentary on the stanza of the Thera Mogharājā is complete.
Chapter II.
Two Verses

165. Visākha the Pañcālī's Son

Reborn in this Buddha-age in the kingdom of Magadha, as the son of a district rāja, he was named Visākha. But because he was the son of the daughter of the king of the Pañcālas, he became known afterwards as the Pañcālī's son.

At his father's death he succeeded to his title, but when the Lord(Buddha) came to his neighbourhood he went to hear him, and believed, and left the world(for monkhood). Following him to Sāvatthī, he established insight, and acquired sixfold abhiññā(higher knowledge).

Upon that, in kindness to his own folk, he visited his native place. And as people kept coming to hear him, he was one day asked: 'How many qualities, your reverence, should a man acquire to be a preacher of the Path(Dhamma)?' The [153] Thera taught them the essential feature of such an one as follows:[2]

[209] Na ukkhipe no ca parikkhipe pare||
    Na okkhipe pāragataṁ na eraye.,||
    Na cattavaṇṇaṁ parisāsu byāhare|
    Anuddhato sammitabhāṇi subbato.|| ||

[210] Susukhumanipunatthadassinā||
    Matikusalena nivātavuttinā,||
    Saṁseвитavuddhasīlinā||
    Nibbānaṁ na hi tena dullabhanti.|| ||

[209] Let him not be puffed up, nor other folk
    Belittle, nor despise nor yet molest
    The victor who has overcome the world.[3]
    Nor let him drag the praises of himself
    Before the public; let him be[4] sober, meek,
    And moderate in speech and virtuous.

[210] Is there a man who can the truth discern,
    Though it be very subtle and refined?
    Who skilled to measure spiritual growth,
    Is yet of lowly, and of gentle mind.
    Who shapes his life by rule of Them that Are Awakened ones:
    For him, Nibbāna is not hard to find.[5]
An ancient kingdom, lying to the east of the Kurus, whose capital was where Delhi stands (Bud. India). Pronounced Panchāla.

The Buddha is recorded as having assigned the first place among the dhammakathika's to Puṇṇa among the Monks (IV.), Dhammadīnā among the Sisters (Sisters, p. 17), and Citta among laymen; nevertheless, he specially praised this Thera's teaching (Sanāy. Nik., ii. 280; Ang. Nik., ii. 51).

Lit., him who has gone beyond.

Siyāti should here, writes the Commentary, be added as a kriyā-pada.

This is Vacchapāla's saying(gatha) (LXXI); also, be it noted, a Magadhese.

2.5-5 [165] Commentary on the stanza of Visākhapañcālaputtatthera

The stanza starting with Na ukkhipe no ca parikkhipe pare constitutes that of the venerable Thera Visākha Pañcālaputta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a destitute family in a border village fourteen aeons (kappa) ago; on having attained the age of intelligence, he went to the forest together with people in that village who were wandering about in search of fruits; there, he saw a silent buddha, became pious-minded and offered a creeper-fruit (valliphala). On account of that merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal family of a king's deputy (maṇḍalīka), in the kingdom of Magadha, when this Buddha arose; having gained the name Visākha, he was later known as Pañcālaputta because of being the son of the daughter of Pañcāla king. On the death of his father, he was exercising sovereignty, when the Master reached the neighbourhood of his own village, went to the presence of the Master, listened to the teaching of the truth (dhamma) aptly gined pious faith, became a monk, went to Sāvatthi together with the Master, placed himself in the path of developing spiritual insight (vipassanā) and became an Arahatt with six sorts of higher-knowledge (abhiññā). Hence has it been said in the Apadāna:----

“All the multitude of men came together and went to the forest then; accordingly in search of fruits they then obtained fruits.

There I saw the self-awakened Buddha, the self-dependent, the invincible; pious-minded and good hearted, I offered creeper fruit to Him.

It was fourteen aeons (kappa) ago, that I then made my fruit offering; I do not remember any evil existence; this is the fruitful result of my offering of fruit.

My depravity had been burnt. ... Buddha’s instruction had been carried out.
Having, however, become an Arahant with six sorts of higher-knowledge, the Thera went to his kinsmen’s land out of compassion for his kinsmen. There, people approached the Thera and time after time, listened to his teaching the truth (dhamma) and one day they asked about the characteristic qualifications of a teacher of truth (dhamma) thus; “Venerable sir! Indeed, endowed with what qualifications, one becomes a teacher of truth (dhamma). The Thera spoke two stanzas in order to speak of the qualifications of a teacher of truth (dhamma) to them.

209. “One should not exalt (oneself); nor should one disparage others. One should not look down upon nor clash with the Arahants who had reached the further shore (pāragatāṃ). One should not speak in praise of oneself amongst the audience (parisāsu); one should not be snobbish (anuddhato) but speak well measured words and should be of good moral conduct.

210. Indeed, nibbāna is not difficult of attainment by him who sees the extremely delicate and subtle meaning, is clever in knowledge, humble in behaviour, and has the habit of serving the elderly people well.

There, na ukkhipe conotes: one should not throw oneself up; one should not do the exalting of oneself with such qualities as birth or parentage and so on as well as much learning and so on. No ca parikkhip pare means: one should neither throw other people all round nor throw them after having cut them completely with those self-same such qualities as birth and so on nor should one throw by way of destructiveness of qualities; one should not let down others; thus, is the connection, in this manner. Na ikkhipe means: by way of burning down (ojjhāpana) others, having made below (heṭṭhato katvā) others should not be made to be looked at; they should not be made to be burnt down; thus, is the meaning. Some scholars read; “Na ukkhipe;” that is but the meaning. Pāragatāṃ means: either the Arahant, free from cankers or with threefold super-science (tevijjā) or with six sorts of higher-knowledge, who had gone to the further shore, by means of his super-science (vijjā) similar to the further shore of rounds of repeated rebirths (saṃsāra); na ereye means: one should not offend (ghaṭṭaya) nor insult (āsādeyya). Na ca’ attavanṇam parisāsu byāhare means: one should not speak of one’s own praise and quality in such an assembly as that of the warrior princes and so on because of being desirious of gain, personal respect (sakkāka) and reputation (siloka); anuddhato means: free from flurry; indeed, they do not speak raised words; sammitabhāṇi means: speaker of measured statement but well (sammadava) is in the habit of speaking such words as are timely (kālena), with reasons (sāpadesaṃ), discriminating (pariyantavatiṃ) and but connected with benefit (athasañhitameva); thus, is the meaning. The word of one who speaks in any other manner than this is not acceptable (aghāṇīyaṃ). Subbaṭo means: he is of good conduct (sundsravato), endowed with moral precept. The verbal word (kiriyapadaṃ) “Siyā. (one should be)” should be brought in and thus, ought to be interprattted.

Having said about the characteristic qualification of a teacher of truth (dhamma) but in an abridged manner, the Thera spoke the second stanza starting with “susukhumanipunattha-dassinā,” showing thus: “Nibbāna is not difficult of gaining by a teacher of truth (dhamma) who is categorised (vidha) in this manner and who is connected with (sannisita) the field of freedom (vimuttāyatana); indeed, on the other hand, (nibbāna to him) is but easy to gain,” having come to know that the multitude had become piously pleased to a much more extent after having become clear about (adhimuccitvā) the potentiality of gaining (labbhamānataṃ) in themselves of those qualities (guṇa). Its meaning has but been said before (heṭṭhā).

The Commentary on the stanza of the Thera Visākhapañcālaputta is complete.
Chapter II.
Two Verses

166. Cūḷaka

Reborn in this Buddha-age at Rājagaha, as a brahmin's son, he was named Cūḷaka. When he saw the Lord(Buddha) tame the elephant Dhanapala, he believed, and left the world for monkhood. Working at his training, he lived in the Indra-sal-tree Cave. One day as he sat in the entrance of the cave, looking down over the Magadha 'field,' a great storm-cloud filled the sky with piled-up masses, and amid deep, lovely roars, the rain camo down. The flock of peacocks, hearing the thunder, joyously uttered their ké-ká cry, and danced around. The touch of the storm-breeze brought coldness and comfort to the Thera in his cavern-lodge, so that with a suitable temperature his mind became concentrated. He entered the avenue of his exercise, and, discerning that the favourable moment was come, he praised his practice, breaking out in these verses:

[211] Nadanti morā susikhā supekhuṇā||
Sunīlagīvā sumukhā sugajjino,||
Susaddalā cāpi mahāmahī ayaṇ||
Subyāpitambu suvalāhakaṇṇaṇ nabhaṇ.|| ||

[212] Sukallarūpo sumanassa jhāya taṇ||
Sunikkhamo sādhu subuddhasāsane.,||
Susukkasukkaṇṇaṇ nipāṇaṇaṇ sududdasaṇ||
Phusāmi taṇ uttamamaccutam paṇḍanti.|| ||

[211] Listen! how the peacocks calls make the clouds(sky) ring,
Fair-crested, fine their feathers and blue throat,
Graceful in shape and pleasant in their cry.
And see how this broad landscape watered well
Lies greenery-clad beneath the dappled sky!

[212] Healthy your frame and fit and vigorous
To make good progress in the Buddha's rule.
Come then and grasp the rapt thought of the saint,
And touch the crystal bright, the subtly deep,
The elusive mystery - even the Way
Where dying comes not, too great to express.

And so the Thera, addressing himself, attained under seasonable conditions to mental concentration, and evoking insight, won arahantship(enlightenment). Upon that reviewing what he had caused, with zest and joy he repeated those lines as the declaration of aññā(supreme attainment).
2.5-6 [166] Commentary on the stanza of Cūḷakatthera

The stanza starting with nadanti morā susikhā supekhuṇā constitutes that of the venerable Thera Cūḷaka. What is the origin? This one also, having done devoted deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi, thirty one aeons (kappa) ago; on having attained the age of intelligence, he, one day, met the Master, became pious-minded and offered Chattapaṇṇi fruit to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at Rājagaha when this Buddha arose; having gained the name Cūḷaka, he came of age, aptly gained pious pleasure in the Master at the taming of the (elephant) Dhanapāla, became a monk and dwelt in Indasāla cave, doing his monk's duties. One day, seated at the door of the cave, he had a look at the field of Magadha. At that juncture, the seasonal cloud of rain with deep and sweet sound, in a hundred and a thousand layers, looking like (sannikāso) collirium crest (añjanasikhara), filled up the sky, and sent down showers of rain; crowds of peacocks, on having heard the roar of rain-cloud, became bemused with galdness and joy, released their cooing voice (kekāsaddāṃ) and wandered about dancing at this and that site. There was noe-pointedness of mind of the Thera also in the chamber of his residence owing to his gain of congenial climate (utusappāya) when his quieted (passaddha) impure (karaja) body had attained the condition of being ready (kallatāṃ) owing to the heat having been removed by contacts (phassa) with the wind of the rain-cloud; (his mind) descended down to the path of mental exercise (kammaṭṭhāna); on having come to know of it, he spoke two stanzas making himself put forth effort for the development of spiritual insight (bhāvanā) in the face of such facilities (kittanamukhena) as opportune time (kālasampadā) and so on.

211. “Well crested peacocks with fine feathers make their sweet cry; they are with their throats of good sapphire colour, good faces and excellent voice (sugajjino); the great earth is well grassy and the sky is well pervaded with rain clouds and coloured clouds.

212. Being in the form of excellent preparedness of one when good-heartedly entering upon jhāna, a good man is well self-exerting in the dispensation (sāsana) of the excellent Buddha. You
should come into contact with that most excellent immortal path which is purely and brilliantly bright, subtle and exceedingly difficult to see.

There, nadanti morā susikhā supekhuṇā, sunīlagīvā sumukhā sugajjino means: these are susikhā (well crested) because they are endowed with excellent crests which have themselves stood up (uṭṭhitā) on the head; they are supekhuṇā (fine feathered, because of being endowed with many multi-coloured graceful and excellent tail-feathers; sunīlagīvā (good sapphire neck) because of being endowed with excellent sapphire coloured neck similar to streaks of colour; sumukhā (good-faced), because of having good face; sugajjino (well voiced) because of delightfully (manuñña) musical (vādita) voice; morā nadanti means: crested peacocks, who are good-voiced speakers, who made their cry releasing the sound of kekā. Susakkalā cā pi mahāmahī ayā means: this great earth also is well grassy with excellent green grass. Subyāpitambu means: well pervaded and diffused with rain-water because of the condition of the impending overflow (vissandamāna) of water here and there owing to the immediately fresh rain (abhinavavuṭṭhi). There is a reading also as: “Susukkatambu” (well pure rain-water);” thus, is the meaning. Suvalakakaṃ nabhaṃ means: this ethereal sky is well thunder-clouded by means of good thunder-cloud and rain clouds which have stood after having filled up the sky all around with clouds similar in colour to petals of blue lotus flowers.

Sukellarūpo sumanassa jhāyataṃ means: now, with the gain of congenial climate (utusappāya) you are in good form of being ready (kallarūpo) and in natural condition congenial for doing your deed (kammaniyasabhāyo); when a good-minded earnest student of spiritual exercises (yogāvacara) is entering upon jhāna (jhāyataṃ), by way of meditation upon objects of sense (ārammaṇūpanijjhāna) and also by way of meditation upon characteristic marks (lakkhaṇa) because of the condition of his mind not being high over (ajjhārūḷha) hindrances (nīvaraṇa). Sunikkamo ... accutaṃ padaṃ means: entering upon jhāna also in this manner; sādhu subuddhassa sāsane means: in the dispensation of the well self-awakened Buddha; susukkaṃ means: well bright because of the state of all round well purified moral precepts, having become one who had excellently come out; sukkamaṃ means: bright because of the natural condition of being clearly pure, from not going near the state of pasture (gocarabhāva) of all forms of self-depravity (sāṅkilesa); nipuṇaṃ means: subtle because of the state of sphere of subtle knowledge; sududdasaṃ means: extremely difficult to see because of absolute profundity; uttamaṃ means most excellent because of being exaulted and best; accutaṃ padaṃ taṃ phusāhi means: you should visuslise that immortal nibbāna, free from death because of the state of permanence, by means of right and proper practice (sammāpaṭipatti) and by making it yourself (attapaccakka).

In this manner, the Thera, as soon as he had instructed himself, became well composed (samshita) in his mind, with his gaining of congenial climate, indulged himself in the development of spiritual insight and attained Arahantship. Hence it has been said in the Apadāna:–

“I saw the leader of the world shining bright like the yellow Kanikāra flower, resembling the full moon, shinning similar to a tree of lighted lamps.

Having held up banana fruit I offered it to the Master: pious-minded and good hearted I paid my homage to Him and took leave of Him.

It was thirty one aeons (kappa) ago, that I made my offering of fruit; I do not remember any evil existence, this is the fruitful result of my fruit offering.

My depravity had been burnt. … Buddha’s instruction had been carried out.”
Chapter II.
Two Verses

167. Anūpama

Reborn in this Buddha-age in a wealthy family at Kosala, his beauty obtained him the name of Anūpama - 'Unmatched.' Come of age, he felt the working of the efficient cause, forsook the world, and lived in the forest, [155] practising for insight. But his mind hovered about external objects, revolving about his theme for meditation, so that he thus rebuked himself:

[213] Nandamānāgataṃ cittaṃ sūlamāropamānakam.||
Tena teneva vajasi yena sūlaṃ kālingarām.||

[214] Tāhaṃ cittakalim brūmi taṃ brūmi cittadubbhakam.||
Satthā te dullabho laddho mānattthe maṃ niyojayi.||

[213] O citta(mind)! gone searching after things that please,
O you that shapes many a shaft of doom,
There and there only do you ever tend
Where block and stake rise at the bitter end.

[214] I call you, heart, the breaker of my luck!
I call you, heart, despoiler of my lot!
Lo! He whom many an age you could not find,
The Lord(Buddha) now is come - be it not
That I to wreck and ruin be consigned.[1]

Thus addressing his own consciousness, the Thera developed insight, and won arahantship(enlightenment).

[1] This eloquent poem is a miniature version of. Tālaputa's long-drawn-out apostrophe to his chitta (CCLXII.). The Commentary identifies kāliṇ with Kālakaṇṇī, goddess of bad luck. The last words of the text should, of course, be understood as mā anatthe, etc.
2.5-7 [167] Commentary on the stanza of Anūpamaththera

The stanza starting with nandamānā'gataṃ cittaṃ constitutes that of the venerable Thera Anūpama. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence was reborn in a family home, thirty one aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have met a silent Buddha named Paduma who was wandering about for alms-food, on a chariot road, became pious-minded, and made his reverential offering of aṅkola flowers (to him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy family in the kingdom of Kosala, when this Buddha arose; he gained the name Anūpama owing to this good achievement (sampatti) of beauty. (rūpa); on having come of age, he forsook sensual pleasures (kāma) because of being endowed sufficing qualification for becoming an Arahant (upanissaya), became a monk, and dwelt in the forest doing the deed of developing spiritual insight (vipassanā). His mind roamed outside in such sense-objects as visible forms and so on. His mental exercise (kammaṭṭhāna) became twisted (parivatthati). The thera admonished himself controlling (nigāṇhanto) his running-away mind, by means of two stanzas.--

213. “O mind! You have come rejoicing,
resembling being mounted on a spike
to be impaled; you go but to this
and that place where there is spike,
a piece of wood for impalment.
214. I speak of the misfortune of mind;
I tell you about the treachery of
my mind. The Master, difficult of
gaining has been gained by you.
Do not incite me to do what is not
beneficial.

There, nandamānā'gataṃ citta means: O rejoicing, specially rejoicing mind! You have come and arisen rejoicingly, Sūlamāropamānakaṃ means: being mounted on a spike for impalement of this and that existence by deeds of depravity for so long a time, since an existence is similar to a spike for impalement because of its being the place of origin of pain (dukkha). Tena ten’eva vajasi, yena sūlaṃ kālīṃgaraṃ means: O evil mind! You go but to this and that place, where there is existence (bhava) reckoned as spike for impalement (sūla) and where there are strands of sensual pleasures (kāmaguṇa), which are executioner’s blocks reckoned as pieces of wood; that mind, you approach that very place; you do not bear in mind (sallakkhesi) your own disadvantage (anatthaṃ). Tāhaṃ cittakaliṃ brūmi means: Therefore, to you, I speak of the bad-luck (kaliṃ) and misfortune of mind, because of being negligent. Taṃ brūmi means: again also I tell you; Cittadubhakaṃ means: treacherous mind, because it brings about disadvantage to one’s own continuity of many manners, reckoned as mind. Scholars read also as “cittadubhāgā;” meagre merit which is not considered by what is reckoned as mind; thus, is the meaning. If asked why should you say? He said: “Satthā te dullabho laddho, mānatthemaṃ niyojayi” means: There is such a phenomenon as a world without Buddha for innumerable number of aeons (kappa); even when a Master has appeared, but difficult of gain are such events as the condition of a human being, the apt gain of pious faith (saddhā) etc., when those have been gained also, the Master, however, is but difficult of gain even; in this way the Master who is difficult of gaining, had now been gained by you. Now also (sampati) when that Master has been gained, do not incite me in such acts as are disadvantageous, non-beneficial, in future and also in matters which bring about disadvantage, miserable pain (dukkha) and what is sinful (akusale). In this manner, the Thera instructing his own mind,
immediately developed increasingly his spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:—

“The self-awakened silent buddha, named Paduma, then dwelt at Citta-kūṭa; having seen that silent buddha, self-dependent and invincible, I happened to have noticed the Ankola tree blooming; having, then, plucked the flowers I approached the self awakened silent buddha Paduma, the conqueror.

It was thirtyone aeons ago that I made my reverential offering of flower; I do not remember any evil existence, this is the fruitful result of making my reverential offering to the silent buddha. My depravity had been burnt. … Buddha’s instruction had been carried out.

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

Chapter II.
Two Verses

168. Vajjita

Reborn in this Buddha-age in a wealthy Kosalan family, after deceasing from the Brahma(ArchAngel) world, he ever wept in his mother's arms. And because he could not endure the touch of a woman, he came to be called Vajjita - 'abstaining.' Come of age, he saw the Lord(Buddha) work the twin-miracle, and believing, he entered the Monk’s order, and acquired sixfold abhiññā(higher knowledge). Upon that remembering his former existence, he was stirred with holy emotion, and said:

[215] Saṃsaraṃ dīghamaddhānam° giṭsu parivattisam°,||
Apasaṃ° ariyasaccāni andhahūto puthujjano.|| ||

[216] Tassa [28] me appamattassa saṃsārā vinalīkatā,||
Gati1 sabbā samucchinnā natthi dāni punabhavo' ti.|| ||

[215] A traveller I these long, long ages past,
And round about the realms of life I have whirled;
One of the many-folk and blind as they,
No Ariyan truths had I the power to see.

[216] [156] But earnestly I strove for light and calm;
And now all shattered lies the endless way.
All future bournes abolished utterly,
Now comes never more rebirth for me.

And this became the Thera's declaration of aṇṇā (supreme attainment).


2.5-8 [168] Commentary on the stanza of Vajjitatthera

The stanza starting with saṁsaraṁ dighamaddhānaṁ constitutes that of the venerable Thera Vajjita. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a border village, sixtyfive aeons (kappa) ago; on having attained the age of intelligence, he became a forest wanderer and on his roaming about, he, one day saw a silent buddha, named Upasanta, who was dwelling in a hill cave. On having noticed the serenity of that silent buddha, he became pious-minded and made his reverential offering of flowers of the Champaka tree (to him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a wealthy family, in the kingdom of Kosala, when this Buddha arose; beginning from the day he was born, he wept on having reached the hand of woman. It is said that he had come here after having passed away from the brahmā world; since he could not tolerate the contact with women, therefore, his name became Vajjita because of his avoidance of feminine touch. On having come of age, he happened to have seen the twin miracle of the Master, aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (bhāvanā) and became an Arahant with six sorts of higher-knowledge on that very day. Hence has it been said in the Apadāna.--

“The self-awakened silent buddha,
Upasanta dwelt inside a hill;
taking with me a Champaka flower,
I approached the most excellent of men.
Pious-minded and good-hearted, I
held the flower up with both of my hands and made my reverential offering
to the invincible, most excellent silent sage.
It was sixty five aeons (kappa) ago,
that I made my reverential offering of flowers; I do not remember any evil existence; this is the fruitful result of my making reverential offering to silent buddha. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, become an Arahangt with six sorts of higher-knowledge, he spoke two stanzas with spiritual (dhamma) remorse after having remembered his own former abodes.

215. “Wandereing about my rounds of repeated rebirths for a long period of time, I moved myself about (parivattiṃ) in existences (gatiṣu). I was one of common category (puthujjana), who had become blind (andhabhūto), not seeing the noble truths.

216. To that me who have become diligent, rounds of repeated rebirths (saṃsāra) had been destroyed (vinaḷīkatā); all existences (gati) had been well cut off; there is now no more new existence.

There, saṃsaraṃ means wandering about rounds of repeated rebirths; running well now and then in this and that existence, by way of taking and rejecting (nikkhepa). Dīghamaddhānaṃ means: for a long time in the circle of repeated rebirths whose beginning is unthinkable (anādimati) for an all-round immeasurable period of time. Gatiṣu means in excellent existences and evil existences as a result and consequence of deeds well done and ill done. Parivattisaṃ means: I made myself move about (parivattiṃ) now and then, by way of passing away (cavana) and springing up (upapajjana), revolving like a potter’s wheel (ghaṭīyanta). He said about the cause of that rolling all round (paribbhamanto), however, thus: “Apassam ariyasaccāni, andhabhūto puthujjano.” Not seeing, not aptly penetrating by means of the eye of knowledge the fourfold noble truths beginning with painful misery (dūkka); consequent upon that even, I became blinded by the darkness of ignorance, and being a man of common category (puthujjano) on account of such causes as such productions and so on (jananādīhi) of individuals (puthūnaṃ), I moved about in existences (gati); this is the interpretation. On that account, even, the Blessed One said thus:

“Catunnaṃ bhikkhave ariyasaccānaṃananubodhā appativedhā evamidaṃ dīghamaddhānaṃ sandhāvitam samparitam mamañ c’eva tumhākañ ca (because of not knowing and proper penetration of the fourfold noble truths, O monks! There is in this manner this running about rounds of repeated rebirths of me as well as of you for a long period of time).”

Tassa means: when I was formerly but a common monk (puthujjana) in the manner as has been said, now, by means of the method given by the Master, appamattassā means: when I have established myself after having made myself reach the top of the development (bhāvanā) of calm composure (samatha) and spiritual insight (vipassanā) for the proper practice (patipatti) of diligence. Saṃsāra vinaḷīkatā means: the depravity of deeds (kammakilesā) which has gained the name “Saṃsāra (circle of repeated rebirths)” since by means of these, creatures wander round and round (saṃsaranti), had been well cut off, with reed removed (vigatanaḷā) and made rootless (nimmuḷā) by means of the foremost path (megga). Sabbā gati samucchinnā means all such existences (gati) as purgatory and so on, had but been cut off and destroyed
because of the condition of having done away with the reeds of circle of repeated rebirths due to deeds (kamma) and depravity (kilesa); but consequently n’atti dāni punabbhavo means: there is now no more new existence in future; this even, became the Thera’s revelation of his Arahantship (aṇṇā). The Commentary on the stanza of the Thera Vajjita is complete.

Chapter II.
Two Verses

169. Sandhita

Reborn in this Buddha-age in a wealthy family of Kosala and named Sandhita, he heard, when come of age, a sermon on impermanence, and this alarmed him so that he entered the Monk’s order. Through the maturity of his knowledge he established insight, and acquired sixfold abhiññā(higher knowledge). Recalling his own former life, how after the passing away of Sikhi Buddha he had worshipped at the Bo-tree(Pipal) and acquired discernment of impermanence,[1] he declared his winning of the goal, by that efficient cause, in these verses:

[217] Assatthe haritokāse saṃvirūḥampi pādape.,||
Ekaṃ buddhagatam saññam alabhitham patissato.,|| ||

[218] Ekatiṃse ito kappe yaṃ saññamalabhiṇṭ tadā,||
Tassā saññāya vāhasā patto me āsavakkhayo' ti.,|| ||

[217] Beneath the tree-the holy Bodhi-tree-
Clad in the glory of its spring green,
To me meditating and mindful came a thought -
A Buddha-burdened thought.

[218] it is one and thirty aeons since it came.
Natheless so fruitful proved that thought in me,
By force of that over the intoxicants(defilements/desires)
The victory is won!

[1] In lamenting that he only heard of that Buddha just as he had passed away. On Sikhi, see Dialogues, ii. 6. 'Bodhi-tree' is assatthe, or the species of fig-tree which was Gotama Buddha's Bo-tree. Sikhi’s was a kind of mango (see Childers's 'Puṇḍarīka'), and the Commentary is at some pains to explain that assattha had come to stand for Bo-tree associations in general. 'Thought'- saññā, aperçu’ is repeated thrice in the text.
2.5-9 [169] Commentary on the stanza of Sandhitatthera

The stanza starting with assatthe haritobhāse constitutes that of the venerable thera Sandhita. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existences, became a cowherd at the time of the Blessed One Sikhi thirty one aeons (kappa) ago. When the Master entered parinibbāna, he approached a certain Thera, listened, in his presence to the truth (dhamma) aptly associated with the qualities of Buddha, became pious-minded, asked as to where the Blessed One was, came to hear the state of having entered parinibbāna, and aptly gained the perception of impermanence (aniccasāññā) thus: “in this manner such a highly powerful Buddha had to go under the influence of impermanence; alas! Confections (sañkhāra) are not everlasting.” The Thera caused him to make effort for the performance of honouring the bodhi tree. Time after time he went near the bodhi tree, placed himself in the path of developing spiritual insight and paid his homage to the bodhi tree reflecting up on the qualities of Buddha. On account of that act of merit, he wandered about his rounds of repeated rebirths among, divine and human beings, and was reborn in a wealthy family in the kingdom of kosala, when this Buddha arose; having gained the name Sandhita, he came of age and having listened to the teaching of truth (dhamma) aptly associated with impermanence, he happened to be remorseful, became a monk, placed himself in the path of developing spiritual insight (vipassanā) and became an Arahant with six sorts of superknowledge but before long because of his having reached the all-round maturity of knowledge (nāṇa). Reflecting upon his own former abodes, he remembered his paying of homage to the bodhi tree, his reflection on Buddha and his apt gaining of the perception of impermanence at the time of the Blessed One Sikhi and in order to make manifest his own achievement of distinction (visesa) by means of that sufficing qualification (upanissaya), spoke two stanzas:—

217. At the holy fig tree (Assattha) of green shining colour, at the well-grown tree, being aptly aware, I gained a perception in relation to (gata) Buddha.

218. It was thirtyone aeons (kappa) ago that I then gained the perception (saññā); being borne by that perception, I have attained Arahantship being free from cankers (āsava).

There, assatthe means: at the site of the holy fig tree; since at present the Bo tree of our Blessed One is the bodhi tree, at the site of this Bo tree, there stood the bodhi tree Puṇḍarīka of the Blessed One Sikhi then; thus, because of its being the site of comfortable encouragement it has been said as “Assattha (encouraged)” in other words, because it arouses the confidence (assāsa) of living beings. Other scholars, however, say thus: “Having had himself seated, then, at the foot of the bodhi (assattha) tree, and developed his reflection on Buddha, on that account, the Thera spoke of it as ‘Assattha’. ” Haritobhāse means: shining with the colour of essence of emerald (sāramaṇī) of green shade. Saṃvīrūḥhamhi means at the well grown up and excellently established (tree); they say also; clearly grown and well-foliaged with emmassed (sughana) accumulated (nicita) leaves, stalks and sprouts. Pādape means trees. Ekaṃ Buddhagataṃ saññāṃ, alabhitthaṃ patissato means: I gained, having become aptly aware because of suitable and apt rememberance of the qualities of Buddha, the perception (saññā) which went together with (my) reflection upon Buddha, which occurred singly in such a manner as: “Iti pi so Bhagavā” (that Blessed One is thus also), because of the state of being born singly (ekajātiyattā) of such object of contemplation as contemplation on Buddha.

When, however, was that perception gained? How long ago was it accomplished (siddhā)? (In answer to these two questions) the Thera said: “Ekatiṃse ito kappe” and so on. By way of mounting up above from this excellent (buddha) aeon (kappa) thirty one aeons (kappa) previous to the present. Yaṃ saññāṃ
means: this perception which went together with reflection on Buddha; I gained the perception of impermanence, then, in all confections (saṅkhāra) commensurate with what I saw alternatively the impermanence of Buddhas. Tassa saññāya vāhasā means: having made it my sufficing qualification for the attainment of Arahantship (upanissaya), by the condition of making that perception (saññā) according as has been said. Patto me āsavakkhayo means: Arahantship, free from cankers had been attained by me; now, by me has been attained the truth of cessation (nīrodha) which is the extinction of cankers. These self-same stanzas are also the Apadāna verses of this Thera. According as he said:—

“At the bodhi tree of green colour; ...
the canker-free condition was attained by me.
Thirteen aeons (kappa) ago, I was a world
King of warrior clan (khattiya) named Dhaniṭṭha, of great vigour, endowed with seven gems.
My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

The Commentary on the stanza of the Thera Sandhita is complete.
The Commentary on the fifth Chapter is complete.
is complete also is the Commentary on the Second Section.
Chapter III.
three Verses

170. Angaṇika-Bhāradvāja

Reborn in this Buddha-age near the Himālaya,[1] in the family of a very rich brahmin(priest), he was named Angaṇika-Bhāradvāja.[2] And when he had learned all Vedic wisdom and art, his inclination for renunciation induced him to leave the world(for monkhood) and carry on penance for salvation.[3] Wandering here and there, he met the Buddha Supreme on a country tour, and with satisfied mind heard him teach. Leaving his false ascetics, he took monk’s orders, and practising for insight, in due course acquired sixfold abhiññā(higher knowledge).

Remaining thereafter in the bliss of liberty, he took compassion on his family, and visited and taught them in the Refuges and the Precepts; then leaving them, he went to live in a forest near the village of Kuṇḍiya of the Kurus.[4]

[158] Going for some purpose to Uggāyāma, he was approached by some brahmin(priest) acquaintances, who said: ‘Lord(Buddha) Bhāradvāja, what have you seen that you have left the brahmin(priest) communion for this community?’ And he, showing that outside the Buddha’s church there was no pure rule, said:

[219] Ayoni [29] suddhimanvesaṃ aggim paricariṇī vane,||
    Suddhimagganaṃ ajānanto akāsinī amaraṇī tapaṇī.|| ||

[220] Tamū sukheṇa sukhaṃ laddhaṃ passa dhammasuddhammatanī,||
    Tisso vijjā anuppattā katanī buddhassa sāsanaṇī.|| ||

[221] Brahumabandhu pure āsinī idāni khomhi brāhmaṇo,||
    Tevijjo nahātako camhi setthiyā camhi vedagū’ ti.|| ||

[219] Purity without principle my quest,
    When in the grove I fostered sacred fire.
    Painful the penances I did for reaching heaven,
    All ignorant of purity’s true path.

[220] This happiness by happy ways is won,[5] -
    O see the seemly monk’s order of the Path(Dhamma).[6]
    The threefold wisdom have I gotten now,
    And all the Buddha’s ordinance is done.

[221] Once but a son of brahmins(priests) born was I;[7]
    To-day I stand brahmin(priest) in very deed,
    Versed in the triple wisdom and graduate,[8]
    By sacramental bathing consecrate.
Then those brahmins(priests) hearing him, expressed enthusiastic appreciation of the Sāsana.

[1] On this upland town (= 'lofty'), See Dialogues, i. 108. A road connected it with Setavā (sup., p. 67; Ang., ii. 37) and with Vesāli (Jāt., ii. 259, text).

[2] There are about nineteen Bhāradvājas (a gens name) mentioned in the Piṭakas. This one is not met with elsewhere.

[3] That which, in the text, is amaram tapan (‘penances ... for heaven’) is, in the Commentary, rendered amatatatapan, amataan tapan. The difference, etymologically, is that between 'undying' and 'not dead.' Both refer, probably, to reunion with the gods, as attainable by the penance of the five fires, etc. See sup., p. 120, and Dialogues, i 211.

[4] This will not be the Kuṇḍiya of the Koliyas (Udana, ii. 8; Jāt., i. No. 100). Uggāyāma is possibly the place Uggā of LXXX.

[5] Cf. LXIII.

[6] Cf. XXIV. He is addressing either the Path(Dhamma) or himself, says the Commentary, omitting the more probable 'or the brahmins(priests)'.

[7] Cf. p. 222; also the very similar lines, Sisters, verse 251 and note.

[8] The Commentary finds Sāsana-equivalents for all these terms of Vedic tradition.

3.Third Section

3.1[170] Commentary on the stanza of Āṅgaṇikabhāradvājatthera

The stanza starting with ayoni suddhimanvesaṃ in the third section (tikanipāte) constitutes that of the venerable Thera Āṅgaṇikabhāradvāja. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit, conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi, thirtyone aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have met the Master who was wandering about for alms food, became pious-minded, paid his homage with fivefold earth-touchings (pañcapatiṭṭhita), and raised up his clasped hands. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the home of a brahmin who was endowed with wealth in a city named Ukkaṭṭha near the Himavanta when this Buddha arose; having gained the name Āṅgaṇikabhāradvāja, he reached proficiency in arts and sciences, on coming of age, renounced the world by becoming a wandering recluse owing to his inclination for renunciation, happened to have caught sight of the well self-awakened Buddha who was making tour of the districts, when he kept wandering about here and there, while practising his immortal (amara) austerity, became pious-minded, listened to the teaching of truth (dhamma) in the presence of the Master,
gave up that wrong practice of austerity, became a monk in the dispensation (sāsana) and doing the deed of developing spiritual insight (vipassanā), became, but before long, an Arahant with six sorts of higher-knowledge, Hence, has it been said in the Apadāna.—

“Pious-minded and good hearted, I paid homage to Buddha, the best, the Bull among man, the most excellent hero, the winner of conquests Vessabhū. It was thirtyone aeons (kappa) ago, that I then did my deed. I do not remember any evil existence; this is the fruitful result of my paying homage.

Twentyfour aeons (kappa) ago, I was a world-kind named Vikatananda, of great vigour, endowed with seven sorts of gems. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge, he went to his own native land (jātibhūmi) out of compassion for his kinsmen, while he was dwelling with the bliss of emancipation, had his many relatives established in the three refuges (saraṇa) and moral precepts, receded (nivattitvā) from there, lived in the forest not far from a market town (nigama) named Kuṇḍiya in the kingdom of Kuru, and went to Uggārāma on a certain business. On being asked thus: “O Bhāradvāja! After having seen what, did you catch hold of this doctrine (samaya) subsequent upon having abandoned the doctrine of brahmins?” by those brahmins who had assembled together, who were his friends (samdiṭṭha) and who had come from Uttarapatha, he spoke his first stanza in order to show to them that there is no purity (suddāni) outside this dispensation (sāsana) of Buddha.

219. “I attended upon the fire in the forest, in search of purity unwisely (ayoni); not knowing the path of purity, I did my immortal austerity.”

There, ayoni means: unwisely, without proper means (anupāyena). Suddhiṃ means: the purity from the circle of repeated rebirths (samsāra), the escape from existences. Anvesaṃ means: seeking. Aggiṃ paricariṃ vane means: I made reverential offering according to the rituals stated in the vedas and attended upon the fire divinity promoting (paggāṇhanto) the sacrificial offering, having made a fire chamber (agyāgāraṃ) in the hall of fire-sacrifice (aggihuta) in the forest region with such a significance as: “This is the pure path.” Suddhimaggaṃ ajānanto, akāsiṃ amaraṃ tapaṃ means: not knowing the path to nibbāna, the pure, I performed, practised and entered upon my devotion to such self-strain (kilamatha) as satiating with five forms of religious austerity, similar to attending upon fire (aggiparicaraṇa), thinking it to be the pure path (suddhi-magga).

Having, in this manner, shown the absence of purity outside by means of the state of not having attained purity by having looked after (anuṭṭhāya) such rituals as attending upon fire, etc., according to the formalities (vidhi) prescribed in the vedas similar to going from one hermitage to another hermitage, the Thera spoke the second stanza, in order to show now that there is purity but in this very dispensation (sāsana) and that purity had been attained by me (mayā).

220. “That happiness had been gained easily (sukhena); behold the good nature (sudhammatā) of the truth (dhamma); the threefold super-science (vijjā) had accordingly been
attained; Buddha’s instruction had been carried out.”

There, tam means: not knowing that path of purity for which purpose I am seeking, I attended upon the fire, and I practised the immortal austerity; sukha sukhenā means: that happiness of nibbāna, by means of the proper practice (paṭipadā) of the bliss of calm composure (samatha) and spiritual insight (vipassanā), without having recourse to (anupagamma) self strain (attakilamatha); laddham means: had been attained and achieved by me. Passa dhamma Sudhammatam means: see and understand the good nature and the character (sabhāvaṃ) of the act (dhamma) of escape (niyyānika) and endurance (aviparitā) of the truth (dhamma) of dispensation (sāsana) of the Master; thus, the Thera speaks by way of addressing the truth (dhamma). In other words, he addresses himself. In order to show the state of having gained it the Thera said:

“Tisso vijjā anupattā, katam buddhānasāsanaṃ.”
The meaning of it has been said. The Thera spoke the third stanza in order to show thus:— “Hence forward I am a brahmaṇa (the chaste), in its absolute sense (paramatthato),” because of having purity in this manner.

221. “I was formerly a kinsman of brahmā; now, indeed, I am a brāhmaṇa (the holy). I am a thrice learned (tevijjo) who had had his bath (nhātako). I was learned in the lore (sattiyo) and versed in the vedas (vedagū).

The meaning of that stanza:— Brahmanabandhu āsiṃ means: - Previous to this present time, just by mere birth, because of being a brahmin, I was known as the Kinsman of brahmā, (brahmabandhu) according to the appellation (semaññā) of the brahmins. Idāni kho brāhmaṇo amhi means: Because evil had become ousted, however, I am a brahmaṇa in its absolute sense (paramattha), with the attainment of Arahantship. Tevijjoca amhi means: previous to the present, I was known as tevijja (thrice learned), just merely (mattenā) by disignation (samaññā) by my recitation (ajjhāyana) of sciences reckoned as three vedas which are makers (kara) of accumulation of existences (bhavasaṅcaya) formerly; now I am a tevijja in its absolute sense (paramatthato) because of having attained the three vijjā by way of masters of the elimination of existences. Nhātako ca amhi means: likewise, previous to the present, I was known as the bathed (nhātaka) just by mere disignation (samaññamatta) on account of having finished fulfilling the rite of religious bathing, because of being fettered (gadhita) by the sweetness (assāda) of existence formerly, but now I am well bathed (nhātaka) in its absolute sense (paramattha) because of the condition of having well washed off (suvikkhālita) the impurity of depravity (kilesa) with the water (jala) of eightfolds noble path (atthaṅga magga). Sothiyo c’amhi means previous to the present, I was known as being learned (sottiya) just by mere terminology (vonāramatta) by me being able to recited the charms (mantajjhāna) which are not clearly free from the sweetness of existence formerly but now I am learned (sottiya) in its absolute sense by my jhāna of truth (dhamma) which is well amancipated from swetness of existence. Vedagū means: pervious to the present, I was known as Vedagū just merely by my having gone through the vedas, which had not forsaken evil deeds (appaṭṭinissaṭṭhapadhamma) formerly, now I have become vedagū in its absolute sense, because of having known, attained and gone to the further shore of the fourfold noble truths, the knowledge (veda) of the great flood of rounds of repeated rebirths (saṃsāra), by means of the knowledge of the right path (magga) reckoned as veda. Having heard that stanza, the brahmins acknowledge their profusely (ulāra) pious pleasure (pasāda) in the dispensation (sāsana).

The Commentary on the stanza of the Thera Aṅgaṇikabhāradvāja is complete.
Chapter III.
three Verses

171. Paccaya

Reborn in this Buddha-age at the city of Rohi, in a nobleman's family, he was named Paccaya.\[^1\] Inheriting the estate at his father's death, he decreed to hold a great ceremonial oblation, and a great assembly foregathered.

\[^{159}\] At that congress, the Lord(Buddha), seated on a throne in a jewelled pavilion made by (his ancestor) Vessavana,\[^2\] taught the Path(Dhamma), while all the people gazed at him. Even the great multitude understood the doctrine, but (king)rāja Paccaya went further. For impelled by earlier causes, he renounced his estate and left the world(for monkhood). And even as he had vowed in Kassapa Buddha's time, so now, entering his cell, he vowed to attain before he left it again. And now at last, insight growing, and knowledge attaining full maturity, he attained arahantship(enlightenment).

Upon that, celebrating his achievement, he thus declared anna(supreme attainment):

\[\text{\[222\]}\] Pañcāhāhaṁ ṁ pabbajito sekho appattamānaso,||
Vihāraṁ me paviṭṭhassa cetaso paṁidhī ahu.,|| ||

\[\text{\[223\]}\] Nāsissam ṃ na pivissāmi vihārato na nikkhame,||
Napi passamm ṃ nipātessam ṃ taṁhāsalle anūhate,|| ||

\[\text{\[224\]}\] Tassa cevaṁ viharato passa viriyaparakkaman ṃ,||
Tisso vijjā anupupattā katan ṇ buddhassa sāsanan'ti.|| ||

\[\text{\[222\]}\] Five days have now gone by since I went forth(for monkhood),
A learner, and my mind not perfected.\[^3\]
Then in the heart of me within my cell
Retired uprose unfaltering resolve:

\[\text{\[223\]}\] I will not eat nor will I drink again,
Nor from this lodging let me issue forth,
Nor will I even lie upon my side,
While yet the dart of Craving lies undrawn.\[^4\]

\[\text{\[224\]}\] Thus firm I remaining - O see
And mark the forward stride of energy:
The Threefold Wisdom have I made my own,
And all the Buddha remains us do is done!
Neither (king) rāja nor city is found elsewhere. Pacchaya (pronounce thus) was the name of the elephant of Vessantara, a Sākiyan ancestor (Jāt., vi. 485, text).

Cf. p. 189, n. 1 Jāt., vi. 265 ff. (text).

A phrase of the Nikāyas (Majjh., i. 4; Sāmy., i. 121, v. 145).

A resolve enjoined on learners (Majjh., i. 480; Ang., i. 50; Sāmy., ii. 28).

3.2 [171] Commentary on the stanza of Paccayatthera

The stanza starting with pañcāhāhaṃ pavvajito constitutes that of the venerable Thera Paccaya. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī, ninetyone aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have seen the Master on His way to the bank of the river named Vinatā, became pious-minded, plucked beautiful-looking big fig fruits and offered them to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths in excellent existences even, and when, in this excellent aeon (Bhadda kappa) the Blessed One Kassapa arose in the world, turned the excellent wheel of truth (dhamma), and being engaged himself in mental development (bhāvanā), he one day, thought of the painful misery (dukkha) of rounds of repeated rebirths (saṃsāra), became extremely remorseful, seated himself in the monastery, made his resolution thus: “I shall not go away from here without having attained Arahantship,” kept on making his exertion but was not able to make himself eagerly engaged in the developing of spiritual insight because of the absence of all-round maturity of knowledge. He died and wandering about his rounds of repeated rebirths, among divine and human beings, was reborn in the family of a princely warrior (khattiya) in the city of Rohita, when this Buddha arose; having gained the name Paccaya, he, on having come of age, with the passing away of his father, became established in sovereignty, and began to make, one day, a great royal oblation (bali). There the multitude of men assembled. The Master, for the purpose of promoting his pious pleasure amidst that assembly took His seat while the multitude of men was still looking on, upon the bejewelled lion throne in the pinnacle-roofed mansion (kūṭāgāra) made of gems, created by Vessavaṇa in the sky and taught the truth (dhamma). There was realisation of truth (dhamma) to the large multitude of men. After having listened to that teaching of truth (dhamma), king Paccaya also abdicated his sovereignty and became a monk, being well urged by his former cause (purimahetu). He made his pledge (pañṭiññā) according as he did at the time to the Blessed One Kassapa; having made his pledge in this manner, he entered the monastery, increasingly developed spiritual insight (vipassanā) and attained Arahantship there and then (tāvadeva) because of having reahed all round maturity of knowledge. Hence has it been said in the Apadāna.---

"On the shore of the river Vinatā, there dwelt the most excellent of men; I saw the stainless Buddha, one pointed (ekaggam) and well composed. Being pious-minded over Him who washed off the impurity of depravity, I collected fig fruits and offered
them to Buddha the best.
It was ninety one aeons (kappa) ago,
that I then made my offering of fruit;
I do not remember any evil existence;
this is the fruitful result of
fruit offering.
(In this excellent aeon (bhaddake
kappe), being remorseful-minded,
I became a monk in the dispensation
of the Blessed One Kassapa.
According as I had become a monk,
I engaged myself in my mental
development (bhāvanā); I would not
leave my monastery; I made up my
mind thus. Not having well-attained
the highest benefit, I was not one
who had made the attainment for all
times (tāvade). Now, however, my
fires are extinguished (nibbuto)
with the all-round maturity of my
knowledge. Having made my contact
with the immortal path, I have attained
the unshaken site (of nibbāna).
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke three stanzas, revealing his Arahantship (aññā) in the
face of announcing his own proper practice (patipatti).

222. “I was, on the fifth day after having
become a monk, a learner (sekha) who
had not attained Arahantship. When I
had entered the monastery, there was
my mental resolution.

223. “Neither shall I sat and drink nor
shall I leave my monastery, nor shall
I lie down on my side (passaṃ nipātessāṃ)
without the thorn of craving (tanbāsalla)
had been removed (ūhata).

224. “When that I was dwelling in this manner,
see my exertion and effort. Threefold
knowledge (vijjā) had accordingly been
achieved; Buddha’s instruction had been
carried out.”

There, pañcānāhaṃ pabbajito means: I am five days; five days after having become a monk; the fifth
day from the day of having become monk, had come to an end (niṭṭhitā); thus, is the meaning. Sekho
apattamānaso means: a learner (sekha) because of having been trained in such discipline as higher moral
precepts (adhisīla), conduct (sikkhā) and so on; the pride is laid low (siyati) and well cut off (samucchindati)
totally (anavasesato); thus; mānaso (parideless); foremost path (magga); from the active mind (mānasā)
which produced (nibbattita) it had come the intention (mānasām) and the Arahantship; that Arahantship
had not been attained by this one. Vihāraṃ me paviṭṭhassa, cetaso paṇidhi ahu means: when I who was a
learner (sekha) in this manner had entered the inner room (ovaraka) of my residential monastery, and
remained so (sato), there was now my such mental resolution in the manner being said at present. In this manner, my mind had been made up by me; thus, is the meaning.

Nāsissāṃ: starting with this word, he shows his mental resolution. There, nāsissāṃ means: Whatever there is to eat (bhojanaṃ) (I shall not eat), I shall not enjoy; taṇhāsalle anūhate means: when that thorn of craving which had gone into my heart had not been pulled; thus, the interpretation should be made in all words in this manner. Na pivissāmi means: whatever there is to be drunk, I shall not drink. Viharato ne nikkhame means: I would not go out from this chamber where I have been seated now. Na pi passāṃ nipatessāṃ means: I shall not let fall down even a single side out of the two sides of my body for the purpose of removing physical fatigue; I shall not lie down even on a single side; thus, is the meaning.

Tissaṃ m’avaṃ viharato means: when I was dwelling by way of devotion to the development of spiritual insight (vipassanā) after having made my resolution for firm exertion and after having made up my mind in this manner. Passa vīriya parakkamaṃ means: See and understand the exertion which had become exerted effort (ussoḥī), which had gained the name of “Parakkama (effort),” due to reading upon (akkamana) another place, and “viriya (exertion),” from the fact that movement should be made in due form (vidhinā īrayitabbato). Tisso vijjā anupattā, kataṃ buddhassā sāsanam means: by which power the threefold knowledge (vijjā) had accordingly been attained by me; Buddha’s instruction had been carried out; this had but been said.

The Commentary on the stanza of the Thera Paccaya is complete.
Chapter III.
three Verses

172. Bākula

Born at Kosambī in a councillors family before our Exalted One(Buddha) appeared, he was being bathed for his health in the Great-Yamuna River,[1] when a fish swallowed him [160] out of the nurse's hands. The fish was caught by an angler and sold to the wife of a Benares councillor. When it was split open, the child through the might of his merit appeared unhurt. The wife cherished him as her son, and when she heard his story, asked him of his parents. The king decided they should have him in common, hence he was named Ba-kula ('two-families,' bi-kin).

After a prosperous life he heard the Lord(Buddha) preach, and left the world(for monkhood) at eighty years of age. For seven days he remained unenlightened, but as the eighth dawned he attained arahantship(enlightenment), together with thorough mastery of the letter and spirit of the doctrine.[2]

One day the Lord(Buddha), when assigning manifold eminence to his disciples, ranked Bakula foremost for good health.[3] Thereafter he, when about to pass away, declared aññā(supreme attainment) in the midst of the Monks thus:

[225] Yo pubbe karaṇīyāni pacchā so kātumicchati,||
Sukhā so dhāmsate ṭhānā pacchā ca manutappati.|| ||

[226] Yaṇṭ hi kayirā taṃṭ hi vade yaṇṭ na kayirā na taṃṭ vade,||
Akarontamṭ bhāsamānṭ pariśamṇi paṇḍitā.|| ||

[227] Susukhaṃ vata nibbānṃ sammāsambuddhadesitaṃ,||
Asokaṃ virajaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.|| ||

[225] He who is glad to-morrow to perform
The things that he should yesterday have done,
Forfeit of happy opportunity,
He shall soon repent him fierily.[4]

[226] Let him but talk of that which should be done;
Let him not talk of what should not be done!
Of him who talks much, but dos not,
Wise men take stock, and rate him at his worth.[5]

[227] [161] O great, O wondrous is Nibbāna's bliss,
Revealed by Him, the Utterly Awakened One(Lord Buddha)!
There comes no grief, no passion, shelter sure,
Where sorrow and ailing perish forever!

[1] The Jumna. Kosambī was near the confluence of the Jumna and Ganges (at Allahabad). Bākula's or Bakkula's story is given in the Anguttara-Nikāya Commentary and in the Singhalese Cony. of Milinda (ii. 10, n. 2). His legend tells of his having healed two Buddhas in former births. Morris's discussion of bakkula in another connection (JPTS, 1886, p. 95 ff.) explains the word as a proper name no better than does the mythical story.


[4] Anutappati, lit., proceed to be hot about. Our metaphor is bite (remorse) or pricking (of conscience).

[5] Expanded from the two words pariñānati paññitā, the wise understand The Commentary's expansion is 'they fixing [him] accurately know, do not esteem highly.'

3.3 [172] Commentary on the stanza of Bākulatthera

The stanza starting with Yo Pubbe Karaṇīyāni constitutes that of the Venerable Thera Bākula. What is the origin? It is said that this one also, long ago, was reborn in a brahmin family even prior to the appearance of the Blessed One Anomadassī, a hundred thousand aeons (kappa) over and above an innumerable set of aeons (kappa) ago; on having come of age, he studied the three vedas where not seeing any essence (sāra) renounced the world by becoming an ascetic recluse, saying to himself “I shall seek the benefit of the future (samparāyikattham), kept on dwelling at the foot of a hill, become a gainer of fivefold higher knowledge (abhiññā) and eight stages in the good attainment of jhāna (samāpatti), heard about the appearance of Buddha, went to the presence of the Master, listened to the teaching of truth (dhamma), became established in the refuges, and when stomach-ache arose in the Master, he brought medicine from the forest, dispelled the disease, there made his merit of offering for the purpose of freedom from ailment (ārogya), passed away thence, sprang up in the world of brahmā, wandered about his rounds of repeated rebirths for a set of innumerable aeons (asaṅkhyeyya) among divine and human beings, and came to be reborn in a family home, in the city of Hamsavatī, at the time of Buddha Padumuttara; he happened to have noticed the Master placing a monk in the foremost position of those who happened to be healthy, and desiring that ranking position himself, made his resolution (paññidhāna), accumulated good deeds as long as he lived, wandered about his rounds of repeated rebirths but in excellent existences, and was reborn in a brahmin family, in the city of Bandhumati even prior to the arising of the Blessed One Vippassī; he denounced the world, by becoming an ascetic recluse, even in the former manner, became a gainer of jhāna and higher knowledge (abhiññā) and dwelling at the foot of a hill, heard of the appearance of Buddha, went to the presence of the Master, listened to the teaching of truth (dhamma) in the presence of the Master, became established in the refuges, and when the disease of grass-flower (tiṇapupphaka roga) arose among the monks, dispelled the disease (taṃvūpasametvā), lived on there as long as his life-span lasted, passed away thence, sprang up in the world of brahmā, and having wandered about his rounds of repeated rebirths among divine and human beings, for ninety-one aeons (kappa), was reborn in a family home in Benares at the time of the Blessed One Kassapa, and leading his household life, he came across an old large monastery in a state of ruin, had all such dwellings as sabbath hall (uposathāgāra) and so on, made there, arrange all kinds of medicine for the clergy of monks there, did good deeds as long as
he lived, wandered about his rounds of repeated rebirths among divine and human beings for one Buddha
interval (Buddhanteraṃ), and was reborn in the house of a banker of Kosambī even prior to the arising of
our Blessed One, Because of his being devoid of disease, he was being bathed in the large Yamunā river,
when he was swallowed by a fish from the hands of the wet nurse and when the fish reached the hands of
a fisherman, and was bought, brought and split open by the wife of the banker of Benares, he happened to
be but free from ailment owing to the vigour of his merit, and on being brought up (posiyamāno) by her
after having taken him as her son, the parents, who gave birth to him heard about that incident (pavatti),

claim (anuyoga) saying: “This is our son: give us our son;” there upon, the decision was
made by the king causing him to become an heir of the two families saying: “Let him be the common son
of both:” because of being placed thus, he gained the name Bākula; on having come of age, he became an
owner of eighty crores of cash (āsītiko), experiencing bountiful prosperity; on having listened to the

truth (dhamma) in the presence of the Master, he aptly gained pious faith, became a monk and
was an ordinary common bhikkhu(monk) for but seven days; at sun-rise on the eighth day, he attained
Arahantship along with the four forms of analytical knowledge. Hence, has it been said in the Apadāna.--

“In Budhanta there was
a hill named Sobhita, where I had a
hermitage well-made, built by my own
pupils. Many pandals were there:
Sindhuvaraka trees were blooming
flowers woodapple trees were many
there; phaasant bird-like flowers
were blossoming.

Many a shrub of Niggaṇḍi were
there; as well as jujube and ‘guava’
(malakaṇī); Phārusaka fruits and
flowers as well as long white gourds;
Pundarika lotus also flowered.

There grew there grape vines (ālaka)
Vilva trees, banana and citron trees as
well. Many were Mahānāma plants there
and Ājuna and Piyaṅgula trees as well.

There were Kosamba trees, the sweet
scented Salala trees, neem trees, banyan
trees and wood apple trees as well;
like this, was my hermitage; I dwelt
there together with my pupils.

The Blessed One Anomadassī, the self-
dependent leader of the world, seeking
seclusion (paṭisallānam) came close to
my hermitage.

When the great Hero, Anomadassī, full of
fame had come near, there soon (khaṇena)
arose wind-ailment to the protector of
the world.

Wandering about in the forest, I saw
the leader of the world; having approached
the self-awakened Buddha, the possesor of
eyesight (cakkhumā) full of fame, and
having noticed His deportment (iriya)
also, I noted (upalakkhim) then that
indeed, undoubtedly ailment must have
arisen to our Buddha.
Speedily did I come back to my hermitage, 
ton the presence of my pupils; I then addressed my pupils and told them that I wanted to make medicine. 
Having acknowledge what I said to them, all my pupils with their respects assembled together (ekajjhām) because of their respect for me as their teacher. 
Having swiftly climbed the hill, I made every greatly enduring medicine, mixed with drinking water, and offered it to Buddha, the best. 
When the great Hero, the omniscient leader of the world partook of the medicine, the wind trouble of the great Sage Sugata swiftly subsided (vūpasamati). 
Having found out that His ailment had become allayed Anomadassi, full of fame, having been seated on His own seat, spoke these stanzas. 
I shall pronounce about him who offered me medicine, and made my ailment get allayed; listen when I am speaking. 
For a hundred thousand aeons (kappa) he will enjoy himself in the divine world. This one will always bemuse himself there amidst playing of music. 
Having come to the human world, he will, being urged by bright basis (sukkamūla), become a world-king, for a thousand times. 
Fifty five aeons (kappa) hence, we will be the sovereign of Jambu island (mandala), bounded by four oceans (caturanto) and will make many conquests (vijitavi); a warrior-prince (khattiya) by clan and Anoma by name, will he be known; he will be a world king of great vigour endowed with seven sorts of gems; he will exercise his sovereignty shocking (khobhētvā) even the Tāvatīṃsa heaven. 
Whether he becomes a divine-being or a human-being he will be free from ailment. 
Having avoided a wife (pariggaha) he will cross over the disease in the world. 
Immeasurable aeons (kappa) hence, there will be in the world, a Master, named Gotama by clan, the offspring of Okkāka’s family, He will be an heir to His teachings
(dhemmesu), a bosom son created by the truth (dhamma); he will enter nibbāna canker-free after having all round understood all the canders.

Having burnt all his depravity he will cross over the stream of craving (tanha sotam); he will be a disciple of the Master known by the name of Bākula.

Having specially known all this, Gotama, the bull among the Sākiyans, having become seated amidst the clergy of monks will place him at the foremost position.

The Blessed One Anomadassī, the self-dependent leader of the world, seeking (anuvilokento) His solitude (viveka) came near my hermitage.

I satisfied (tappesiṃ) the great Hero, the omniscient leader of the world who had come near because I was piously pleased with His palms.

That deed of mine was well done; the field was fertile and the seed was prosperous (sampadā); I was but unable to have it thrown away (khepetum); indeed, at that time, mine was well-done.

My gain was well gained by me in that I met the Leader; with the residue of that deed, I have attained the unshaken path (acalam padam).

Having specially known all this, Gotama, the Bull of the Sākiyans placed me at the foremost position (etadagga).

It was immeasurable aeons (kappa) ago, that I then did my deed; I do not remember any evil existence; this is the fruitful result of medicine (offering).

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

Having, however, attained Arahantship, he, having been placed at the foremost position of those free from ailment, one day, by the Master who was placing his own disciples in succession in their respective ranking positions, spoke three stanzas in order to reveal his Arahantship (aññā) in the light of (mukhena) giving instruction to monks in the midst of the clergy (Sāṅgha) on the occasion of his entering the parinibbāna.

255. “Should he desire to do afterwards whatever he ought to have done formerly, he falls from (dhamtsate) happy places; he repents also afterwards.

226. “One should speak of what one could do; one should not speak of what one has not done or could do; the wise know those
who speak but do not do.

227. “Indeed; Nibbāna is extremely happy;
it has been pointed out by the well
self-awakened Buddha. It is free from
anxiety, without lust (virajasā) and is
secure; it is where painful misery
(dukkha) comes to an end (nirujjhati).

There, yo pubbe karaniyāni, pacchā so kātumicchatī means: an individual who would not do, under the
influence of negligence, deeds, which bring about his own welfare and happiness, and which should be
done formerly only at the time prior to his being harressed by old age and ailment and so on, but desires to
do afterwards when he has passed beyond the time when he ought to have done. So means just a mere
pariticle (nipāta). Then, however, he is not able to do because of being overwhelmend by his old age and
ailment and so on. Sukha so dhamsate ṭhānā, pacchā ca manutappati means: not being able also, that
individual, falling away from (parihāyanto) happy places, heaven and nibbāna, because of the condition of
not obtaining (anuppādito) the means for the same becomes regretful (anutappati) and has to meet with
(āpajjati) remorse (vippatisāraṃ), after wards, saying to himself: “Good deed had not been done by me.”
The letter m is a maker of union of words. On the other hand, I, for my part, having done good deed, I say
to you in this manner:” showing thus, he spoke the second stanza starting with “Yañhi kāyirā.”

There, pariṇānanti means: they know after analysis (paricchijja) thus; “This one is this much; they do not
think much of;” thus, is the meaning. Indeed by way of good and right proper practice (sammā
sattvam) whoever is the doer according as he has said is splendid (sobhati); not in another manner than that. He
spoke the third stanza starting with “Susukham vata,” in order to show now from the point of view of
having the same form (sarūpato) the meaning of what has been said in common with (sādharā
yati) the means of what ought to be done. Its meaning:—Sammāsambuddhena desita
means: taught by the Blessed One because of His awakened knowledge of all truths (dhamma) rightly well all by Himself: asokam
means; free from anxiety because of the absence of causes of anxiety in all respectis; virajasā
means; stainless because of the state of being shorn of such stain as lust and so on; khamam
means: secure because of not being oppressed by the four yokes (yoga); sukkham vata means: happy indeed, the
excellence of nibbāna; why? Yattha means: in which nibbāna; vaṭṭa dukkham nīrujja means the entire
painful misery of circle of repeated rebirths but definitely comes to an end (vūpasamati).

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

MORE FROM BUDSAS.ORG

BAKKULA THERA

At the time of the Gotama Buddha, in the city of Kosabhe, there lived a wealthy, high-caste merchant
and his wife. After some time the wife conceived and the couple was blessed with a beautiful baby
son on whom they lavished all their love and affection. As they lived close to the river Yamuna, the
baby was taken to the river by his nurse for his daily bath.

The river Yamuna was a deep, wide river with shallow banks and swiftly-flowing water. The nurse
was bathing the young baby when she was terrified by a large fish that was swimming towards her.
In her haste to get out of the water she lost the baby. Wading into the river she tried to swim after
the precious child. The current, however, was swift. She watched in horror as the child was taken
further and further from her reach, towards the large fish.

Many miles down the river was a fishing village. The men who fished in the Yamuna river were
excited, for their nets had drawn a very large fish that was swimming towards her. In her haste to get out of the water she lost the baby. Wading into the river she tried to swim after
the precious child. The current, however, was swift. She watched in horror as the child was taken
further and further from her reach, towards the large fish.

The fish was taken to the kitchen, but the cook was reluctant
to cut the unusually large and beautiful fish. Deciding to serve it whole, he carefully opened it by inserting his knife along its side. The cook was greatly surprised to find a young baby, still alive, in the stomach of the fish. Running to his mistress, he handed the beautiful baby to her. The woman, who had no children, was filled with joy at the sight of the baby, and decided to bring him up as her own.

The unusual story of the child’s beginning soon spread throughout the village. Many came to see the beautiful baby who was regarded as a miracle child. Before long the news spread upstream to the grieving parents who were still in deep sorrow due to the loss of their son. Suspecting that it could be their child, they visited the fishing village to examine the baby. Recognizing the baby as her own, the birth mother asked for the custody of her child. However, the new mother, who had brought up the child with love, was too attached to the baby to part with it. Unable to settle the dispute on their own, the two families took their grievance to the king. The king heard both sides of the story and gave both families joint custody of the child, who was renamed Bakkula meaning ‘two castes’. Bakkula had the unique privilege of claiming lineage from two very wealthy, high-caste Brahmin families. He grew up in the midst of extreme luxury and love from both sets of parents. He had the best available education and took turns living with both sets of parents. As he came of age his parents arranged a marriage to a beautiful girl.

The aspiration made many eons ago had to be fulfilled. As he grew older Bakkula was inspired by the teachings of the Gotama Buddha. He decided to join the Buddha’s Noble Order. Eight days later he attained the supreme bliss of Nibbana.

The monks soon noticed a strange phenomenon regarding Bakkula. Not only was he as knowledgeable as any physician, he was also exceptionally healthy, never succumbing to sickness despite the fact that he often tended the sick monks. Bakkula was also well-known for his remarkable memory. Similarly to the chief disciples of the Buddha, Sariputta and Moggallana and his former wife, Yasodara, Bakkula could recall his past births over infinite periods of time.

The Buddha appointed Bakkula as the monk foremost in good health and longevity. Bakkula entered the noble order at the age of eighty and led the life of a householder for eighty years and the life of a monk for 80 years. To understand the cause of his remarkable memory and his longevity one needs to go back many, many years into the past.

One hundred thousand world cycles and one infinite period ago, a Supreme Buddha named Anomadassi reigned over India. Having realized the timeless Four Noble Truths and the Doctrine of Dependent Origination, the Anomadassi Buddha, together with His Chief Disciples, Nisabha and Anoma, taught the Buddha Dhamma for the benefit of mankind and gods. The Anomadassi Buddha, who was travelling through villages and cities preaching the Dhamma, was in a monastery in a beautiful grove of flowering trees near a huge rock formation known as Sobitha when he was stricken with grave illness. Enduring His pain and discomfort with the strength of His mind, the Anomadassi Buddha continued His noble mission of helping mankind eradicate all suffering by showing them the path to emancipation.

At this time a young man who was skilled in his studies, not content with his education, turned to searching for truth. Giving up his household life he took to the life of an ascetic. Before long he attained the mental ecstasies (Jhana). Inspired by the teachings of the Anomadassi Buddha, he entered the Noble Order. However, despite his effort he did not attain enlightenment. Seeing the Buddha Anomadassi and diagnosing His illness, the young monk requested permission to treat His ailment. He then combed the area, obtained the necessary herbs and roots, and prepared the medicine required for treatment. Offering the medicine to the Anomadassi Buddha with devotion and compassion, he tended to the Buddha’s needs and restored Him back to health. He then aspired for long life and good health in all his future births in samsara (cycle of birth and death). Realizing that he required more effort and meritorious deeds to attain emancipation, he continued to perform meritorious deeds.
The Anomadassi Buddha looked into the future and prophesied that the young monk would be reborn in the Brahma realms for many world cycles, after which he would return to the human world as a royal monarch. He would then enjoy the comforts of a royal monarch for many births. Throughout his birth in the celestial and human realms he would be blessed with long life and exceptionally good health.

Bakkula’s next documented birth is during the reign of the Padumuttara Buddha. He was inspired by a monk on whom the Padumuttara Buddha had conferred the title of monk foremost in long life and good health. He performed many meritorious deeds and aspired to be foremost in long life and good health under a future Buddha. The Padumuttara Buddha prophesied that many eons into the future there would reign a Supreme Buddha of the Sakyan clan by the name of Gotama. At this time, Bakkula would be born into a wealthy Brahmin family, attain the supreme bliss of Nibbana, and be declared the monk foremost in good health and longevity.

The next documented birth story is at the time of the Vipassi Buddha, when Bakkula was born in the city of Bandumatti. On completing his education he decided to join the Noble Order. Before long he attained the mental ecstasies. During this time a contagious disease spread among the Vipassi Buddha’s Noble Order. By using his supernormal powers Bakkula gathered the herbs and roots required and prepared the medicine that cured the Sangha. He then renewed his aspiration. At death he was reborn in the Brahma realms and had the opportunity to enjoy celestial bliss for a long period of time.

The next documented birth story is at the time of the Kassapa Buddha. After seeing a derelict monastery he repaired it and offered it to the Sangha. Taking refuge in the Kassapa Buddha he continued his efforts at emancipation. At death he was reborn in the heavens.

As prophesied, the aspiration made at the time of the Padumuttara Buddha was fulfilled during the reign of the Gotama Buddha. Bakkula, with his remarkable memory and the experience gained by attending the First Sangha Council was invaluable in teaching and assisting the Sangha in preserving the Word of the Buddha.

Chapter III.
three Verses

173. Dhaniya

Reborn in this Buddha-age at Rājagaha in a potter's family and named Dhaniya, he practised the potter's craft. It was at his house that the Lord(Buddha) taught Pukkusāti the noble the Sutta of the System of Elements.[1] Dhaniya, hearing of Pukkusāti dying as an arahant(enlightened) [that very night], thought: 'Mighty to guide verily is the Buddha-sāsana, in which a single night suffices to release a man from the sorrows of rebirth!' So he entered the Monk’s order. But he continued to occupy himself with making tiles for roofs.[2] Rebuked for making a clay hut by the Exalted One(Buddha), he took up his abode in a bhikkhu's lodging, and there won arahantship(enlightenment).

Thereafter, on the occasion of addressing bhikkhus(monks) who, as self-mortifying, held themselves superior to others, he declared anna(attainment) thus:
[228] Sukhañce [30] jīvituṁ icche sāmaññasmin ṣ apekkhavā,||
Saṅghikaṁ nātimaṅñeyya cīvaram pānabhojanaṁ.||

[229] Sukhañce jīvituṁ icche sāmaññasmin ṣ apekkhavā,||
Ahi musikasobbhān va sevetha sayāsanaṁ.||

[230] Sukhañce jīvituṁ icche sāmaññasmin ṣ apekkhavā,||
Itaritareṇa tusseyya ekadhammaṁca bhāvayeti.||

[228] If one in the monk's discipline
Take thought how he may live in happy comfort,
Let him not scorn the monk's uniform,
Nor hold in disrespect its food and drink.

[229] If one in the monk's discipline
Take thought how he may live in happy comfort,
Let him frequent a shelter like the living
Of watersnake or mouse [primitive, bare].[3]

[230] If one in the monk's discipline
Take thought how he may live in happy comfort,
Let him be glad Whatever the day may bring,[4]
And let him be intent on one main thing.[5]

[1] 'Dhātu-vibhanga-sutta,' Majjh. Nik., iii. 237 ff., where the potter's name is not mentioned. Cf. above XCVII., and my Buddhism, 1912

[2] Dhaniya's skill in brick-making: clay-work red as the indigopaka (cf. verse 13), and giving a bell like sound when tapped, is described, in this connection, in Vinaya, iii. 41 f.

[3] Commentary: 'the hole of the moment, where he can go in and out at will.'

[4] Lit., glad at one thing or another.

[5] I.e., let him be in earnest (Commentary) whatever be the eka-dhamman of his study.

3.4 [173] Commentary on the stanza of Dhaniyatthera

The stanza starting with Sukhañce jīvituṁ icche constitutes that of the venerable Thera Dhaniya. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhī; on having attained the age of intelligence, he, one day, happened to have seen the Master, became pious-minded and made reverential offering of reed-garland (naḷamālā) to Him. On account of that act of merit,
he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of a pot-maker, in Rājagaha when this Buddha arose; having gained the name Dhaniya, he, on having come of age, earned his living with the work of pot-making. On that occasion, the Master, having become seated in the hall of the pot-maker, taught the Chadhātuviṁbhanga Sutta to the young man (kulaputta), Pukkusāti. On having heard that teaching, he became one who had done his duty (to become an Arahant). Dhaniya, having heard of the state of his having entered parinibbāna, aptly gained pious faith, saying to himself: “Indeed, the dispensation of Buddha is profitable (niyyānika), in that one is able to get oneself free from the painful misery (dukkha) of circle of repeated rebirths (vaṭṭa) just by being familiar with it (paricaya) for a single night,” become a monk, and was dwelling being always engaged (anuyutto) in adorning his residential cottage (juṭi), was reproached (garahito) due to thus making his cottage (kuṭi), by the Blessed One, and (later) dwelling in a monastery belonging to the clergy (saṃghika), he increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.-

“I saw the gold-complexioned self-awakened Buddha, the leader of the world, the worthy recipient of sacrificial offerings going over the top of the wood. Having collected a garland of reed, I presently (tāvade) came out, and I met there the self-awakened Buddha, free from cankers as He had crossed over the flood (oghatiṇṇa). Pious-minded and good-hearted, I made my reverential offering of reed garland to the great Hero, the worthy recipient of dedicated donations, the sympathiser of the world.

It was thirtyone aeons (kappa) ago that I specially made my garland offering; I do not remember any evil existence; this is the fruitful result of my making reverential offering of Buddha. My depravity had been burnt. … Buddha’s instruction had been carried out.”

On having, however attained Arahantship, he spoke three stanzas in order to reveal his Arahantship (aṇṇa) by way of (mukhena) giving advice to those monks, who, having exalted themselves by their concentration (saṁdhāna) in austerity (dhutaṅga), slighted (avajānanti) the other monks enjoying (sādiyante) the meal meant for the clergy (Saṅghabjatta) etc.

228. “If one desires to live happily, longing for (apekkhavā) monkhood (sāmañña), one should not minimise any such thing connected with the Order as robe, drink and food.

229. “If one wants to live happily, longing for the life of a monk, one should make use of his monastery similar to what one would behave towards a hole of a snake or a rat.

230. “If one wishes to live in happiness and long for the life of a monk, one
should be content with this or that; one should cultivate the single truth (dhamma).

There, sukhāṅ ce jīvitum icche, sāmaññasmīṁ apekkhavā means: if one desires to live, should one be desirous of the happiness of monkhood, after having forsaken (pahāya) impropriety (anesanāṃ), having become full of longing for the condition of a monk, and keen respect (ṭibbagāravo) for disciplined conduct (sikkhāya); thus, is the meaning.

Saṁghikaṁ nātimaññeyya, cīvaram pānabhojanam means: one should not minimise the robe and food brought from the Order of monks; the gain that arises to the Order of monks, is, namely, an all-round pure product; thus, to one who wears and eat (paribhuuññjantassa) them (taṃ) the happiness of monkhood has but reached his hand owing to the springing up (sambhava) of the all-round purity of livelihood; thus, is the significance. Ahiṁsikasobbhāṃ vā means: a hole dug up by a rat resembling a snake; sevetha means: one should serve the monastery. According as a snake, without making its own abode (āsaya) by itself, having dwelt in the shelter made either by a mouse or by any other creature takes its departure wherever it likes (yena Kāmaṃ), but in the self-same manner, a monk, without incurring self depravity personally because of a monastery, having dwelt here, there and anywhere, should take his departure; thus, is the meaning.

Now, in order to show thus: “There is monkhood’s happiness by but being contented according as one’s gain of recluse’s requisites, said and unsaid as well; not in any other manner, he said thus: “Itarītarena tusseyya.” One should be contented with requisite according as gained somehow or other, whether inferior or superior; thus, is the meaning. Ekadhammaṃ means the condition of diligence; indeed, to one who is being engaged in it, all faultless mundane bliss and transcendental happiness have but reached his hands. Therefore the Blessed One said thus: “Appamatto hi jhāyanto, pappoti vipulāṃ sukham (indeed, a diligent person, entering upon jhāna attains bountiful happiness).”

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

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Chapter III.
three Verses

174. Mātanga's Son

Reborn in this Buddha-age in Kosala as the son of Mātanga a landowner, he came to be called after his father. He grew up idle in habits, and when his people rebuked him, he made acquaintance with the bhikkhus(monks), noting how happily the Sākiya-son monks lived. But when he heard the Lord(Buddha) teach the Path(Dhamma), he believed and took monk’s orders. Seeing the power of iddhi wielded by bhikkhus(monks), he aspired to the same. And practising exercises, he won sixfold abhiññā(higher knowledge).

Upon that he scourged slothfulness, expressing his own rush of energy in these verses:

[231] Atisītaṃ atiņham atisāyamidaṃ ahu,||
Iti vissaṭṭhayakamamante khaṇā accenti māṇave.|| ||

[232] Yo ca sītañ ca uñhaṅca tīṇa bhiyyo na maññati,||
Kāraṃ purisakiccāni so sukha na vihāyatī.|| ||
[233] Dabbañ kusañ poṭakilāñ usīrañ muñjababbajñ||
Urasā panudissāmi vivekanubrūhayanti.|| ||

[231] Too cold! too hot! too late! such is the cry.
And so, past men who shake off work [that waits
Their hand], the fateful moments fly.[1]

[232] But he who understands cold and heat as less
Than straws, doing his duties as a man,
He no defaulter proves to happiness.

[163] [233] Dabba- and kusa-grass and pricking stems,
And all that hurts in brush and underwood.
Forth from my breast I'll push and thrust away,
And go where I the growth may cultivate
Of heart's detachment, lone and separate.[2]

[1] 'Fateful' is interpolated to give weight to the urgency with which, in the earnest bhikkhu's life, conjuncture
of opportunity is associated with this present life, especially in a 'Buddha-age.' So the Commentary here, and
cf. Sisters, p. 12, n. 4. These two verses occur in Dīgha iii., 'Sigalovada Suttanta,' but 'moments' is
superseded by athā, 'advantages' or 'good' - a rare use of the plural form.

[2] = XXVII.; cf. XXIII. The energy defies in the one case physical delicacy, in the other effeminacy.

3.5 [174] Commentary on the stanza of
Mātaṅgaputtatthera

The stanza starting with atisitaṃ constitutes that of the venerable Thera Mātaṅga. What is the origin? It
is said that he was reborn as a king of dragons of mighty power in a massive mansion of dragons under a
great natural lake near Himavanta, at the time of the Blessed One Padumuttara; having come out of his
dragon-mansion, one day, he was wandering about when he happened to see the Master going through
the sky, became pious-minded and made reverential offering to Him with his head gem. On account of that
act of merit, he wandered about his rounds of repeated rebirths among divine and human-beings, and was
reborn as the son of an estate owner, named Mātaṅga, in the kingdom of Kosala, and came to be known as
Mātaṅgaputta, even. On having attained the age of intelligence, he was not doing any work since he was
congenitally lazy; being blamed by relatives as well as other people, he said to himself: “Leaders of happy
easy life, these monks, sons of the Sākiyana,” and being desirious of leading an easy life, he made himself
familiar with the monks, approached the Master, listened to the teaching of truth (dhamma), gained pious
faith, noticed other monks as being possessed of magical powers, aspired for the vigour of magic, collected
his mental exercise (kammaṭṭhāna) from the presence of the Master, engaged himself in developing
meditation (bhāvanā) from the presence of the Master, and became an Arahant with six sorts of superknowledge. Hence has it been said in
the Apadāna.-

“The Conqueror named Padumuttara,
profoundly proficient in all truths
(dhamma), the self-awakened Buddha, being desirous of suclusion, went straight through the sky. There was a massive natural lake not far from Himavanta; there my mansion was, well associated with acts of merit. Having specially come out of my mansion, I caught sight of the leader of the world, shining like a blue water-lily and blazing like sacrificial fire (hutāsanāṃ). Investigating (vicināṃ) and not seeing (addasāṃ) any flower, they will honour the Leader; having made my mind piously pleased, I paid my homage to the Master. Catching hold of the gem on my head, I offered it reverentially to the Leader of the world saying: “By means of the reverential offering of my gem, may there be good result!” Padumuttara, the world-wise, the worthy recipient of sacrificial offering, the Master, stood in the sky and spoke this stanza. Let that intention of yours get accomplished; may you gain bountiful bliss! By means of your reverential offering of this gem, you should enjoy fame fully. Having said this, the Blessed One named the Most Excellent Lotus, Buddha, the best, went away to the place where His mind had resolved to go. For sixty aeons (kappa), I was divine sovereign and I exercised divine sovereignty; for many a hundred times I was a world king. When I kept remembering my former deed, while I had become a divine being, there sprang up my gen the maker of light to me. Eighty six thousand ladies, variegatedly dressed and decorated, adorned with emerald ear-rings attended up on me. Ladies with thick eye-lashes (aḷārapamhā), with smilling speech (hasulā), with good perception (susaññā) and with tender waist (tanumajjhimā) surrounded me always; this the fruitful result of my reverential offering of emerald gem. As and when I desired trinkets for my embellishment, there were my jewellery (bhaṇḍā) well executed, made of gold,
made of emerald and likewise made of ruby.

Delightful pinnacled-houses, highly worthy beds sprang up as and when I wanted, knowing my intention. Gains are well-gained for them, who gain attention (upassuti); they constitute a fertile field for human-beings, and medicine for all living beings, My deed also had been well done in that I met the Leader; I escaped purgatory and I have attained the unshaken path. Wherever I might have sprung up, whether in divine state or human condition, there was light for me always by day as well as by night. By means of that very reverential offering of my emerald, I had enjoyed prosperity (sampadā); the light of knowledge had been seen by me; I have attained the unshaken path. It was a hundred thousand aeons (kappa) ago, that I specially offered remember any evil existence; this is the fruitful result of my reverential offering of emerald. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, However, become an Arahant, with six sorts of higher knowledge, he spoke three stanzas announcing his own making of exertion reproaching laziness by way of individual determination (puggaladhiṭṭhāna).

231. “It is extremely cold; it is very hot; this has gone late in the evening; thus, the youths let moments pass dismissing their occupations (kammantā).

232. “He who does not think of cold and heat more than grass, does not get dismissed (vihāyati) from happiness, doing his duties of a man.

233. “I shall uproot dabba grass, kusa grass, poṭakila grass, fragrant usira root, the muṇja grass and the bulrush (pabbaja) with my bosom breast, devoting myself to detachment.

There, atisītaṃ means: extremely cold with dropping dew and pouring down of rain shower (vakala); idaṃhāru means; this is; the connection is after having brought this expression, Atiṇhamā means; extremely hot with heat and all round burning and so on; he spoke about the basis of laziness, by way of both kinds of weather also. Atisāyaṃ means: extremely late in the evening, when the day has all-round bent down (parināti); here, with the taking of evening even, morning (pāto) also is being taken together (saṅgayhati); he said about the basis of laziness by way of both those occasions. Iti means; in this manner.
By means of this, he takes together (saṅgāṅhāti) the basic of laziness which has been said thus: “Idha bhikkhabe bhikkhunā kammāṃ kattabbāṃ hoti (O monks! Here work ought to be done by a monk).” Visaṭṭhakammante means: all round giving up of devotion to occupation. Khāṇa means: the opportunity for leading a holy life (brahmacariyavāsā) and the appearance of Buddha, etc. Accenti means: they go past. Māṇave means: living being. Tiṇa bhiyyo na maññati means: he does himself what ought to be done. Kariṃ means: doing (karonto). Purisakiccāni means: the welfare of himself and the welfare of others which ought to be done by a brave man. Sukhā means: from happiness from the bliss of nibbāna; thus, is the significance. The meaning of the third stanza has but been said before (heṭṭhā)

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

Chapter III.
three Verses

175. Khujja-Sobhita

Reborn in this Buddha-age at Pāṭaliputta,¹ in a brahmin's family, he was named Sobhita. But being a little hunchbacked, he was called Crooked Sobhita. Come of age at the time of the Lord(Buddha)'s passing away, he was initiated into monkhood by Ānanda, and acquired sixfold abhiññā(higher knowledge).

Now, at the first Great Council in the Sattapaṇṇi Cave, he was remainden fetch Ānanda Thera to the Assembly.² Now at that time the company of devas sent an angel to stand at the entrance to the Cave to counteract the work of Mara(deathlord/devil). And Khujja-Sobhita announced his own coming to the angel in this verse:

[234] Ye cittakathī bahussutā||
     Samanā pāṭaliputtavāsino,||
     Tesaṅñataroyamāyumā||
     Dvāre tiṭṭhati khujjasobhito.|| ||

[235] Ye cittakathī bahussutā||
     Samanā pāṭaliputtavāsino,||
     Tesaṅñataroyamāyuvā||
     Dvāre tiṭṭhati māluterito.|| ||

[236] Suyuddhena suyiṭṭhena saṅgāmavijayena ca,||
     Brahmacariyānucaṇṇena evāyaṃ sukhamedhatī' ti.|| ||

[234] One of the Monks who in Patna live,
     Learned and erudite, lo! at the door,
     Advanced in years, stands Crooked Sobhita.

Then the angel informed the Sangha of the Thera'e advent:
One of the Monks who in Patna live,
Learned and eloquent, lo! at the door,
Advanced in years, he stands borne by the winds.\(^3\)

Then the Sangha giving him opportunity, the Thera approached them and declared aḥnā\(^{supreme attainment}\):

Good fight he made, and made good sacrifice,\(^4\)
And in the battle won: - now by such war,
The fervent following of the holy life\(=\)celibacy),
In happiness he rests \(=\)forever.

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\(^1\) Patna; cf. Sisters, p. 157 n.

\(^2\) For Ānanda's late appearance see Vinaya Texts, iii. 373; Vinaya, iii. 259. There, Ānanda's access to the Cave through earth or air, in the commentarial legend, is ascribed to our Thera. Curiously enough, the Vinaya itself knows of no Khujja-Sobhita till the Council of Vesālī, a century later (Vinaya Texts, iii. 407). That the Council was held in this Cave is not stated in the Vinaya, which names only the Kalandaka-nīvāpa\(=\)squirrels' feeding-ground in the Veḷuvana\(=\)Bamboo Grove. 'Angel' is devatā\(=\)lit., deity.

\(^3\) His aerial return from Ānanda to the Sangha.

\(^4\) Suyiṭṭhena \(=\) (which comes more naturally from a lapsed brahmin\(=\)priest) than the martial epithets) the Commentary explains as 'religious gifts from virtuous friends.' The metre of the poem is disturbed by two glosses samanā and dvāre.

### 3.6[175] Commentary on the stanza of Khujjasobhitatthera

The stanza starting with Ye ciṭṭkuthī bahussutā constitutes that of the venerable Thera Khujjasobhita. That is the original? It is said that this one was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he, one day, happened to have seen the Blessed One going about together with a large clergy of monks, became pious-minded, and praised Him with ten verses. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in the city of Paṭaliputta, when this Buddha arose. His mane was “Sobhita.” However, he came to be known as Khujjasobhita because of his being a hump-back by nature. On having come of age, he, when the Master and passed away into parinibbāna, became a monk in the presence of the thera Ānanda and became an Arahant with six sorts of superknowledge\(=\)abhiññā). Hence has it been said in the Apadana:—

“Who will not be piously pleased after
having seen the divine of divine, the
Bull among men, like a pearl\(=\)kakudham)
displaying its slendour\(=\)vilasantam)
who was entering upon a chariot road?
Who will not become piously pleased after
having seen the One shining bright with...
His light of knowledge, having dispelled the deep darkness after having sent well across, many men?
Who will not become piously pleased, after having seen the leader of the world with a hundred thousand masters of their senses (vasī) being led by Him, pulling out many living beings (from the sea of samsāra)?
Who will not become piously pleased, after having seen the One beating the drum of dhamma, crushing the crowd of heretics and roaring the roar of a lion?
Who will not become piously pleased having seen divine beings along with brahmā who have come from as far away as the world of brahmā asking subtle questions?
Who will not become piously pleased after having seen the divine beings who, having made their clasped hands, so make their request that they may enjoy fruition of their merit on account of that?
Who will not become piously pleased after having seen all the multitude of men having come together, and personally invite Buddha, possessor of eyesight, who does not yet shaken when invited (ajjiṭṭho)?
Who will not become piously pleased after having seen many drums hum (ravanti) and elephants make trumpet cry in rut (matta), when He enters the city?
Who will not become piously pleased after having seen all His rays always shining bright when He goes along the street; they have become equally sprung up (abhunnatā)?
Who will not become piously pleased after having seen that when Buddha does speak (byaharatassā), the universe is made to hear and when He makes all living beings understand (viññāpeti)?
It was a hundred thousand aeons (kappa) ago, that I made my special praise of Buddha; I do not remember any evil existence; this is the fruitful result of my making praise (kittanāya).
My depravity had been burnt. ...
Buddha’s instruction had been carried out.”
Having, however, become an Arahant, with six sorts of higher-knowledge (abhiññā), he was given orders by the Order of monks (Saṅgha) who had assembled in Sattapaṇṇi cave, at Rājagaha, at the time of the first great Council (saṃgīti), thus: “Go and call the venerable Ānada:” he dived himself into the earth, rose up in front of the Thera, whom he informed the message of the Saṅgha, himself went ahead through the sky, and reached personally the door of Sattapaṇṇi cave a certain divinity sent by the divine crowd for the purpose of prohibiting Māra and Māra’s body of army; in order to tell that divinity of his own coming, Khujjasobhita spoke the first stanza.--

234. “This Khujjasobhita is one the those long lived (āyuvā) monks, who teach variegated sermons, who are much learned and who are citizens of Pāṭaliputta, stands at the door.

There, cittakathī means: teaches of variegated truth (dhamma); they are accustomed to teaching the truth (dhamma) commensurate with the inclination (ajjhāsaya) of others in such a variously different method as abbreviating, lengthening (vitthāranaṃ), deepening, simplifying, doubt-dispelling the truth (dhamma) establishing; thus, is the meaning, Bahussutā means: much learned, because of being bounteously full of such much learning as the canonical texts (pariyatti) and apt penetration into the truth (paṭivedha). Samana means a monk because of the condition of having brought the evils to cessation (samita) in every respect (sabbaso). Pāṭaliputtavāsino, tesaṅñataro means: citizens of Pāṭaliputta because they reside in the city of Pāṭaliputta; one of them; eyaṃ āyuvā means: this one is a long-living venerable.

Dvāre tiṭṭhati means: he stands at the door of Sattapaṇṇi cave; to enter according to the approval (anumati) of the Order of monks. On having heard that stanza, that divinity spoke the second stanza in order of inform the arrival of the Thera to the Saṅgha:

235. “Those variegated teachers. … Having come through the air, he stands at the door.”

There, māluterito means: moved (erito) by the mind, with the production of the mind of magical powers (iddhicittajanitena); he had come with the vigour of magical power: thus, is the meaning.

The Thera, on being made to be admitted (katokāso) by the Saṅgha who had been informed by that divinity in this manner, revealed his Arahantship (aññā) by means of this third stanza, on his going to the Saṅgha:

236. “By means of my giving good battle, by means of my good offering, by means of my victory in the battle field, by means of continous leading of holy life of chastity, in this manner, this one enjoys bliss.

There, suyuddhena means: previously (pubbabhāge) by means of fighting well with many a depravity (kilesa) under the influence of such forsakings as momentary (tadaṅga) and enduring elimination during the duration of jhāna (vikkhambhana). Suyiṭṭhena means: by means of the offering of truth (dhamma) given suitably by good friends at regular intervals (antarantarā). Saṅgāma vijayena ca means: also by means of the victory in the battle-field gained, by crushing (nimmathana) the creation (abhisaṅkhāra) made by depravity (kilesa) in every respect, by way of forsaking, by completely cutting off (samuccheda). Brahmacariyanucinna means: by means of the holy life of foremost path (aggamagga) by continuous practice (anucinna). Evāyaṃ sukhamedhati means: in this world this Thera Khujjasobhita enjoys the bliss of nibbāna, as well as the happiness of the proper attainment of fruition even, in the said manner; thus, is the meaning.

The Commentary on the stanza of the Thera Khujjasobhita is complete.
Chapter III.

three Verses

176. Vāraṇa

Reborn in this Buddha-age in Kosala as a brahmin's son, he was named Vāraṇa. Come of age, he heard a Thera preach the Path(Dhamma) in a forest, and believing, entered the Monk’s order. One day going to wait upon the Buddha he saw, on the way, a family quarrel, through which some were killed. Distressed, he hastened to the Exalted One(Buddha), and told him. And the latter, discerning the progress of his mind, taught him, saying:

[237] Yodha koci manussesu parapāṇāni hiṃsati.,||
Asmā lokā paramhā ca ubhayā dhamṣate naro.,||||

[238] Yo ca mettena cittena sabbapāṇānukampati.,||
Bahumī so pasavati puṇñanā tena tādisako2 naro.,||||

[239] Subhāsitassa sikkhetta samanūpāsanassa ca,||
Ekāsanassa raho cittavupasamassa cāti.,||||

[237] whosoever here causeth fellow-creatures pain,
From this and from the other-world, from both
This man may forfeit all they yield of good.[1]

[238] whosoever with loving heart compassion takes
On every fellow-creature, such a man
Did generate of merit ample store.

[239] [165] Train you yourselves in pious utterance,
In waiting ever on the wise and good,
In searching secret solitary place,
And in the calm and concentrated mind.

When these verses were ended, Vāraṇa, developing insight, won arahantship(enlightenment).

[1] The last phrase from the Commentary, 'the good and happiness comprised in both worlds.'
3.7 [176] Commentary on the stanza of Vāraṇatthera

The stanza starting with Yo’dha koci manussesu constitutes that of the venerable Thera Vāraṇa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this or that existence, was reborn in a brahmin family, even prior to the arising of the Blessed One Tissa, ninetytwo eons (kappa) ago, became proficient (pāragū) in the arts and sciences of the brahmīns, renounced the world by becoming an ascetic recluse and dwelt teaching charms to his fifty four thousand resident pupils. On that occasion also, there was a great earth-quake owing to the descending into His mother’s womb in His last existence of the Blessed One Tissa in His condition of Bodhisatta after having passed away from the body of Tusita. On having noticed it, the multitude of men became afraid and excited, approached that ascetic and enquired about the cause of the earth-quake. He comforted the crowd after having spoken to them of it’s being the foreboding omen of the arising of Buddha saying thus:--

“The great Bodhisatta descended into His mother’s womb; on that account there was this earth-quake; therefore you need not fear.” He aptly felt the feeling of zest (pīti) over Buddha as his object of contemplation. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in the kindgom of Kosala, when this Buddha arose; having gained the name Vāraṇa, he, on having come of age, listened to the teaching of truth (dhamma) in the presence of a certain Thera who resided in a forest, gained his pious pleasure (pasāda), became a monk, and did his monk’s duties. One day, he was going on his journey to attend upon Buddha, when, on his way, he saw people of not inferior families (ahīnakule) dead after having quarrelled with each other, became remorseful, saying to himself; “These creatures had reached destruction of their lives by being mutually antagonistic,” and went to the presence of the Blessed One, who, having understood the behaviour of his mind, spoke three stanzas, in order to give him instruction, commensurate with it.

237. “Whoever here among human beings, haresses other creatures, from this world as well as from the other world, the man falls from (dhamśate) both.

238. “On the other hand whoever sympathises all living beings with his heart of loving kindness, such a man like that, indeed, produces much merit.

239. “Get yourself trained in good speech, as well as service to monks; train yourself to get seated alone in seclusion, as well as the calmness of your mind (cittavupasama).

There, yo’dha koci manussesu means: here, among man, anyone, who is either a princely warrior (khattiya) or a brahmin or a commercial man or a labourer (sudda), a layman (gahaṭṭha) or a monk, here, the taking of human being (manussaggahaṇa) indicates the most superior living creature; thus, it should be seen. Parapāṇani himsati means: he harms and kills other living beings. Asmā lokā means: from this world; paramhā means: from the other world. Ubbhayā dhamsate means: he falls from both; he falls away from (parihāyati) the welfare and happiness pertaining to (pariyāpanna) both the worlds; thus, is the meaning.

Having shown the evil deed (dhamma) characteristic of oppressing (pīḷa) others, now, in order to point out the good deed (dhamma) characteristic of receding from oppressing others, Buddha spoke the second stanza starting with “Yo ca mettena.” There, Mettena cittena means: with the mind well connected with loving kindness; in other words with the attainment of conception (appanā) of one kind or another. Sabbapāṇāukampati means: is filled with loving kindness (mettāyati) over all living beings as if over his own bosom son. Bahum hi so pasavati puññaṁ tādisako naro means: that individual, who lives with such
loving kindness as in that manner, produces, aptly gain and achieve much great bountiful good-deed of merit.

Now, Buddha spoke the third stanza, starting with subhāsitassa, in order to assign him in the performance of such deeds as calm composure (samatthā) and spiritual insight (vipassanā) along with their constituent parts (sambhāra). There, Subhāsitassa sikkhetha means: one should learn the well-spoken pariyatti truth (dhamma) classified (bheda) as teaching (kathā) on few wants (appichā) and so on, by way of hearing, bearing in memory and all-round questioning and so on. Saṅgītāsanassa ca means: after having approached time after time (kālena kālam) monks who had put an end (samita) to evil deeds, good friends and devotees, one should learn to be near them to attend upon them as well as for proper practice (paṭipatti). Ekāsanassa ca raho cittavūpasamassa ca means: when continuously practising (anubhūtantassa) alone, without any associate, bodily seclusion, one should learn sitting his seat by way of being continuously engaged in mental exercise in solitude (raho); in this manner, engaging oneself continuously in mental exercise (kammaṭṭhāna) and arriving at the head (matthaka) of the cultivation of meditation (bhāvanā), one should learn how to rid one’s mind of the different forms of depravity (kilesa). Indeed, whatever depravity had been allayed and dispelled but definitely by means of such disciplined conduct as higher morality (adhisīla) they amount to the fact that the disciplined conduct in the right path and fruition (magga phalasikkhā) has but definitely appeased the mind of the learner. At the total end of the stanzas, the Therā increasingly developed spiritual insight (vipassanā) and attained Arhatship. Hence, has it been said in the Apadāna:

“Having penetrated into the Himavāṃ, I then taught charms (mante). Fifty four thousand pupils attended upon me. All of them were highly advance (adhita) versed in the vedas; they had reached perfection in the six constituent sectors (chālaṅga); supported by their own science, they dwelt in Himavanta. Having passed away from the body of Tusita the fully famous divine youth, thoughtful and mindful sprang up in His mother’s womb. When the self-awakened Buddha came to arise, the ten-thousand extersive earth quaked. The blind got back their eyesight, when the Leader was appearing. This entire earth quaked in all manners; after having heard the sound of proclamation (nigghosa), the multitude of man became excited. All men came together and arrived at my presence (and said); The earth quaked what result would happen? I then told them thus: ‘Do not be afraid; there is no danger to you. You all should be relieved; this occurrence is of good benefit (suvatthiko). With eight causes of self-awakened Buddhas, this earth used to quake; likewise signs are seen; the light is abundantly great. Undoubtedly, Buddha, the best, possessor
of eye sight, will arise’; having made the mass of men know well, I spoke to them the five precepts.
Having heard the five precepts and about the appearance of Buddha also which is difficult to gain, they became excited and gooe-minded; glad and joyous, they said:
   It was ninetihtwo aeons (kappa) ago, that I made my expository explanation of the sign (of Buddha’s appearance);
   I do not remember any evil existence;
   this is the fruitful result of my expository explanation.
   My depravity had been burnt. ...
   Buddha’s instruction had been carried out.”

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

Chapter III.
three Verses

177. Passika

Reborn in this Buddha-age in the family of a Kosalan brahmin(priest), he saw the Lord(Buddha) work the twin miracle,[1] and believed. Entering the Monk’s order he fell ill while performing the studies of a monk. His own people attended him and healed him. But he, greatly stirred by his recovery, pressed forward his study, and acquired sixfold abhiññā(higher knowledge). Upon that he went through the air to his own people, and established them in the Refuges and the Precepts. And some of his kin, so established, died and were reborn in heaven. When Passika waited on the Lord(Buddha), the latter asked after the health of his kin. And Passika thus made answer:

[240] Ekopi saddho medhāvī assaddhānīdha ṇātinaṃ,||
Dhammaṭṭho sīlasampanno hoti atthāya bandhunaṃ, || ||

[241] Niggayha anukampāya codito ṇātayo mayā,||
Ñātibandhavapemenā kāraṇā katvāna bhikkhūsu.|| ||

[242] Te abbhaṭṭā kālaṃkātā pattā te tividhaṃ sukhaṃ,||
Bhataro mayuhaṃ mātā ca modanti kāmakimino' ti.|| ||
[240] Though I alone, among unbelieving kin,
Had faith and wit enough, discerned the Path (Dhamma)
   And with virtue, this was for their good.

[241] For see! mine own folk, whom for pity's sake
I took to task, aroused and instructed by me,
   Through their affection and their piety
Constrained, towards the Monks did good work.

[242] They who are now gone hence, ending this span,
   They reap much happiness among the gods.
Brothers of mine are there, my mother too,
   Glad for the pleasures that they now enjoy.


3.8 [177] Commentary on the stanza of Vassikatthera

The stanza starting with eko pi saddho medhāvī constitutes that of the venerable Thera Vassika. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family home and on having attained the age of intelligence, he, one day, happened to have met the Master, became pious-minded and offered fruits of the wave-leaved fig tree to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in the kingdom of Kosala when this Buddha arose; having gained the name Vassika, he, on his having come of age, say the twin-miracle of the Master, aptly gained pious faith, became a monk, and doing his monk’s duties he became ill. Thereupon, his relatives attended upon him with medicine prescribed by the physician who all-round examined (paridiṭṭha) him and had him cured of his disease. Having recovered from that ailment, he became remorseful, indulged in developing deep meditation (bhāvanā) and became an Arahant with six sorts of higher knowledge. Hence, has it been said in the Apadāna.--

“After having seen amidst the forest,
   Buddha Atthadassī, full of fame, I
became pious-minded and good-hearted
   and offered fig fruit, to him.
It was eighteen aeons (kappa) ago that
   I offered fruit; I do not remember
any evil existence; this is the fruitful
   result of fruit offering.
My depravity had been burnt. ...
   Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher knowledge (abhiññā), he went to the presence of his relatives, stood in the sky, taught the truth (dhamma), and had them become established in the (three) refuges and moral precepts. Some of them died and were reborn in heaven (sagga) because of their having been established in refuges and moral precepts. Then the Master asked him who had
reached near Him for attending upon Buddha thus: “O Vassika! How is the health of your relatives?” He spoke three stanzas in order to speak to the Master of the benefit done by himself to his relatives:

240. Even a single wise man who has pious faith (saddho), stood in truth (dhamma), endowed with moral precepts is of benefit to his related kinsmen who here are lacking in pious faith.

241. “Out of compassion for them, my relatives were kept under (niggayha) and urged (codita) by me, owing to my love (pema) for my related kinsmen, making them to be respectful toward monks. When they died and passed away (abbhatīta) they have attained to the blissful Tāvatiṃsa; my mother and brothers are joyful because they have got what they wanted.

There, the meaning of the first stanza is: Saddho means: he who has pious faith, by way of fruition of action and faith in the three gems; medhāvī means: a wise man who but because of that, owing to being associated with such knowledge as the knowledge of the state of possessing one’s own kamma, etc. dhammatṭho means: because of the condition of having stood in the act (dhamma) of advice of the Master, as well as in the mine transcendental truths (dhamma); silasampanno means: endowed with moral precepts by way of good moral conduct (ācāra), moral practice of the path and fruition; eko pi means: alone though he is; asaddhānaṃ means: of the unfaithful, because of the absence of pious faith according as said; idha means: in this world; nātīnaṃ means: of the relatives because of such meaning as should be understood as “These are ours:” bandhu means: likewise, they are kinsmen because of the meaning of bondage with the binding of love; atthāya hoti means: is for the welfare of related kinsmen who had gained the name “bandhu.”

Another stanza has been said starting with “Niggayha” in order to show the said meaning, making it referring to himself rather than being general (sadhāranato). There, niggayha anukampāya, codito nātayo mayā means: relatives were advised by me after having kept them under (niggahetvā) thus:—now also you are poverty-striken, not having done any good deed; do not enjoy again in future any form of all-round depravity (kilesa). Nātibandhavapemena means: because of love which has happened (pavatta) in this manner as: “There are our kinsmen;” kāraṃ katvāna bhikkhūsu means; not being able to transgress (atikkamitum) my discipline, they have become pious-minded, and have done honour (sammāna) and hospitality (sakkāra) to monks, by offering such recluses requisites as robes and so on as well as by attending upon them; the abbhatītā kālakatā means: having become dead, they have passed beyond this world. Te means: again a mere particle (nipātanatta). Tidavaṃ sukhaṃ means: the bliss pertaining to the divine world; in other words, they have attained the Tāvatiṃsa heaven’s which they wanted (iṭṭhaṃ). Who, however, were they? He said: “Bhātaro mayham mātā ca, modanti kāmakāmino,” means: they are specially delighted being endowed with sensual pleasures of metarial character according as desired by themselves, thus, is the meaning.

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

Chapter III.

three Verses
178. Yasoja

Reborn in this Buddha-age at the gate of the city of Sāvatthī in a fisher's village, as the son of the headman of the 500 fishermen's families, he was called Yasoja. Come of age, he was one day fishing with the fishermen's sons in the River Aciravatī. And casting his net, he caught a great gold-coloured fish. They showed it to King Pasenadi(Prasenajit), who said: 'The Exalted One(Buddha) will know the cause of the fish's colour.' And the Exalted One(Buddha) told them that the fish had, in Kassapa Buddha's time, been a wicked bhikkhu, who had since then suffered in hell; that his sisters were still there, but that his brother as Thera had perfected life; and then for their good he taught the Kappila Sutta.[1]

Upon that Yasoja in deep emotion renounced the world, and his companions with him. Of his going with them to wait on the Exalted One(Buddha) at the Jeta-Vana, and of their dismissal because of the noise they made on arriving, the record stands in the Udāna.[2] Dismissed, and living on the banks of the River Vaggumudā, Yasoja, like a highbred horse, his mettle stirred, strove and toiled till he acquired sixfold abhiññā(higher knowledge). Thereafter the Exalted One sent for him. And he, from practising all the special austerities,[3] was emaciated and uncomely. Then the Exalted One commended his self-denial in this verse:

[243] Kāḷapabbaṅgasāṅkāso kiso dhamanisanthato,||
Mattaṅṅū annapānamhi adīnanamino naro.|| ||

[244] Phuṭṭho [31] ḍaṅ̄ṣehe makasehi aroṅnasīṁ bhrahāvane,||
Nāgo saṅgāmasīseva sato tatrādhivāsaye.|| ||

[245] Yathā brahmā tathā eko yathā devo tathā duve,||
Yathā gāmo tathā tayo kolāhālaṁ tatuttarinti.|| ||

[243] Lo! here a man with frame so pale and worn;
Like knotted stems of cane his joints, and sharp
The emaciated network of his veins.
In food and drink austerely temperate,
His spirit neither crushed nor desolate.

[167] And Yasoja so commended, praised the love of solitude, and taught doctrine thus:

[244] In the great forest, in the mighty woods,
Touched though I be by gadfly and by gnat,
I yet would roam, like warrior-elephant
In van of battle, mindful, vigilant.[4]

[245] Alone a man is even as Brahma(ArchAngel).
And as the angels if he have one mate.
Like to a village is a group of three.
Like to a noisy crowd if more there be.

[1] I cannot identify this Sutta.
3.9 [178] Commentary on the stanza of Yasojaṭṭhēra

The stanza starting with Kālapabbaṅgasañkāso constitutes that of the venerable Thera Yasoja. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in the family of a custodian of monastery (āramagopaka), at the time of the Blessed One Vipassī; on having attained the age of intelligence, he happened to have seen, one day, the Blessed One Vipassī soaring up in the sky, became pious-minded and offered bread fruit (lābuṭaphala) to Him.

On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human-beings, and was reborn as the son of a fisherman, who was the eldest of five hundred families in a fishing village at the gate of the city of Sāvatthi; they gave him the name Yosaja. On having come of age he threw the net in the river Aciravati for the purpose of catching fish along with sons of fishermen, who were his associates. There a gold-coloured large fish entered inside the net. They showed it to king Pasenadī. The king, saying to himself; “The Blessed One knows the cause of the colour of the gold-coloured fish,” had the fish held and showed it to the Blessed One. The Blessed One said thus:— “This One, having become a monk, in the dispensation of the well self-awakened Buddha Kassapa when it was waning (osakkamāha), regulating his life (patipajjanto) wrongly (micchā), made the dispensation (sāsanā) move back (osakkāpeti), and was reborn in purgatory and having been cooked in purgatory for an interval of a Buddha (ekam Buddhantaraṃ) he passed away from there and came to be reborn as a fish in the river Aciravati,” made but that fish speak of the state of it’s sister’s having sprung up in purgatory as well as the condition of it’s brother. Thera’s having entered parinibbāna and taught Kapīlasutta for the sake of an anecdote of this one.

After having heard the teaching of the Master, Yasoja became remorseful, became a monk, along with his own associates in the presence of the Master, and dwelling at a suitable site, he, one day, went with his assembly to Jetavana in order to pay his homage to the Blessed One. Over his arrival, there was a loud noise and great sound in the monastery with preparations of seats and beds and so on. On having heard it “The Blessed One dismissed (pañāmesi) Yasoja along with his crowd;” thus, all about it should be understood in the manner as had come in the Udāna. Having, however, been dismissed, the venerable Yasoja became remorseful-minded, resembling an excellent well-bred horse, specially struck with a whip, dwelt together with his assembly on the shore of the river Vaggumudāya, striving and exerting, increasingly developed spiritual insight (vipassāna) and became an Arahant with six sorts of super knowledge but during the lent (vassa). Hence, it has been said in the Apadāna:—

“In the city of Bandhumati, I was then a custodian of an ashram (ārāmika).
I saw the stainless Buddha soaring straight up into the sky. Having brought bread fruit along with me, I offered it to Buddha, the best, full of fame who accepted it while still having stood but in the sky.
There was to me good promotion of prosperity (wittisañ janano) bringing bliss immediately (diṭṭhadhammasukhavāho), after I had offered the fruit to Buddha with clearly devout heart. I did gain then bountiful zest and the most excellent happiness; to me as I was born here and there, gem jewel but sprang up. It was ninetynine aeons (kappa) ago, that I then offered the fruit; I do not remember any evil existence; this is the fruitful result of fruit-offering (phaladāna)

My depravity had been burnt. …

Buddha’s instruction had been carried out."

The Master sent for the venerable Yosoja together with his crowd, on his having being an Arahant with six sorts of higher-knowledge (abhiñña) and held conversation with him in connection with such proper attainment (samāpatti) of jhāna which remains static (āneñja). He carried out after having taken upon himself all the acts of austerity (dhutanga dhamma) also. On that account his body was thin, shabby and ugly. The Blessed One spoke the first stanza praising that absolute meagreness of desire.

213. “Sections of bodily limbs look black, thin and spread over with veins; the man understands his limit in his eating and drinking and is free from being lazy-minded.”

There, kālapabbaṅga saṅkāso means: his limbs (āṅga) are like the joints (pabba) of dental (danti) creeper (latā), owing to thin, deformed (dusaṇṭhita) details (avayava) of his body, due to disappearance (vigamana) of integration (upacaya) of flesh; therefore, he said; “Kiso dhamani samthato.” Kiso means: thin in body owing to his fulfilling of the proper practice of moneyya austerity; dhamanisanthato means: with his body diffused (vitata), with prominent (pākaṭī) sinews (kaṇḍara) and viens (sirā) because of meagre flesh and blood; with his body (gatta) spread with veins. Mattaṅṇā means: knows his quantity (pamāṇāṅṇū) in seeking, accepting, making use (paribhoga) and giving out (vissajjana). Adīnamānaso means: one who is of detached (alāna) mind and laziless behaviour (akusitavutti). Naro means a man; a man of endurance (dhorayho), endowed with manly marks (lakkhaṇa) because of bearing (vāhana) of man’s burden (dhura); thus, is the significance.

The Thera, being praised by the Master, in this manner, spoke two stanzas, in order to teach the truth (dhamma) to the monks, by way of (mukhena) announcing to them his own endurance (adhivāsana), forbearance (khanti), exertion and his special delight in solitude, commensurate with the condition of being praised.

244. “Bitten by mosquitoes and gad-flies in the forest wild wood, I was well aware exercising my forbearance there like unto an elephant at the head of the battle-field.

245. “According as the brahmā, likewise alone; according as a divine-being likewise two (of us monks); according as the village (monastery) likewise three (of us monks); I was beyond that quarrel (kolāhala, uproar).
There, Nāgo saṅgāmasīse va means: according as a well-bred (ājāneyyo) bull-elephant in the fighting field (yuddhammanḍala) after having endured the striking with swords, spear (satti), lances (tomara) and so on, crushes (viddhāṃṣeti) the army of the enemy (parasenam); araṇṇasmi brahāvane means: in the same way, a monk (dispels) the dangers of mosquitoes and so on in the forest; Sato means: one should endure by being thoughtful (sampajāno); having so endured also, one should crush the army of Māra by means of the vigour of meditation (bhāvanā).

Yathā brahmā means: he lives with bliss but always enjoying the bliss of jhāna free from (rahito) mental fury (pakopo), all alone according as a brahm; tathā eko means: a monk also likewise lives happily all alone without any companion, enjoying (anubrūhanto) the bliss of seclusion. Indeed, it has been said; “The happiness of monkhood of a single individual is noble (paṇīta).” By means of this he gives instruction thus; a monk who dwells singly is “Brahmasamo (similar to brahmā).” Yathā devo tathā duve means: according as there might be mental fury in-between (antarantarā) divine beings, likewise in the dwelling together of two monks, there might be a crash also; thus, it has been said thus: a monk is “Devasamo” (similar to a divine-being) by his dwelling with a companion. Yathā gāmo tathā tayo means: there is no dwelling in seclusion; the living together of three monks which is similar to dwelling in a village, in that very text (pāṭha); thus, is the significance. Kolāhalaṃ tatuttarim means: living together of many, above and beyond those three resembles the meeting of multitude of men making an uproar (kolāhalaṃ) involving noisy sound and great sound; therefore, there should by singly dwelling all alone; thus, is the significance.

The Commentary on the stanza of the Thera Yasoja is complete.
Chapter III.
three Verses

179. Sāṭimattiya

Reborn in this Buddha-age in the kingdom of Magadha as a brahmin's son, he having the essential conditions\(^1\) entered the Monk’s order among the forest bhikkhus(monks), and through study and practice acquired sixfold \textit{abhiññā}(higher knowledge). Upon that he instructed bhikkhus(monks), and preached to many folk on the Refuges and the Precepts. One family in particular he converted to faith and trust; and in that house he was greatly welcomed, the only daughter, a pretty, lovely girl, respectfully providing him with food.

One day Mara(deathlord/devil), plotting to disturb and disgrace him, took his shape, and going to the maiden, grasped her hand. But she, feeling that this was no human touch, loosed her hand. But the others in the house saw it and lost faith in the Thera. He, knowing nothing, perceived next day their changed manner. And discerning that Māra had been at work, he vowed to loose the dead dog from their neck, and made them tell him what had happened. And the house, hearing his explanation, begged his forgiveness, \[168\] and declared he himself would wait upon him. The Thera told the matter in these verses:

\[246\]
\begin{align*}
\text{Ahutuyhaɱ pure saddhā sā te ajja na vijjati,||} \\
\text{Yaɱ tuyhaɱ tuhamevetanɱ natthi duccaritaɱ mama.||} \\
\end{align*}

\[247\]
\begin{align*}
\text{Aniccā hi calā saddhā evaɱ diṭṭhā hi sā mayā,||} \\
\text{Rajjantipi virajjaniti tattha kiɱ jiyaye muni.||} \\
\end{align*}

\[248\]
\begin{align*}
\text{Paccati munino bhattaɱ theka thokaɱ kule kule,||} \\
\text{Piņḍikāya carissāmi atthi jaŋghābalanɱ mamā' ti.||} \\
\end{align*}

\[246\] The trust you once did place in me, 
To-day it lives no more. What's yours is yours; 
But in this house no evil have I done.

\[247\] Transient and wavering is the layman's faith: -
So have I marked. Folk love and then grow cold.
Why for that should a holy Monk die?

\[248\] Cooked stands the sage's food a little here,  
A little there, in one clan or the next. 
I will go round to seek my little alms; 
My legs are strong enough indeed for that.\[2\]
3.10 [179] Commentary on the stanza of Sāṭimattiyatthera

The stanza starting with Ahu tuyhaṃ pure saddhā constitutes that of the venerable Thera Sāṭimattiya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Siddhattha and on having attained the age of intelligence, he happened to have seen, one day, the Master, became pious-minded and offered a palm-fan (tālavaṇṭaṃ) to Him. On account of that act of merit. He wandered about his rounds of repeated rebirths among devine and human beings and was reborn in a brahmin family in the kingdom of Magadha, when this Buddha arose; having gained the name Sāṭimattiya, he, having come of age, became a monk in the presence of forest-dweller monks, because of being endowed with the cause (hetu) and doing the deed of developing spiritual insight (vipassanā), he became an Arahant with six sorts of higher-knowledge (abhiññā). Hence, has it been said in the yApadāna.-

“I offered a fan of palm leaf to the Blessed One Siddhattha; I carried it to the highly worthy, aptly covered with jasmine (flowers).
It was ninetyfour aeons (kappa) ago that I made my offering of palm fan;
I do not remember any evil existence;
this is the fruitful result of the palm-fan.
My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge (abhiññā), he advises and teaches the monks; having taught the truth (dhamma) to many living beings he had them established in the refuges and moral precepts. He made another family also, who happened to be not faithful and devout to become full of pious faith and devotion (pasannāṃ). On that account, people in that family were specially devoted to the Thera. There, a specially beautiful and good-looking girl entertained (parivīsati) the Thera who had entered for alms-food, with a meal respectfully (sakaccaṃ). Then, one day, Māra having thought thus: “In this manner there will develop defamation (ayaso) of this one; he will become without support (appatiṭṭho),” went in the guise (rūpena) of the Thera and caught hold of the girl by her hand. The girl came to know thus: “This is not the human touch” and had her hand set free also. On having noticed it, the house-people brought about their lack of devotion (appasādaṃ) to the Thera. On the next day, the Thera, without causing any reflection upon (anavajjento) the matter (kārāṇaṃ) went to that house. There people made their disregard (anādara). On having reflected upon that circumstance (kārāṇaṃ) the Thera came to know of the plot (kiriyaṃ) of Māra, made his resolution (adhiṭṭhahitvā) thus: “Let a corpse of a dog be fastened to his neck,” had the deed done on the previous day spoke about by Māra himself who had approached him for the purpose of getting himself free from the carcase and liberated that Māra after frightening him. On having noticed it the lord of the house tendered his apology (khamāpetvā) saying: “Venerable Sir! Please pardon me for my fault
(accayaṃ),” and said thus: “Venerable Sir! From today onwards, I alone shall serve you.” The Thera spoke three stanzas teaching the truth (dhamma) to him:

246. “Formerly you had pious faith (saddhā); today, there does not exist that faith. Whatever is yours, this is but yours even; there is no bad conduct of mine.

247. “Indeed pious faith is shaky and impermanent; in this manner, that pious faith had, indeed, been seen by me. They become attached (rejjanti) and also detached; there, what does a sage lose?

248. “Food for sage is cooked little by little in a family after family; I shall wander for alms-food; I have the strength of my legs.

There ahu tuyhaṃ pure saddhā, sa te ajja na vijjati means; O devotee! Previous to the present, there was your pious faith in me, namely, thus: - “Lord of righteous conduct and equitable behaviour (samacārī)” and so on; that pious faith of yours is not to be closely gained by you today. Yamū tuyeṃ tuyevevatam means: whatever charitable offer of the four recluses’ requistes (there has been) let this be but yours; I am not in need of it; indeed, charity should be offered well with piously pleased mind; thus, is the significance. In other words: yamū tuyeṃ tuyevevatam means: whatever your disrespect has occurred today for me, that is but yours even; its consequence should but be suffered retributively (paccānubhavitabbaṃ) by you even; thus, is the meaning. N’atthi duccaritam mama means: to me, however, there is no bad conduct because of the state of having well cut off all forms of depravity which constitute causes of wicked conduct, but by means of the right path (magga).

Anicca hi calā saddhā means: since the pious faith (saddhā) belonging to common ordinary folk (puthujjana) is impermanent and not definite (ekantikā), apart from that (tato) even, it is shaky (calā) similar to a gourd (kambhaṇḍa) placed on the back of a horse and unsteady, similar to the uprooted (nikhāta) trunk of a tree on a heap of chaff (thusa). Evaṃ diṭṭhā hi sāmayā means: that pious faith, which has become in this manner, has been seen in you and known visibly (paccakkhato). Rajjanti pivirajjanti means: because of its state of unsteadiness in this manner, even, these creatures sometimes become mutually attached and make themselves mutually affectionate by way of association with friends; sometimes they become mutually detached and detachminded. Ta’tha kim jiyyate muni means: in that attachment and detachment of ordinary common folk (puthujjana), what does the sage, the monk, lose (jiyyati)? what of him gets diminished (hāni)? Thus, is the meaning.

In order to show that he must not consider in this manner: “If you do not take the requisites offered by me, how will you keep yourself going (yāpetha), he spoke the stanza, starting with “Paccati.” It’s meaning:— Munino means: of the mink; bhattaṃ means: cooked meal; kule kule means in one house after an other, day after day; thokam thokam means: is cooked little by little; not in your house only. Piṇḍikāya carissāmi, a’ṭṭhi jaṅghabalam mama means: I have vigour of my legs; I am not lame-legged (obhaggajangho); I am not a cripple (khañjo) nor am I (a monk) with leg-disease; therefore, I shall wander about for lumps of alms-food and mixed meal; I shall keep myself going (yāpessāmi) after having wandered about for alms food in the manner said by the Master thus: “Yathā pi bhamaro pupphaṃ (according as the bee to the flower),” and so on.

The Commentary on the stanza of the Thera Sātimattiya is complete.
Chapter III.
three Verses

180. Upāli

Reborn in this Buddha-age in a barber's family, he was named Upāli. Come of age he left the world(for monkhood), following Anuruddha and the other five nobles, when the Exalted One(Buddha) was staying at Anupiyā Grove, as is recorded in the Pali.\(^1\) Now when he was taking a subject for exercise from the Lord(Buddha), he said: 'Send me not away, Lord, to live in the forest.' 'Bhikkhu, you living in the forest, will develop one subject\(^2\) only; if you live with us, you will become proficient in both book-knowledge\(^3\) and insight.' The Thera, consenting to the Lord(Buddha)'s word, practised for insight, and in due time won arahantship(enlightenment).

Moreover, the Lord(Buddha) himself taught him the whole Vinaya-Piṭaka. And later, after Upāli had won the Lord(Buddha)'s commendation of his decision in the three cases of Ajjuka, the Kurukacchaka bhikkhu(monk) and Kumāra-Kassapa, he was ranked first among those who knew the Vinaya.\(^4\)

One feast-day, when he was reciting the Pātimokkha,\(^5\) he thus addressed the monks:

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\[249\] Saddhāya abhinikkhamma navapabbajito navo,\[||
Matte bhajeyya kalyāṇe suddhājīve atandite.\[||

\[250\] Saddhāya abhinikkhamma navapabbajito navo,\[||
Saṅghasmiṃ viharaṃ bhikkhu sikkhetha vinayan ṭ budho.\[||

\[251\] Saddhāya abhinikkhamma navapabbajito navo,\[||
Kappākappesu kusalo vihareyya apurakkhato.\[||

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\[249\] He who for faith's sake\(^6\) has renounced the world,
And stands a novice in the Monk’s order new,
Friends let him choose of noble character,
Pure in their lives, of zeal unfaltering.

\[250\] He who for faith's sake has renounced the world,
And stands a novice in the Monk’s order new,
Among the Monk’s order let that bhikkhu(monk) live,
And wisely\(^7\) learn its code of discipline.

\[251\] He who for faith's sake has renounced the world,
And stands a novice in the Monk’s order new,
Skilled in what should be done, or left undone,
Let him unaccompanied hold on his way.

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\(^1\) See the charming episode, *Vinaya Texts*, iii. 224-230.

[3] Gantha-, Br. gandha-dhūraṃ. With this cf. Dīgha Nikāya, iii. 94 : ganthe karontā. Dhammapāla, of course, had palm-leaf manuscripts in mind and a written Vinaya, whereas, in Upāli's case, the Lord(Buddha) would probably teach him orally (uggahapesi), though heads or subject-words may then have been committed to writing.

[4] See Vinaya, iii. 66; 39, and above CLXI. respectively. These are but a tithe of the cases recorded as settled by this notable Dean. Cf. XLV., p. 50, n. 2.


[6] Commentary: i.e., either not in order to gain a living, or believing in the fruit of action and in the excellence of the Gem-Trinity (Buddha, Path(Dhamma), Order). Upāli's own beginning was not so single-minded, he having joined precisely in order to protect his life. The young nobles gave him their effects to take home, and he, fearing that the Sākiyans might suspect him of murder, hung up the bundle on a tree and followed them.

[7] Budho. The Commentary interprets: buddhā ti ca pathan ti; so ev'attho. The iteration 'novice ... new' is in the text.

### 3.11 [180] Commentary on the stanza of Upālītthera

The stanza starting with Saddhāya abhinikkhamma constitutes that of the venerable Thera Upāli. What is the origin? This one, also, was born in a family home, in the city of Hemavati, at the time of the Blessed One Padumuttara; listening to the truth (dhamma) of the Master, one day, he saw the Master, placing a monk at the foremost position of the bearers (dhara) of Vinaya, did devoted deeds (adhiyārakama) and aspired for that ranking position. Having done good deeds as long as he lived, he wandered about his rounds of repeated rebirths, among divine and human beings, and took conception in the house of a hairdresser, when this Buddha arose. They gave him the name Upāli. On having come of age, he was a fond friend (pasādako) of six such aristocrats as Anuruddha, etc., and when Tathāgata was dwelling in the mango grove of Anupiya, he renounced the world, and became a monk, together with six aristocrats who did the same for the purpose of becoming monks. The process of his monkhood had but come in the Pāli text.

After having become a monk, he was fully ordained, collected his mental exercise (kammaṭṭhāna) in the presence of the Master, and made his request thus: “Venerable Sir! Please approve of my dwelling in the forest.” Buddha replied thus: “O monk! When you are dwelling in the forest, you will discharge but one responsibility (dhūraṃ); on the other hand, when you dwell in our presence, you will fully discharge the responsibility of learning the treatises (gantha) as well as the responsibility of developing spiritual insight (vipassanā). The Thera accepted the word of the Master, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence, has it been said in the Apadāna. ---

“ In the city of Haṃsavāti, there was a brahmin, named Sujāta who had accumulated (micayo) eighty crores of cash; he possessed abundant wealth and grains of paddy.

He was a reciter and a repository of charms (manta), proficient (pāragū)
in the three redas as well as one who had reached perfection in palmistry (lakkhana) and tradition together with the lore (dhamma).

At that time, wandering ascetics, (paribbāja), single top-knot hermits, Gotama Buddha’s disciples, and wandering hermits also wandered about on earth. They also surrounded me; thus, was I a well-famed (vissuto) brahmin.

Many men honoured me; I did not honour any one.

I did not see anyone worthy of accepting my reverential offering; I was then obdurate (thaddho) with pride; there did not exist such a word as Buddha; up to that time, the Conqueror had not arisen.

With the lapse of day and night, there arose in the world the possessor of eye-sight (cakkhumā) named Padumuttara, after having dispelled all darkness.

When properties of the masses (bāhijañña) become bountiful (puthu), Buddha, then, came near the city called Haṁsa.

That Buddha, possessor of eye-sight taught the truth (dhamma) for the benefit of His father. The audience, by that time covered a league (yojana) all round then.

That hermit named Sunanda, well-known (sammata) among human-beings, then covered with flowers the area as far as Buddha’s audience (extended).

When the fourfold noble truths were made manifest in the most excellent plower pandal, there was realisation of truth (dhamma) of a hundred thousand crores (of listeners).

For seven days and nights Buddha poured down the rain-showers of truth (dhamma-vuṭṭhiyo). When the eighth day arrived, the Conqueror spoke in praise (kittayi) of Sunanda.

Whether in the divine world or human world, this one, wandering about his rounds of repeated rebirths, will be excellent (pavaro) among all and (thus) he will wander round in existences (bhavesu saṁsarissati). A hundred thousand aeons (kappa) hence, there will become in the world the Master,
named Gotama by clan, the offspring of the family of Okkāka.
He will be an heir to His teachings of truth (dhamma), a bosom son created by truth (dhamma), he will become a disciple of the Master known as Puṇṇa, son of Mantāṇī.
In this manner, the self-awakened Buddha prophesied (kittayi) to the hermit Sunanda, then, cheering (hāsayanto) all the people and showing His own strength.
People with their hands clasped then made their adoration to Sunanda. Having done their duty (dāraṃ) to Buddha, they each purified their destiny (gati).
There, my intention happened; having heard the word of the Sage. I also shall do my duty (karaṃ), commensurate with my seeing Buddha Gotama.
Having thought over in this manner, I thought of what was to be done (kiriyaṃ). To whom do I do the deed in the unsurpassed field of merit?
This monk the expert reciter (pāṭhika) in the dispensation of all reciters (sabbapāṭhissa sāsane) was the topmost repository in the Vinaya; I aspired for that ranking position. I had this immeasurable wealth, imperturbable similar to the ocean; with that wealth I created a monastery for Buddha.
The monastery named Sobhana, to the east of the city; having bought at (the price of) a hundred thousand, I built a saṃghārāma, the monastery for the clergy.
Having had pinnacled structures and palaces, pandals, flat-roofed mansion and caves, together with cloister-walks well-built I created a monastery for the clergy.
I had a house for steam bath (jantāgharam), a fire-hall, as well as a circular water enclosure (udakamāḷaka) and a bath-house (nhānaghara) built and offered them to the clergy of monks.
Such furniture (paribhoge) as long chairs, (āsandī), stools (pīṭhaka), pots and pans (bhājana) as well as medicine for the monastery; all these I offered.
I had watchful protection placed, the wall made firm (with this idea);
“Let not anyone harass (viheṭhesi) such sages was had tranquil heart.
I had the monastery for the clergy built at a cost of a hundred thousand, for monks, to dwell; having made it bountiful I offered it to the self-awakened Buddha.
The monastery had been made to be complete by me; O Sage! You do accept (it). O Hero!
I shall hand over to you, O possessor of eyesight! Do give your consent (adhivāsehi) on having come to know my intention.
On having come to know the approval of the omniscient great Sage, I had His meal prepared and informed Him the (arrival of meal) time.
When the time had been informed, the Leader Padumuttara came to my monastery with a thousand Arahants free from cankers.
When I know the time when He was seated, I satisfied Him with food and drink; when I came to know that He had finished eating His meal, I spoke this word.
Bought at a price of a hundred thousand, and built at the self-same cost even, the monastery is named Sobhana; O Sage! You do accept it. By means of this my offering of monastery with my volition and self-resolution, I gained what I wanted as and when I sprang up in any existence.
Having accepted the well-built monastery, the self-awakened Buddha, having been seated amidst the clergy of monks, made this statement: I am making an announcement of him, who made his offering of his well-built monastery for the clergy of monks to Buddha; listen to me when I am speaking.
Elephants, horses, chariots and foot-soldiers, and the four-fold army will always surround him; this is the fruitful result of offering monastery for the clergy (saṃghārāma). Sixty thousand musicians and well-adorned drummers will always by in his company; this is the fruitful result of (the offering of) saṃghārāma.
Eightysix thousand well-adorned ladies variegatedly dressed and ornamented, wearing emerald ear-rings will always attend upon him; this is the fruitful result of saṃghārāma. (ladies) with thick-eye-brows, eyelashes and charming smiles, good perception and thin waist will always attend upon him; this is the fruitful result
of offering samghārāma.
For thirty thousand aeons (kappa) he will enjoy in the divine world. A thousand times, he will be a divine king exercising divine sovereignty. He will aptly gain all that should be attained by the divine king; having become one, whose wealth never diminishes, he will carry out celestial sovereignty.
For a thousand times, he will become a world-king in (his) kingdom; sovereignty on earth is abundant, incalculable numerically.
A hundred thousand aeons (kappa) hence, there will be the Master in the world named Gotama by clan, born of the family of Okkāka.
He will be an heir to His teachings of truth (dhamma), a bosom son created by truth (dhamma); he will be a disciple of the Master known by the name of Upāli. Having attained perfection in the Vinaya, he will be clever in matters logical and illogical; he will dwell free from cankers (āsava) holding himself responsible to the dispensation of the Conqueror.
On having come to know of it specially, Gotama, the bull among Sākiyans, seated amidst the clergy of monks, will place him at the foremost position. With reference to (upādāya) immeasurable matter (sparimeyya) I have my desire (patthemi) for your dispensation (sāsanaṃ); that desire of mine has been achieved, the destruction of fetters (samyojana).
Just as a man stuck on a pole (sūlāvuto) threatened (tajjito) with royal punishment, not getting pleasure (sātaṃ) in the pale desire but his full freedom;
O Great Heart! Likewise only, being threatened with punishment of existence, I, being stuck in the pale of (my own) deed (kamma), terrified (aṭṭito) by the feeling of thirst, burnt by three fires, do not obtain pleasure in (any) existence; according as the one (facing) royal punishiment I seek full freedom.
According as a man who had swallowed poison (visādo), on having been all-round oppressed with poison, were to seek medicine (agada) which protects his life by destroying (ghāta) poison,
and discover, in his search, the drug that can destroy poison, and having drunk it, he were to become blissful, because of his having become fullyfree from poison, but likewise, O Great Hero! I am, according as the man afflicted with poison. Well oppressed by ignorance, I am in search of the medicine of good truth (saddhamma).

Seeking the medicine of truth (dhamma) I found the dispensation of Sakya (sakyasāsanāṃ); it is tipmost of all medicines, the dispeller of all darts (salla).

Having drunk the drug of dhamma, I had eradicated all poison. I had come into contact with nibbāna, the cool condition with no old age and death. According as a man oppressed by a demon (bhūta), having been afflicted with the seizure by a demon (bhūta) would seek a witch-doctor (bhūtavejjāṃ) for full freedom from bewitchment (bhūta) and on seeking, were to find an expert (kovidaṃ) in the sciences of sorcery (bhūta vijjāsu), and the latter were to remove his demon (bhūta) and were to destroy together with its source (samūla) also, likewise, O Great Hero! I, having been oppressed by the clutches of darkness, am in search of the light of knowledge, for full freedom from darkness

Thereupon, I came to discover the Sākiyan Sage (Sakyamuni), the dispeller of the darkness of depravity. He dispelled my darkness similar to the witch-doctor dispelling the bewitchment (bhūtakaṃ). I had well cut off the stream of samsāra and prohibited the stream of craving (taṇhāsotāṃ). I had destroyed all existences similar to the demon doctor from its source (mūla).

According as a garuḍa bird swoops down on a serpent for its own food to eat, perturbs the large lake all around for a hundred leagues (yojana); that garuḍa, having seized the snake, takes its departure taking away the snake haressing it with the head hung downwards and soars up into the sky for its desired destination (yena kāmāṃ).

Likewise, O Great Hero! I, according as
the strong garuda bird, seeking the uncreated (asāṅkhata) wash off (my) faults (dosa).
The excellent truth (dhamma) had been found by me, the unsurpassed path of tranquility. I dwell, taking it along with me, according as the garuda carrying the serpent with it.
The creeper named Āsāvatī comes into being in the grove of Cittalatā; to that creeper a fruit springs up (at an interval of) a thousand years; divine-beings attend upon that creeper up to the time when the far-off fruit comes into being; that most excellent creeper, Āsāvatī, is; in this manner, endearing to the divine-beings.
Alongside (upādāya) of a hundred thousand (years) it was that I attended upon (paricare) the Sage; morning and evening I would adore the according as the divine beings would do to Āsāvatī.
Not barren has been my attending upon; not vain has been my adoration. This moment did not miss (virādhayi) me although I might have gone afar. Scrutinising existences, I do not see (any more) taking of conception (patisandhi). I wander about with tranquility (upasanto) having become clearly free from substratum of rebirth (upadhi).
According as also the lotus flower, named paduma, blossoms with the ray of the sun, but likewise, O Great Hero! I have become bloomed by the rays of Buddhs.
According as in the womb of a crane there never exists a make; when rain-clouds thunder, they always get pregnant; for a long time also, they carry their pregnancy as long as the cloud of rain does not thunder. As and when the rain cloud showers down rain, they become fully free from burden (by laying eggs).
When Buddha Padumuttara thundered with the rain-cloud of dhamma, I caught hold of spiritual pregnancy (dhammagabbha) of the rain-cloud of truth (dhamma) with (my) pious faith (saddhā).
Alongside of (upādāya) a hundred thousand I have carried the pregnancy of merit (puññagabbha); (so long as) the spiritual (dhamma) rain-cloud does not thunder, I
an not released from by burden.
O Sakyamuni! Then you thunder with the
spiritual (dhamma) rain-cloud in the
delightful Kapilavatthu, I have become
fully free from my burden.
The void (saññata), the signless (animitta)
likewise the concealed (apanihita) as well,
and all the four fruitions (phala), in this
manner, I did clearly understand the truth
(dhamma).
Alongside of (upādāya) the immeasurable,
I long for (patthemi) your dispension
(sāsanaṃ); that purpose (attho) of mine
had accordingly been achieved (anupatto);
namely; the unsurpassed path of tranquility
(santi).
I had attained perfection in the Vinaya;
according as a reciter (pāṭhiko)
ascetic. There exists no one equal
(samasamo) to me; I bear the dispension
(with responsibility).
In the divisions (khandaka) of the Vinaya,
as well as in the triad section and the
quinted (tikacchede ca pañcake; here, my
doubt does not exist either in alphabet
or in attribute.
I had reached perfection everywhere;
in rebuke (niggaha) and redress (paṭi-
kamma); I am an expert (kovidho) in that I
understand correct and faulty conclusions
(ṭhānāṭhāna), in reinstatement (osārana)
and forgiven condition of an offence
(vuṭṭhāpana)
Whether in the Vinaya (proper) or in its
section (khandaka), I might eliminate a
word (nikkhipitvā padam); having disentangled
(viniveṭheti) from both sides (ubhato) I
would take down (osarati) from the view-
point of tasteful quality (rasato) I am
very clever in grammer (nirutti) and expert
in what is meaningful and what is meaningless
(athānattha); there is none that is not
known by me; I am the foremost one in the
dispensation of the Master. I am now clever
in forms (rupadakkha) in the dispensation
(sāsana) of the son of Sakya (Sākyaputta).
I dispell all doubts and I cut off all
dubiousness.
I am an expert everywhere in the preface
(nidāna) and in the final end (including)
the word as well as its sequel (anupada)
the alphabet as well as the attribute
According as a king, possessor of a strong army, having held back the other king (parantapa), won the battle and would build a city there; in the city he would do in many a variety namely; the city-wall, the moat, the pillar, the gateway-granary, and watch towers (aṭṭālaka), the square at the four cross-roads (singhātaka), the courtyard (caccara), the well-organised inner market (suviḥtattatarāpānamaḥ); he might make a hall there for the decision as whether a matter is beneficial or not (atthānatthavinicchayam). He appoints also a generalissimo (senāpaccam) in order to look after the body of the army, for the purpose of killing enemies and knowing flaw or flawlessness.

He appoints also a guardian of treasure for the purpose of protecting treasure and people who treasure their good deeds saying; ‘May my treasure be free from ruin’. He appoints a private chaplain (purohita) one who is a reciter and repository of charms (manta) who is clever in sprung-up (uppāta) signs (nimitta) and palmistry (lakkhana), who gives his supervision (adhiṭṭaṇa), so that his king regulates his life to his ally, and who wants (to see his king’s) prosperity (vuddhi) when his king becomes conceited (mamatto). One, who is endowed with these qualifications, is said to be a warrior prince (khattiya); they look after the king at all times similar to a ruddy goose (looking after) anyone in distress (dukkhita).

But likewise, O Great Hero! Like unto the warrior prince (khattiya) who had defeated the enemy (hatāmitto) you are said to be the spiritual sovereign (dhammarājā) of the world including the divine world.

Having struck down the heretics and Māra also with his army, you, having dispelled the blinding darkness, created the spiritual (dhamma) city. There, moral precept (sīla) constitutes the wall; your knowledge constitutes the gate-granary (dvārakotṭhaka); O Hero!
Your faith (saddhā) constitutes the pillar (esikā); your self-control (saṃvara) constitutes the gate-keeper (dvārapāla). (your) establishment of awareness (sati-paṭṭhāna) constitutes the watch-tower (aṭṭāla); O Sage! Your wisdom (paññā) constitutes the courtyard (caccara); your foundations of miraculous power constitute the square at cross-roads (siṅghata); the spiritual street (dhamma-vīthi) had been well constructed. The Sutta, Vinaya and Abhidhamma, the nine-fold bodily members (aṅga) of Buddha’s word (vacana); this is your spiritual Hall (dhammasabhā).

The void (suññāta), the signless (animitta) and freedom from all longings (appaṇīhita) constitute your monastery; immovability (Ānañja) and cessation (nirodha); these constitute your spiritual hut (dhamma-kuṭi).

Your generalissimo is known by the name of Sāriputta, the foremost repository (of your teachings) owing to his wisdom and is a specialist in his answers (paṭibhāṇa) in reply. O Sage! Your private chaplain (purohita) is known by the name of Kolita, who is clever in matters of life and death (cutūpapāta) and had reached perfection in performance of magic.

O Sage! Your judge (akkhadasso) is foremost in the quality of propounding austerity (dhuta), the upholder (dharo) of ancient tradition (vamsa), of high ranking power (uggateja) and difficult to attack.

O Sage! Your custodian of truth (dhamma), known by the name of Ānanda, is much learned (bahussuto), the bearer in memory of the truth (dhamma) and reciter of every test (sabbapāṭhi) in the dispensation (sāsanaṃ). Having gone beyong all theses, the Blessed One made His estimate (pamesi) of me and bestowed (pādāsi) on me distinctive decision (vinicchayaṃ) in the Vinaya, taught (desita) by the wise (viṃṭhā).

Should any disciple of Buddha ask me question in the vinaya, I speak in answer that very meaning (attha) without
(the need of) my thinking over that matter (tattha).

O Great Sage! Leaving you aside (ṭhatpvā tam), there is none similar to me in vinaya as far as the sphere of Buddha covers (yāvatā Buddhakhetamhi); where will be me superior?

Having been seated in the midst of the clergy of monks, Gotama Buddha thundered (gajjati) in this manner: There is none equal to Upāli in the Vinaya and in the Khandhaka (sections of it).

As such as was spoken by Buddha, the ninefold limbs (aṅga) of the body of Buddha’s teachings (sāsanaṃ), all that does merge (agadha) into Vinaya: to one who sees the root cause of Vinaya.

Having remembered my deed (kamma), Gotama, the Bull among the Sākiyans, took His seat amidst the clergy of monks and placed me at the foremost position (etadagga).

Alongside of (upādāya) a hundred thousand, I aspired (apatthayiṃ) for this position; that purpose of mine had accordingly been achieved; I reached perfection in Vinaya.

Formerly, I was a hair-dresser (kappaka) the promoter of joy of the Sākiyans; having given up that vocation (jāti), I have become (jāto) the son of the Great Sage.

In the second aeon (kappa) previous to this, there was a khattiya (king) named Añjasa, a ruler of earth of abundant wealth of endless power and immeasurable fame.

I was the son of that sovereign, a warrior prince, named Candana, supported by the conceit of birth and pride of fame and wealth.

A hundred thousand elephants, adorned with all ornaments, of Mātāṅga species, full of fury with three sources of rut (tidhāpabhinnā), always surrounded me (to serve me).

Equipped with (pareto) my own strong array, and being desirous of going to the garden, I mounted on the elephant Sirika and came out of the city.

A self-awakened silent buddha, named Devala, endowed with (noble) conduct, with his sense-doors guarded, and well controlled came in front of me.
Having sent the elephant Sirika, I assaulted (āsādayiṃ) the silent buddha then; consequent upon that (tato) that elephant became angry (sañjātakopo) and did not lift up (uddharati) its foot. On having noticed (my) elephant weeping-minded (runnamana), (bacame angry with the silent buddha; having had the silent buddha haressed, I proceeded towards the garden.

There, I did not get any joy (sāta); my head seemed to be ablaze. I was burnt by heat, resembling a fish, which had eaten (adako) a fish-hook (balisa). To me, it seemed as if the earth together with its boundary of oceans was being burnt (āditta); having approached the presence of my father, I made this statement to him.

I assailed the self-dependent silent buddha who was angered like a poisonous snake (āsīvisa), resembling a mass of fire that had come raging, and similar to a tusked elephant in rut. The silent buddha, the fierce conqueror, highly austere, had been assailed by me. Before all of us had become ruined, let us apologise that sage.

If we do not appease him who is himself self-subdued and well-composed, our kingdom will get destroyed within this side of seven days. Those who had their own kingdoms, namely; Sumekhala, Kosiya, Siggava, and Sattaka also, after having assailed the ascetics, went poverty-stricken (duggata). Then the ascetics who are well-restrained (saññata) leading noble libes become angry, this world together with the divine-world along with oceans and mountains become ruined.

Multitude of men (covering an area of) three thousand leagues (yojana) assembled together and approached the self-dependent silent buddha to confess their transgression. With (their) clean clothes and clean heads, all having made their hands clasped even, fell at the feet of the silent buddha and said these words.

O great hero! You please pardon us; the multitude of men make this request to you; please remove (vinodehi) the burning (parilāha);
please do not destroy our kingdom.
The whole lot of human-beings along with
divine-beings, together with the Titans (dānava) and ogres (rakkhasa) might always
break my head with sledge-hammer made of
iron.
In the water fire does not stand well;
seed does not sprout and grow on stone;
in the drug a vermin does not survive;
anger is not produced in a silent buddha.
According as the earth does not shake,
the ocean is immeasurable, the sky is
endless, in the same manner silent
buddhas are imperturbable.
Great heroes are ever patient; hermits
could be appeased (khamitā); that
departure (gamana) from patience and
from being appeased (khamitānāṃ) does
not exist.
Having said this, the self-
awakened
silent buddha had the burning extinguished
in front of the multitude of men and
soared up into the sky then.
O Heroic Buddha! On account of that
deed (of assault) I had to come to the
state of inferiority (hīna); after having
gone past that rebirth I did enter the
city which is free from danger.
O Great Haro! Now also I was being brunt
by the three fires; I had the three fires
extinguished and had myself transported
to the state of coolness.
You, whose ears are attentibe (sotāvadhāna),
listen to me while I am speaking. I teach
to you for your benefit (atthaṃ) according
as the path (padaṃ) has been seen by me.
Having disrespected the self-dependent
silent buddha, the tranquil-minded and
well composed, I came to be reborn in an
inferior womb now on account of that action
(kamma). You should not miss any moment;
indeed, those who let moments pass off feel
sorry; you should make your exertion for
your own welfare, your moment having been
aptly utilised (patipādito).
Vomitting dose (vamana) is for some;
purgative (virecana) for others;
virulent banom is to some and medicine
for others.
Vomitting dose is for those who had
made their proper performance (paṭi-
pannānaṃ); purgative to the place of
fruition; medicine for those who gain fruition, who are in search of fertile field of merit.

According as virulent venom is for those who disturb the dispensation (sāsanaṃ), in the same manner, the obviously poisonous (diṭṭhavīso) snake had that man burnt (jhāpeti). The virulent venom that is drunk breaks up (uparundhati) life only once; having hindered the dispensation, he is burnt for a crore (koṭi) aeons (kappa).

By means of patience, absence of cruelty, and by possession of the heart of loving kindness he facilitates the world along with the divine world to cross (the sea of samsāra); therefore, he is not to be hindered by you.

They do not cling to gain great and small (lābhālābhe), good respect and disrespect (sammānanavimānane); Buddhas are similar to the earth; therefore, they are not to be disturbed.

In the killer Devadatta, in the robber Aṅgulimāla, in Rāhula and in (the elephant) Dhanapāla, to all of them the Sage is similar.

There is no ill-will (paṭigha) against them; neither there exists lust for these; Buddha is equal to all of them, whether he is a killer of Him or His bosom son.

Having seen on the road (panthe) a yellow robe discarded, smeared with excrement (mīḷha), the flag of ascetic (isiddhaha) should be adored placing the clasped hands on one’s head, (I paid my respect accordingly).

Buddhas, who were specially of the past, who are (current) at present and who will be in future, make themselves pure with this flag (dhaja) therefore their robes are to be adored. I bear in my heart the good Vinaya which resembles the Master; adoring the Vinaya, I shall dwell at all times.

Vinaya is my abode (āsaya); Vinaya is the place where I stand and promenade; I take my residence in Vinaya; Vinaya is my sphere of pasture. I had attained perfection in the Vinaya; I am clever in calm composure (samatha) also. O Great Hero! I pay my homage to you; he adores the Master at His feet.
That I shall wander about from village to village, from city to city, adoring the self-awakened Buddha and the virtue (sudhammātā) of the truth (dhamma). My depravity had been burnt. ...

Buddha’s instruction had been carried out.

There indeed the Master but Himself taught him the entire Vinaya pitaka. Subsequently he made detailed analysis (vinicchayi) of three subject-matters which were the story of Bhārakaccha, the story of Ajjuka and the story of Kumāra kassapa. The Master expressed His appreciation (sādhukāṃdatvū) for each and every decision (vinicchite), made an anechote (atthuppatti) of the three deliberations (vinicchaya) and placed the Thera at the foremost position of bearers (in memory) of Vinaya. Subsequently, on an uposatha sabbath day, he spoke three stanzas, in order to instruct the monks on the occasion of pointing out the binding-rules of discipline (pātimokkhuddesu):

249. “Having specially renounced the world with pious faith (saddhā), a fresher (navo) who had newly become a monk (navapabbajito) should serve (bhajeyya) good friends, who lead pure lives without being lazy (atandite).

250. “Having specially renounced the world with pious faith, a fresher, who had newly become a monk, dwelling as a monk among the clergy (Saṅgha), the wise (budho) monk should learn the Vinaya.

251. “Having specially renounced the world with pious faith, a fresher who had newly become monk, clever in what is fittingly suitable (kappa) or otherwise (akappa) should conduct himself without being made to be at the forefront (apurakkhato).

There, saddhāya means: marked by (nimittaṃ) pious-faith; not for the purpose of livelihood; thus, is the meaning. In other words, Saddhāya means: having believed in the fruition of action (kammaphala) and the qualities of the three gems. Abhinikkhamma means: having come out of household life. Navapabbajito means: having become a monk even at the first stage of life (vaya). Navo means specially new to discipline in the dispensation (sāsana), young. Mitte bhajeyya kalyāne, suddhājīve atandite means: good friends who have such said characteristics (lakhaṇa) as “Amiable, promoter of respect (garu-bhāvanīyo)” and so on; those who live pure lives by abstaining from wrongly wicked way of life (micchājīva); not lazy because of the condition of his exertion having been made to begin; one should approach and serve; one should serve by way of accepting their advice and instruction. Saṅghasmin viharaṃ means; dwelling by way of fulfilling all kinds of duties (vattapaṭivatta) in the collection of monks, the clergy. Sikkhettha vinayam budho means one should learn the Vinaya text (pariyatti) after having become excellently clever owning to wise knowledge (bodhañāṇa); indeed, vinaya is the life of the dispensation; when that vinaya stands, the dispensatio endure. Scholars read also as “Buddho;” that is but its meaning. Kappakappesu means clever in things fitting or in matters unsuitable; subtle specialist by way of rule (sutta) and its adaptation (suttānuloma). Apurakkhato means; one should live as having no hope for deference (purekkhāra) from any where whatsoever and not being led or surrounded (purakkhato) by craving (tanhhā) and so on.

v. 228. Budho vidvā vibhāvi ca santo sappāṇṇa kovidā dhimā sudhī kavibyatto vicakkhana visārada.

v. 229. Medhāvi matimā pañño, viññāca viduro vidū, dhīro vipassī dosaṇṇū buddho ca dabba viddasu.
The Commentary on the stanza of the Thera Upāli is complete.
Chapter III.

three Verses

181. Uttarapāla

Reborn in this Buddha-age at Sāvatthī in a brahmin(priest) family, he was named Uttarapāla.[1] He saw the Twin Miracle, and believing, entered the Monk’s order, and pursued his studies. One day, amid desultory recollections, sensual desires beset him, but after a violent mental struggle, he arrested the corrupting moods (kilesa's), and in earnest meditation won arahantship(enlightenment).

Upon that reflecting on his victory, he uttered a 'lion-roar':

[252] Paṇḍitaṁ vata maṁ santam alanatthaviventakam,||
Pañcakāmamunā loke sammohā pātayimśu maṁ.||

[253] Pakkhanno māravisaye dalhasallasamappito,||
Asakkhiṁ maccurājassa aham pāsā pamuccitum.||

[254] Sabbe kāmā pahīnā me bhavā sabbe vidālītā,||
Cikkhīno jātisaṁsāro natthi dāni punabhavo' ti.||

[252] Me seeming wise, indeed, and spent enough
In pondering on the things that make for good,
Me overthrew fivefold desires of sense,
Bewilderer [of the reason] of the world.

[253] Though lodged in Māra's(deathlord/satan) reach, by mighty dart
Assailed, yet did my strength suffice to win
From trap set by the King of Death release.

[254] Now are all sense-desires put far away!
Now are all rebirths shattered once forever!
Destroyed is birth-and-death's eternity!
Now comes no more rebirth for me!


3.12 [181] Commentary on the stanza of Uttarapālatthera

The stanza starting with paṇḍitaṃ vata maṃ santam constitutes that of the venerable Thera Uttarapāla. What is the origin? This one alons, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, had a bridge made on the road of the journey to be gone by the Blessed One Vipassi. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brāmin family in Sāvatthi, when this Buddha arose; after having gained the name Uttarapāla, he, on having come of age, happened to have seen the twin miracle, aptly gained pious faith, became a monk and did his monk’s duties. One day, there arose to him lust for sensual pleasure (kāmarāga) when he was reflecting on the sense object (ārammanu) which he had enjoyed (anubhūta) under the influence of (vasa) unwise mindfulness. He there and then, controlled his own mind similar to seizing a thief together with his plundered property, became remorseful, rejected every depravity by means of opposed mindfulness (paṭipakkhamansikāra), eagerly indulged in meditation (bhāvanā) doing the deed of developing spiritual insight and attained Arahantship. Hence, has it been said in the Apadāna:–

“When the Blessed One Vipassi was promenading in my presence I became pious-minded and good hearted and had a bridge built for Him. Ninetyone aeons (kappa) ago, it was, when I built the bridge; I do not remember any evil existence; this is the fruitful result of bridge offering. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke three stanzas, roaring the roar of a lion, after having reflected upon his own proper performance (paṭipatta).

252. “Although I was, certainly a wise one, capable (alam) of considering the welfare (attha) regarding the five strands of sensual pleasures of the world, my self-delusion let me down.

253. Having entered the sphere of Māra, I happened to have been pierced by his firm arrow; but I became able to get myself clearly released from the snare of the king of death (maccu).

254. All sensual pleasures (kāmā) and (now) been forsaken by me; all existences had been cut asunder; rounds of repeated rebirths had been eradicated; there is no more new existence now.

There, paṇḍitaṃ vata maṃ santam means: although I happened to be endowed with wisdom by way of such wisdom as being made of hearsay learning (suta) and thoughtful learning (cinta). Alamattha vicintakaṃ means: capable of clear consideration of advantage and welfare of oneself and others; in other words, enough (alam) learning (pariyata), thinker of advantage; in other words, capable of destroying
depravity for one who sees advantage; the Thera said all this because of his being in the condition of finally last existence. Pañca Kāmagunuā means; five shares of sensual pleasures beginning with physical beauty and so on. Loke means: the indication of the place of their occurrence. Sammohā means: the cause of unwise mindfulness marked by (nimittā) self delusion (sammoha). In other words, Sammoha means: deluding oneself, maker of self-delusion. Pātayīmsu means: made to fall from the state of firmness; in other words, they made me fall in the world, me who was desirous of crossing beyond the mundane world; thus, is the meaning.

Pañca Kāmagunuā means; five shares of sensual pleasures beginning with physical beauty and so on. Loke means: the indication of the place of their occurrence. Sammohā means: the cause of unwise mindfulness marked by (nimittā) self delusion (sammoha). In other words, Sammoha means: deluding oneself, maker of self-delusion. Pātayīmsu means: made to fall from the state of firmness; in other words, they made me fall in the world, me who was desirous of crossing beyond the mundane world; thus, is the meaning.

Pakkhando means: having entered accordingly. Māravisaye means; the sphere of depravity (kilesa), the place where the Māra of depravity used to occur; I had gone under his influence; thus, is the significance; in other words, I stood, having accordingly entered it, in the place of the jurisdiction (issariya) of Māra, the youthful divine-being (devaputta). Dalhasallasamappito means: firm, steady; in other words, having been overwhelmed (samappito) by a firm arrow; pierced by the arrow of lust, having hit the heart (hadayaṃāhacca). Asakkhiṃ maccūrasa, aham, pāsā pamuccitum means: while I am but pulling out such thorns as lust (rāga) and so on with the pair of pincers of the foremost path (magga), I was able to free myself all round from the snare of the kings of death (maccu) reckoned as the bondage (bandhana) of lust (rāga).

Sabbe kāma pahīnā me, bhavā sabbe padālittā means: as a result of that even, all sensual depravity (kilesakāma) split into several classifications by such specifications as the reality (vatthu) and vision (ārammaṇa) and so on, have been dispelled by me under the influence of (vasena) well-cutting (samuccheda) by means of the noble (ariya) path (magga). Indeed when sensual depravity had been dispelled, sensual pleasure of realities (vatthu kāma) also become but abandoned. Likewise, all such existences as sensual (kāma) existence and existence of action (kamma) have become cut asunder (padālittā) and destroyed (viddhamsitā) with the sword (asi) of the knowledge (ñāṇa) of the path (magga). Indeed, when sensual existences had been cut asunder the existences of spontaneous springing up (upapatti) become but being cut asunder. Because of the state of sensual existences having been cut asunder in this manner, vikkhīno jātisamsāro, n’atthi’ dānipunabbhavo. The meaning of it has but been said before. This, even, became the exposition of the Arahantship (aṇṇā) of the Thera.

The Commentary on the stanza of the Thera Uttarapāla is complete.
Chapter III.
three Verses

182. Abhibhūta

Reborn in this Buddha-age in a (king)rāja's family at the city of Veṭṭhapura, he was named Abhibhūta, and succeeded to the estate at his father's death. Now when the Exalted One arrived at his city on tour, Abhibhūta went to hear him, and on the morrow offered him hospitality. The Exalted One(Buddha) expressed the thanks he felt, and upon that taught him the Path(Dhamma) more in detail. Then the (king)rāja found faith, left his estate for the Monk’s order, and realized arahantship (enlightenment).

While he was living in the bliss of emancipation(nirvana), his kindred, councillors and retainers came to him lamenting that he had left them without a chief. And he, teaching them the Path(Dhamma) by way of expressing the reason of his renunciation, said:

[255] Suṇātha ŋātayo sabbe yāvantettha samāgatā,||
Dhammaŋ vo desayissami dukkhā jāti punappunaŋ.||

[256] Ārabhatha nikkhamatha yuñjatha buddhasāsane,||
Dhanātha maccuno senanŋ nalāgāraŋ va kuñjaro.||

[257] Yo imasminŋ dhammavinaye appamatto vihessati,||
Pahāya jātisaŋsaŋsāraŋ dukkhallantam karissati’ ti.||

[255] Hear, O you kinsmen, and give ear to me,
All and as many as are gathered here!
The Path(Dhamma) it is that you shall learn from me: -
Painful is birth again and yet again!

[256] Bestir yourselves, rise up, renounce and come,
And yield your hearts unto the Buddha's Rule.
Shake off the armies of the King of Death
As did the elephant a hut of straw.

[257] whosoever within this righteous discipline
Shall come with diligence to understand.
Rebirth's eternal round put far away.
All pain and suffering he shall end for yese.
No other mention of place or (king)rāja is yet traced, but the four middle lines are, in *Sanj. Nik.*, i. 156, put in the mouth of one Abhibhu, who was a bhikkhu(monk) in the age of Sikhi Buddha, according to a story told by Gotama Buddha.

Cf. verse 1147.

These last eight lines are elsewhere assigned to the Buddha, four by Nāgasena (*Milinda*, ii. 60), and four in the Book of the Great Decease (*Dialogues*, ii. 128). The former is also so assigned in *Kathā Vatthu*, ii. 3, and in *Divyāvadāna*, p. 300, but to the gods (iremain., p. 569) and to the bhikkhu(monk) Abhibhu in *Sanj. Nik.*, i. 156/.

### 3.13 [182] Commentary on the stanza of Abhibhūtatthera

The stanza starting with *Saṇātha ūtayo sabbe* constitutes that of the venerable Thera Abhibhūta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Vessabhu; on having attained the age of intelligence, he became specially pious and devoted to the dispensation (sāsana) due to his good dependence (sannissaya) on good friends like him. When the Master had entered parinibbāna, he himself, first among all extinguished the fire of the funeral pyre with sweet-scented water when multitude of men were making their efforts to collect His relics. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a royal family in the city of Vethapura, when this Buddha arose; having gained the name *Abhibhūta* he carried out his sovereign duty, with the lapse of his father. At that juncture, the Blessed One gradually arrived at that city on His making a tour of districts. Thereafter, that king, having heard thus; “It is said that the Blessed One has accordingly arrived at my city,” went to the presence of the Master, listened to the teaching of truth (dhamma), and on the second day he brought about a colossal charity. On having finished eating His meal, the Blessed One taught the truth (dhamma) at length (vitthārato) in making His thanksgiving, even, commensurate with that king’s inclinational requirement (ajjhāsayānurupam). Having listened to the truth (dhamma), he gained pious pleasure (pasāda) abdicted his sovereignty, became a monk and visualised (sacchākāsi) Arahantship. Hence has it been said in the *Apadāna*:

> “When the body of the great Sage Vessabhu was being burnt, I caught hold of sweet-scented water and extinguished the fire of the funeral pyre. It was thirtyone aeons (kappa) ago that I extinguished the fire of the funeral pyre; I do not remember any evil existence; it is the fruitful result of (my) perfumed water. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he was dwelling with (his) bliss of emancipation (vimutti); his relatives, ministers, councillors (pārisajjā), citizens and people from districts, all came together there and bewailed thus; “Venerable Sir! Why have you become monk after making us shorn of protection?” The Thera spoke three stanzas, on having seen those people headed by his relatives lamentably weeping, in
order to teach the truth (dhamma) to them by way of (mukhena) making manifest to them the cause of his own monkhood.

255. “O all of you relatives as many as are assembled here! Listen; I shall teach you the truth (dhamma). Rebirth (jāti) again and again is painful (dukkhā).

256. “Make your attempts (ārambhatha); leave your lust behind (nikkamatha); associate yourselves (yuñjatha) with the dispensation of Buddha; do destroy (dhunātha) the army of death (maccu), similar to an elephant (destroying) the reed residence (nāḷāgāra).

257. “Whoever will dwell (vihassati) diligently in this teaching of truth (dhamma) and discipline (vinaya), he will put an end to pain (dukkha) after having abandoned the rounds of repeated rebirths (jātisaṃsa).

There, suṇātha means: listen quietly (nisāmetha); now, bear closely (upadhāretha) in conformity to your ear-doors with your ears fixed at attention such words as are being spoken by me; thus, is the meaning. Nātayo means: an address to all of them making his relatives as their chief (pamukha); on that account, he said: “Sabbeyāvant’ettha samāgatā.” It means: as many as (yāvantakā) are assembled here; in other words, those who have come together on account of this monkhood of mine; thus, is the meaning.

Now, whatever word has been so said commanding (āṇattika) the listening to him in this connection (sandhāya) thus; “Do Listen,” and having promised (paṭijānitvā) it thus; “Dhammaṃ vo desayissāmi,” and began to teach thus; “Dukkhā jāti Punappuṇam.” This means: this, namely, rebirth (jāti) is painful (dukkhā) because of its being the abode in particular (adhiṭṭhāna) of miserable distress (dukkha) of many a variety (vihita) of such classifications (bheda) as originating (mūlaka) from descending into the womb and so on which constitutes one classification and old age etc., which constitutes another classification (bheda). That birth occurring again and again gives rise to excessive painful suffering (dukkha).

In order to point out thus: “Effort should be made for the purpose of going well beyond that rebirth (jāti) however.” he said; “Ārembhatha” and so on. There, ārembhatha means: you should make your exertion (vīriya) reckoned as attempting element (dhātu). Nikkamatha means: you should make exertion superior to that which is reckoned as the element of going out owing to the condition of coming out from the flank of laziness. Yuñjatha Buddhaśāsane means: since there prosper (sampajjanti) the elements (dhātuyo) of attempts (ārambha) and efforts (nikkama) by way of adherance to wakefulness (jāgariyānuyoga) of those who are established (pattihitanaṃ) in such of these qualifications (dhammesu) as self-control by means of moral precepts (sīlasaṃ), the state of having the door of senses (indiriyesu) well guarded (gutta), the state in knowing the proper limit in eating (bhojane mattaṃ), mindful awareness and thoughtfulness (sampajaññaṃ), therefore, you should be intent upon (yuttapayutta) the dispensation (sāsane) of the Blessed One, reckoned either as calm composure (samathā) and spiritual insight (vipassanā), or the higher moral precept (adhisīla) and conduct (sikkhā) which becomes likewise (tathābhūtā). Dhunātha maccuno senaṃ, nāḷāgāram va kuṇjaro means; you should shake (dhunātha) ‘smash’ (vimeṣa) and destroy (viddhamśetha) the mass (gana) of depravity (kilesa) exactly in the same way as an elephant endowed with (upapanno) strength and vigour distroys in but a moment a house built of reeds and the king of death who holds away (issara) over those elements (dhātu) and his weak and feeble force reckoned as his army which is said to lead living beings to the sphere of influence (vasam) of death, after having properly performed in this manner (patipajjanta); thus, is the meaning.

He said the third stanza starting with “Yo imasmiṃ,” in order to show thus; There is sure and certain (ekaṃsiko) well-going beyond the realm of painful rebirth (jātidukkha) to one who makes effort (ussāha) in this manner, however, in the dispensation of Buddha. The stanza should but easily be understood well.

Commentary on the stanza of
Reborn in this Buddha-age in the Sākiyan clan, he came to be known only by his clan’s name. He found faith when the Lord(Buddha) visited his family, and entering the Monk’s order and studying for insight, acquired sixfold abhiññā(higher knowledge). Now, while [172] he was living in the bliss of emancipation(nirvana), his family asked him one day why he had put them aside and gone forth(into monkhood). And he, to show both the sorrow he had suffered in Saṁsāra and the happiness of Nibbāna which he then had gotten, said:

Petalokamagamam punappunaṁ,||
Dukkhamamhi pi tiracchānayoniyaṁ||
Nekadhaṁ hi vusitam ciraṁ mayā.||

[259] Mānuso ca bhavobhirādhito||
Saggakāyamagamam sakim sakim.||
Rūpadhātusu arūpadhātusu||
Nevasaṅṅīsu asaṅṅīsūṭṭhitam.||

[260] Sambhavā suviditā asārakā||
Saṅkhatā pacalitā saderitā,||
Taṁ viditva mahamattasambhavam,||
Santimeva satimā samajjhagan' ti.||

[258] Lo! as I moved about (rebirths) through beings, I came to the kingdom infernal,
So to the sad realm of the Petas(ghosts), times without number.
Evil[1] struck me again in manifold shapes of the beast-world.

[259] Glad enough reborn as human, rarely I won to the heavens.
Yes, in the realms of vision, in realms where all sense was abolished
Have I been placed, and in realms between consciousness and the unconscious.[2]

[260] All this becoming lies clearly before me as void of real value,
Born of preceding conditions, unstable and constantly drifting.
So comprehending the coming to be of this self of me, heedful,
Came I at length to find Peace, yes, the Peace [in which I am resting].
3.14 [183] Commentary on the stanza of Gotamathera

The stanza starting with Samsaram constellates that of the venerable Thera Gotama. What is the origin? It is said that this one, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, made his reverential offering with eight champak flowers to the funeral pyre (citakaṃ) of that demised Buddha, when the Blessed One Sikhi entered parinibbāna and when divine and human beings were making their reverential offerings to the corporeal remains of that Buddha. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of the Sākiyans when this Buddha arose; he was inaugurated as Gotama but by way of his clan, and on having come of age, he aptly gained pious faith in the coming together of the relatives of the Master, became a monk, and doing the deed of developing spiritual insight (vipassanā), became an Arahant with six sorts of higher-knowledge. Hence, has it been said in the Apadāna:—

“I made my offering of eight Champak flowers to Sikhi, the kinsman of the world when the Blessed One was being cremated. It was thirtyone aeons (kappa) ago that I made my offering of flowers; I do not remember any evil existence; this is the fruitful result of my reverential offering to the funeral pyre. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Having; however, become an Arahant with six sorts of higher-knowledge (abhiññā) he was dwelling with the bliss of emancipation, when one day, he was asked by his relatives thus: “Venerable Sir! Why have you become a monk after forsaken us?,” he taught the truth (dhamma) with these three stanzas, in order to made manifest the painful misery (dukkha) suffered by himself in the rounds of repeated rebirths (sāṃsāra) and the happiness of nibbāna now attained by him.

258. “Indeed! Wandering about the rounds of repeated rebirths, I would reach purgatory, and go again and again to the world of petas; in the womb of animals I suffered painful misery (dukkha); indeed, many a time had been long lived by me.

259. “Human existence had been shared (abhirādhito) also; one thime after another I went to the body of heaven, (saggakāya) as well as to the Brahmā world of form (rūpa) and formless element (dhātu); I had stayed in such brahmā worlds as not even perception (nevasaññīsu) and as perception (asaññīsu).
260. “Existences had been well understood; they are without any essence (sāra). They are made of dependent ingredients, shaky and always fragile (aritā); after having understood it, regarding my own existence, I have attained the very tranquility (santi) by being mindful.

There, samsaram means: wandering about my rounds of repeated rebirths now and then, by way of passing away (cavana) and spontaneous springing up in the five courses of existence (gati) owing to depravity of deeds (kammakileṣa); thus, is the meaning. Hi is just a mere particle. Nirayāṃ agacchisam means: I reached, by way of conception, the great hell of eight kinds beginning with Śaṅjīva, and sixteen sorts of projecting, prominent hells, beginning with kukkuḷa. “Punappunam.” This should be brought here also.

Petalokam means: the sphere of petas, (the doomed departed); the existence of Peta’s body classified as hunger, thirst and so on; thus, is the meaning. Agamam means: I approached and arrived by way of taking conception. Punappunam means: now and then (aparāparam). Dukkhamamhipi means; bad association also (dussahāya pi) with such painful suffering as specially injuring (abhīghāta) sharp (tikhiṇa) whip for driving, mutually; indeed, it has been said by way of distortion of gender (Lingavipallāsa) “Dukkhamamhipi.” Tirocchāṇayoniyaṃ means: in the womb of animals classified as beasts, birds and so on. Nekadhā hi means: many manner, by way of camels (eṭṭha) cows (goṇa), donkeys (gadrabha) as well as crows, cranes (balāka), kites (kulala) and so on; ciṛam means for a long time; mayā vusitam means painful misery had been suffered (by me) by way of being always terrified-minded (utrastraṃnasatā) and so on. Here, it has been said thus: “Cīrāṃ” for the purpose of showing thus; “A creature who was born in the womb of an animal, because of being much deluded (mūlaḥ) all round occurred but there for a longer time now and then.”

Mānusopi ca bhavo’bhirādhito means: human existence also had been attained (abhirādhito), arrived at (sādhito) and achieved (adhigato) by me in combination (samavaya) with such good deeds as that. Here the suita on the parable of one-eyed tortoise should be spoken (udāharitabbaṃ). Sāgkgāya’magamam sakim sakim means: I went to the divine body of sensu of foremost existence for ordinarily common folks (puthujjana). Arūpadhātūsu means; in the existences of formful (brahmā), which constitute the all-round end of foremost existence for ordinarily common folks (puthujjana). Arūpadhātūsu means: in formless existences (of brahmā). Nevasaṅñīsu asaṅñāsu thitam means; among the formful and formless elements (dhatu) also, in the two notwholly (brahmās) with perception (saṅñasu); I had, indeed, then stayed (thitam) after having spontaneously sprung up in the brahmā abodes of neither consciousness nor unconsciousness as well as where there exists no perception (asaṅṇa); thus, it should be interpreted after having brought over (the context). Indeed, here, by the acquisition of no perception even (nevasaṅṇi) the brahmā existence of neither perception nor non-perception has been collected (nevasaṅṇinā saṅṅibhava gahito). Even if these two existences are taken (gayanti) but by the acquisition (gahanena) of the formful and formless elements (rūparūpadhatu), whatever, however, are outside of this, there, namely; those who hold the perception of permanence (niccaṅṇino) and those who hold the perception of escape from existence (bhavavimokkaṅṇino), for them that perception has been taken separately for the purpose of showing the state of being wrong (micchā); thus, it should be seen.

Having shown, in this manner, the suffering (anubhavam) of the painful misery of circle of repeated rebirths (vaṭṭadukkha) undergone by himself in the rounds of repeated rebirths (samsāra) which knows of no beginning (anādimati) because of the state of not having closely cut off (anupachinnettā) the root of existence, by means of two stanzas, he, now, spoke the third stanza starting with “Sambhava” in order to show (his) enjoyment of the happiness of (his) being out of the circle of repeated rebirths (vivaṭṭa) owing to having closely cut that (root of existence). There, sambhava means: existences; indeed, there become such existences as sensual existence (kāmabhava) and so on by the combination (samavaya) of cause-dependence (hetupaccaya); thus, it has been said as sambhava (co-existence). Suvidita means: excellently understood by the wisdom of the right path (magga) associated (sahiṣṭa) with the wisdom of spiritual insight (vipassanā). The expression asārakā and so on shows the manner of their having been understood.
There, asārakā means: devoid (rahitā) of such assence (sāra) as the assence of permanence. Saṅkhata means: have been made by assembling (samecca) having come together with (sambhuyya) dependent causes (paccayehi). Pacalitā means; having been shaken, not steady (anavatthitā) owing to such varieties (pakāra) as on account of springing up (uppāda) and getting old (jarā) and so on but because of the state of having been made together (saṅchata). Sad’ eritā means: having been moved (eritā) by dissolution (bhaṅga) always at all times; they are unstable (ittarā), on their way to dissolution (bhaṅgagāmino), and perishable (pabhāṅguno); thus, is the meaning. Tam vidītvā maha’ mattasambhavām means: having understood it according as has been said, the nature of having been put together (saṅkhata), the existence of self (attasambhavām), what has become (sambhūtām) in oneself (attani), the state for self (attāyattām) by way of administration (issara) and so on, the state for others (aparāyattām) by way of realisation (abhisamaya) of all-round knowledge (parinā), samajjhaṃ means: I attained, having accordingly arrived at by me developing meditation (bhāvanā) on the noble path (ariyamagga), suntimeva means even nibbāna which had become the opposite (paṭipakkha) of that, satimā means by means of the awareness of the wisdom of the path (magga), after having become possed of mindfulness. In this manner, the Thera revealed his Arahantship (aññā) by way of (mukhena) teaching the truth (dhamma) to his relatives. The Commentary on the stanza of the Thera Gotama is complete.

Chapter III.
three Verses

[261] Yo pubbe karaṇīyāni pacchā so kātumicchati.||
    Sukhā so dhamṣate ṭhānā pacchā ca manutappati.|| ||

[262] Yaṇhi kayirā taṇhi vade yaṇ na kayirā na taṇ vade.||
    Akarontaṃ bhāsamānaṃ pariṇānanti paṇḍitā.|| ||

[263] Susukhaṃ vata nibbānaṃ sammābbuddhasitaṃ.||
    Asokaṃ virajaṃ khemaṃ yattha dukkhaṃ nirujjhati’ ti.|| ||

[261] He who is glad to-morrow to perform
    The things that he should yesterday have done,
Forfeit of happy opportunity,
He shall soon repent him fierily.

[262] Let him but talk of that which should be done;
Let him not talk of what should not be done!
Of him who talks much but does not,
Wise men take stock, and rate him at his worth.

[263] O great, O wondrous is Nibbana's bliss,
Revealed by Him, the Utterly Awakened One (Lord Buddha)!
There comes no grief, no passion, shelter sure,
Where sorrow and ailing perish forever!

[1] Hārita's saying (gatha) is identical with Bākula's (CLXXII.). Cf. also the Hārita of XXIX., also a brahmin (priest) of Sāvatthī.

3.15 [184] Commentary on the stanza of Hāritatthera

The stanza starting with yo pubbe karaṇiyāni constitutes that of the venerable Thera Hārita. What is the origin? This one also was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he made his reverential offering of perfume, when the Master passed away to parinibbāna and while His funeral pyre was being honoured with reverential offerings. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family, in Sāvatthī, when this Buddha arose; having gained the name Hārita, he, on having come of age, behaved himself with foul talk (vasalavāda) to others relying on his pride of birth (jātimāna). He went to the presence of monks, listened to their teaching of truth (dhamma), aptly gained pious faith and although he had become a monk, he did not do away with (vissajji) his behavior towards the inferior (vasalasamudācāra) because of the state long period of his familiarity with it (paricita). Then, one day, having listened to the truth (dhamma), he became remorseful placed himself in the path of developing spiritual insight, investigated (upaparikkhanto) what had happened in his own mind (attono cittapavattiṃ), found out the state of having been seduced (viggahita) by pride and distraction (uddhacca), gave the same up, intently indulged himself in the development of spiritual insight and attained Arahantship. Hence has it been said in the Apadāna:

“When heaps of funeral pyres were being
made and various different kinds of perfumes
were being brought together, I became pious-
minded and good-hearted and made my reverential
offering of a fistful (muṭṭhi) sweet
scents.

It was a hundred thousand aeons (kappa)
ago, that I made my reverential offering
to the funeral pyre; I do not remember
any evil existence; this is the fruitful
result of my reverential offering to the
funeral pyre.

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

Having, however, become an Arahant, he revealed his Arahantship (aññā) by way of instructing the monks, with three stanzas starting with “yo pubbe karaṇīyāni,” in the course of his enjoying the bliss of emancipation. Their meaning has but been said before (heṭṭhā).

The Commentary on the stanza of the Thera Hārita is complete.
185. Vimala2

Reborn in this Buddha-age at Benares in a brahmin(priest) family, he entered the Monk’s order under Thera Amitta[1] and through his instigation acquired insight and won arahantship(enlightenment). Upon that he addressed a bhikkhu(monk) who was his comrade as follows:

[264] Pāpamitte vivajjetvā bhajeyyuttamapuggale||
Ovāde cassa tiṭṭheyya patthento acalaṃ sukhaṃ.|| ||

[265] Parittaṃ dārumāruyha yathā sīde mahaṃṇave,||
Evaṃ kusītamāgamma sādhujīvīpi sīdati, || ||

[266] Pavivittehi ariyehi pahittehi jhāyihi||
Niccaṃ āraddhaviriyehi paṇḍitehi sahāvase' ti.-|| ||

[264] From evil-minded friends keep far away,
And make your choice among the best of men.

[174] To his advice hold fast, and let your heart
Aspire to happiness immutable.

[265] As[2] one who, mounted on a puny plank,
Is in mid-ocean whelmed beneath the waves,
So even he of blameless life did sink,
When throw’n together with the man of sloth.

[266] For what reason from such an one keep well apart,
The sluggard and the poor in energy.
Live you with them who live aloof,
With wise, with noble ones who have renounced,
Who in rapt meditation ever strive.


[2] See above, CXXXIV. This Thera is not met with elsewhere, nor is Vimala identical with the author of Saying(gatha) L.
3.16 [185] Commentary on the stanza of Vimalatthera

The stanza starting with Pāpamitte, constitutes that of the venerable Thera Vimala. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit conducive towards escape from rounds of repeated rebirths, in this and that existence, was reborn in a family home, at the time of the Blessed One Padumuttara: on having attained the age of intelligence, he reflected upon the qualities of the Master, became pious-minded, and made reverential offerings of jasmine flower when the Master passed away into parinibbāna, while the devotees went to the place of cremation carrying the corporial remains of the Master, after the days of sacred festivities (sādhukīḷana) had passed (vītivattesu). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family, in Benares, when this Buddha arose; having gained the name Vimala, he, on having come of age, became a monk in the dispensation (sāsanaṃ), depending upon the Thera Somanitta, placed himself in the path of developing spiritual insight (vipassanā), on having been urged (ussāhito) by that very Thera, and attained Arahantship, but before long. Hence has it been said in the Apadāna:–

“Having become pious-minded and good-hearted when the corporeal remains (of Buddha) was being carried away and the drums were being sounded (vajjamānāsu).
I made my reverential offering of lao-red flowers (paṭṭipuppha)
A hundred thousand aeons (kappa) ago, it was, that I made especially my reverential offering of flowers; I do not remember any evil existence; this is the fruitful result of my reverential offering to (Buddha’s) body.
My depravity had been burnt. …
Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke three stanzas, in order to instruct his own associate monk.—

264. “Having avoided wicked friends, one should serve the most excellent individual; one should abide by his advice; aspiring for the unshaken bliss (acala-sukha).
265. “According as one, having mounted on a small-sized piece of wood (dāru), sinks in the large deep ocean, in the same manner, even a good leader of life (sādhujīvī) sinks owing to his coming together with a lazy person (kusita); therefore, one should all-round avoid a lazy man with inferior exertion (hīnavīriya).
266. “One should stay together with wise ones who are always well begun with their exertion (āraddhavīriya), who are nobles (ariya) in their seclusion (pavivitta) and who had their minds directed towards nibbāna (pahitatta) and who can enter upon jhāna.

There, Pāpamitte means: not good friends, bad people of inferior exertion (hīnavīriya). Vivajjetvā means: avoiding from afar by way of not serving. Bhajeyyauttamapuggalam means: one should serve a good person, who is wise, and who is a good friend, by way of collecting from him advice and instruction (anusāsanī). Ovāde c’assa tiṭṭheyya means: one should abide by the advice (ovāda) and instruction (anusiṭṭhi) of that good friend by way of properly performing (paṭipajjana) according as one has been taught (anusiṭṭham). Patthento means: wishfully wanting (ākaṅkhanto). Acalam sukham means: the bliss of nibbāna and the happiness of fruition (phala). Indeed, that also has been said to be “Acala (unshaken)” owing to the unshaken condition (skuppabhāvato). The rest has but been said.

The Commentary on the stanza of the Thera Vimala is complete. The Commentary on the third Section is complete. The first part is complete. Small Section (Khuddaka Nikāya) Commentary on Theragātha Second Part
Chapter IV.
Four Verses

186. Nāgaasamāla

Reborn in this Buddha-age in a clan of Sākiyan (king)rājas, he made the perishableness of life his principle, and, rousing up insight, attained arahantship (enlightenment). He upon that testified to aññā (supreme attainment), as occurring in his own experience, thus:

[267] Alaṅkataś suvasanā mālinī candanussadā,||
Majjhe mahapathe nārī turiye naccanti nāṭakī.||

[268] Pindikāya paviṭṭhohanā gacchanto nāṃ udikkhisān,||
Alaṅkataṃ savasanāṃ maccupāsaṃja oḍḍitaṃ.||

[269] Tato me manasīkāro yoniso udapajjatha,||
Ādīnavo pāturahu nibbidā samatiṭṭhatha.||

[270] Tato cittaṃ vimucci me passa dharmasuddhammatāṃ,||
Tisso vijjā anuppattā katanā buddhassa sāsanaṃ' ti.||

[267] Bedecked with trinkets and with pretty frock,
Wreathed with flowers, raddled with sandal wood,
In the main street, before the multitude
A dancing girl danced to music's fivefold sound.[1]

[268] Into the city I had gone for alms,
And passing I saw the dancer decked
In brave array, like trap of Mara (deathlord/devil) laid.

[269] because of that arose in me the deeper thought:[2] Attention to the fact and to the cause.
The misery of it all was manifest;
Distaste, indifference the mind possessed.

[270] [176] And so my heart was set at liberty.
O see the seemly monk's order of the Path (Dhamma)!
The Threefold Wisdom have I made my own,
And all the Buddha taught me to do is done.[3]

[1] The five instruments usually grouped as turiya are three sorts of tom-toms, cymbals (?), and pipe or flute. 'Nautch girl' is nari- lit., woman - and naṭṭakī, dancer.
4.1 [186] Commentary on the stanza of Nāgasamalatthera

The stanza starting with alaṅkatā constitutes that of the venerable thera Nāgasamāla. What is the origin? This one also was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he happened to have met the Blessed One who was walking on the ground which was in a state of having been well-heated by the sun’s heat in the hot season, became pious-minded and offered (Him) an umbrella. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal Sakiyan family when this Buddha arose; having gained the name as Nāgasamāla, he, on having come of age aptly gained pious faith at the coming together of (his) relatives, became a monk and was an attendant upon the Blessed One for some certain time (kincikalam). One day, on having entered the city for alms-food, he happened to notice on the high road a certain lady-dancer dancing when musical instruments were being played, said to himself; “This one changed about (parivatti) this way and that way (tathā) her impure body under the influence of the vibration (vipphāra) of wind element (vāyo dhātu) as dictated by mind (cittakiriya); alas! Confections (sankhāra) are impermanent,” placed himself in the path of reflection upon extinction (khaya) and destruction (vaya), intently indulged in the development of spiritual insight (vipassanā) and attained archatship. Hence, has it been said in the Apadāna:—

“The ground had become burning coal;
the earth had reached accordingly the condition of hot ashes (kukkuḷa) The Blessed One promenaded in open air.
Taking along with me a yellowish (panḍara) umbrella, I entered upon (my) journey. There, having met the self-awakened Buddha, joy (vitti) arose (upapajji) then in me.
The ground had been spread over with mirages and this earth resembled embers;
strong winds were injuring (upahanti) and throwing away bodily comfort (sarīrassāsukhepanā).
Please accept this umbrella in order to dispel cold and heat and ward off the hot breeze (vātātapanivāraṇāṃ),
I should like to attain (phassayissāmi) the tranquility of nibbāna (nibbuti).
The compassionate, the merciful and fully famous Padumuttara, the Conqueror, after having understood my intention,
then accepted (my offering).
For thirty aeons (kappa) I was the
divine ruler and exercised celestial
sovereignty. For five hundred times
I was a world-king.
Regional reign I had in abundance,
numerically incalculable. I enjoyed
the fruits of my own well-done deed
which was done by me formerly.
This is my last birth which happened
to be my final existence; now also I
hold at all times a while unrella
over me.
It was a hundred thousand aeons (kappa)
ago, that I then offered the unrella;
I do not remember any evil existence;
this is the fruitful result of my making
unrella offering.
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he revealed his achievement (aññā) by means of four stanzas by
way of extolling his own proper performance (paṭipatti).

267. “Adorned and well-dressed, wearing
garlands of flowers and anointed with
sandal scent, a lady dancer performed
her dance in the middle of the high
road in tune with music.”

268. “I, who had entered for alms-food,
saw, on my way, her, who was adorned
and well dressed, resembling the snare
set by Māra (maccu).

269. “Thereupon there came about the
making of my mindfulness and there
then arose (my) wise thinking (yonisc);
disadvantage became obvious (pāturuha);
disgust (nibbidā) then well stood up.

270. Thereafter, my mind became emancipated;
see the good nature (sudhammatā) of
the truth (dhamma); threefold super
knowledge (vijjā) had been duly attained;
Buddha’s instruction had been carried
out.”

There, alaṅkātā means: had her body adorned with such ornaments as those for her hands, arms, and
so on. Suvasanā means: excellently dressed, had put on good clothes. Mālinī means: Wearer of garland of
flowers, ornamented with garlands of flowers. Candanussadā means: her body having been besmeared
with duly ground sandal scent. Majjhe mahāpathe nārī, tūriye naccaci naṭṭakī means: at the place according
as said, a dancing lady, a she-dancer, danced when five kinds of music became sounded (vajjante) in the
middle of the city-street; she performed her dance according as she was placed.

Piṇḍikāya means: for alms-food (bhikkhāya). Paviṭṭho ‘ haṃ means: I had entered the city. Gacchanto n
udikkhīsaṃ going along the city-street, I happened to catch sight of that lady dancer as I looked about the
street for the purpose of all round avoiding danger (parissayapariharana). Similar to what? Maccupāsaṃ va
oddīt means: according as such a smare as beautiful form and so on, which had become the snare for death of the king of death which had been laid (odĊito) and kept standing after having continuously wandered about (anuvicarītvā) in the world, constitutes the bringer of disadvantage to the living beings definitely (ekāṃsena), in the same manner, she also is certainly (ekāṃsato) a bringer of disadvantage to the blind common folks (puthujana) who abide by her (ṭhitānaṃ), when wanting in judgment (appaṭisankhāne); thus, it has been said that she resembled the snare of death.

Tato means therefore, because of the condition of resembling the snare of death. Me means; my, to me (mayhaṃ). Manasikāro yoniso udapajjatha means: there arose my making of mindfulness wisely (yoniso) in this manner; “This one is a collection of bones, linked together with sinews of veings consistently smeared with flesh, aptly covered over with skin, disgusting and loathsome with bad-smelling impurities, liable to (dhammo) impermanence, covering over (ucchādana), all-round trodden upon (parimaddana), dissolution and destruction, she shows such contortions (vikāra) as these; thus, there arose (my) making of mindfulness wisely (yoniso) in this manner. Ādīnavo pāturahu means: there had become evident to me defect and disadvantage in many a manner, there, when they are approached from the angle of danger similar to that of ogres and devils and so on because of (my) making mindfulness over the appearance and disappearance essential property (sarasapabhaṅguta) of the mind and mental co-efficients (cetasika), which have depended (missita) on it for that by way of calculation (updhārana) of the nature of the body; opposite to it, however, is the benefit (ānisaṃsa) in nibbāna. Nibbidā samatīṭṭha means: knowledge of disgust (nibbidānaṃ) which is loathsome and the accomplishment (siddham) of the power (ānubhāva) of reflecting upon the disadvantage (ādīnava) stood well (saṃṭhāsi) in my heart; even for a while there was no mind (of mine) in the taking up of those physical (rūpa) and mental (arūpa) phenomena (dhamma); as a matter of fact (aṇṇadatthu) there had happened (jāta) but my indifference (udāsīna) there by way of my desire to escape (muṇcitukāmatā) and so on; thus, is the meaning.

Tato means: other than the knowledge of spiritual insight (vipassanā). Cittaṃvimucci me means: my mind became amancipated from all forms of depravity (kilesa) by means of successive stages of the right path (magga), when there is present the transcendental meditation (lokuttara bhāvanā). By means of this, he shows the springing up of fruition (phaluppatti). Indeed, at the moment of (having attained) the right path (magga), it is said to be being released (vimuccanti) from depravity (kilesa); at the moment of attaining fruition (Phala) the emancipation had been made. The rest is but in the manner said already.

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

Chapter IV.
Four Verses

187. Bhagu

Reborn in this Buddha-age in a clan of Sākiyan (king)rājas, he left the world (for monkhood), together with his clansmen, Anuruddha and Kimbila, and lived by the village of Bālakalōṇa.[1] And one day, when he had left his cell to discipline his tendency to sloth and torpor, he fell as he was stepping up on to the terrace. Using this as his goad,[2] he accomplished self-mastery, and developing insight, he won arahantship (enlightenment). Upon that, as he was living in the bliss of fruition, the bliss of Nibbāna, the Lord (Buddha), coming to congratulate him on his solitude, asked him: ‘How now, bhikkhu, do you continue in earnest?’ And he assenting, replied:
Caṇḍkamaṇḍ abhirūhanto tatth'eva papatiṁ 'chamā.||

[272] Gattāni parimajjitvā punapāruyuha caṇḍkamaṇḍ,||
Caṇḍkame caṇḍkamiṁ soham ājhattam susamāhito.||

[273] Tato me manasīkāro yoniso udapajjatha,||
Ādīnavo pāturahu nibbidā samatiṭṭhatha.||

[274] Tato citta vimucci me passa dhammasudhammataṁ,||
Tisso vijjā anupattā kataḥ buddhassa sāsanaṁ' ti.||

[271] Down by drowsiness I got up me from my cell
For exercise, and climbed the terrace-steps,
And fell by that all drowsy to the earth.

[272] Rubbing my limbs, once more I went up;
And while on terrace to and fro I went,
Within it was all alert, composed, intent.

[273] because of that arose in me the deeper thought:
Attention to the fact and to the cause.

[177] The misery of it all was manifest;
Distaste, indifference the mind possessed;

[274] And so my heart was set at liberty.
O see the seemly monk’s order of the Path(Dhamma)!
The Threefold Wisdom have I made my own,
And all the Buddha requires me to do is done.

This was the Thera's declaration of aṁñā(∧upreme attainment).

[1] On these see above (CXVIII.,n. 4) and below (CCLVI.). The visit by the Buddha, without the incident of the tumble, is recorded, Majjh. Nik., iii. 154; Vinaya Texts, ii. 308, where the village has 'kāra' added to its name. Cf. Jāt., i., No. 10; Milinda, i. 163. The village was a suburb of Kosambī on the Jumna.


4.2 [187] Commentary on the stanza of Bhagutthera
The stanza starting with ahaṃ middhena constitutes that of the thera Bhagu. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Padumuttara, and on having attained the age of intelligence, he made his reverential offering with flowers to the relics of that Buddha, when the Master passed away into parinibbāna. On account of that act of merit, he sprang up among the divine beings of Nimmānarati, wandered about continuously among divine and human beings and was reborn in the royal Sākiyan family, when this Buddha arose; having gained the name Bhagu, he, on having come of age, renounced the world together with Anuruddha, Kimila, became a monk, dwelt in the village of Bālaka lonaka, and one day, in order to remove his condition of being overwhelmed by sloth (thina) and drowsiness (middha), he came out of his monastery, ascended the cloister walk, had a fall (papatitvā) made the same as his driving goad (aṅkusa), dispelled his sloth and drowsiness, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“When the Blessed One Padumuttara, full of fame had entered parinibbāna, I made a forehead flower garland, and had it mounted on the corporeal remains (of Buddha). After having made my mind piously pleased there, I reached the divine world of Nimmānarati. On having reached, as I did, I recollected my act of merit. For me, there was shower of flowers (which rained down) from the sky at all times. Should it be that I was reborn as a human being in my rounds of repeated rebirths, I became a king of great fame. There, at all times will specially shower for me the rain of flowers (kusuma), by means of the bearing (vāha) of that very reverential offering of flowers to the all-seer (sabbadassī). This is my last entity (pacchimako); it happens to be my final existnece. At present also, the rain of flower will shower for me at all times. It was a hundred thousand easons (kappa) ago that I made my offering of flowers; I do not remember any evil existence; this is the fruitful result of my reverential offering to the corporeal remains (deha). My depravity had been burnt. ... Buddha’s instruction had been burnt. ...”

Having, however, attained Arahantship, he spoke these four stanzas in order to inform about his own dwelling with diligence, when asked thus: “O monk! How is it? Do you dwell diligently?” by the Master, who had arrived to make thanks giving (in connection with the didication of) a monastery, while he was spending his time with the bliss of fruition (phala) and happiness of nibbāna.

271. “Habituated (pakato) to drowsiness I came out of the monastery and on my ascending the cloister walk, I fell down on to the ground but there.”
Chapter IV.
Four Verses

188. Sabhiya

In the time of our Exalted One (Buddha) he took rebirth as the son of a nobleman's daughter, whose parents had committed her to the charge of a Wanderer, that she might learn other doctrines and usages. Sabhiya, when grown up, also became a Wanderer, and learning various recitations, became a great dialectician, and found none to equal him. Making his hermitage by the city gate, he gave lessons to the children of noblemen and others, and devised twenty questions, which he asked monks and brahmins (priests). In the narrative to the Sabhiya-Sutta it is handed down, that a Brahma (ArchAngel) god from the Pure Abodes heaven (Suddhavasa loka) devised the questions. There, too, it is told how the Exalted One (Buddha), when he came to Rājagaha, to the Bamboo Grove, so answered the questions, that Sabhiya believed on him, and entering the Monk’s order, established insight and won arahantship (enlightenment).
But after this it was in addressing the bhikkhus(monks) who sided with the seceding Devadatta that he spoke
these verses:

[275] Pare ca na viññāṇanti mayamettha yamāmase,||
    Ye ca tattha viññāṇanti tato sammanti medhagā.|| ||

[276] Yadā ca avijñānantā iriyantarō viya,||
    Viññāṇanti ca ye mmāṇ ātusaru anāturā.|| ||

[277] Yamaṃ kiṃci sīthilam kammaṃ saṅkīttham ca yamaṃ vataṃ,||
    Saṅkassaram brahmañcariyam na taṃ hoti mahāphalaṃ.|| ||

[278] Yassa sabrahmacārisu gāravo nūpalabbhati,||
    Ārakā hoti saddhammā nabhaṃ puthuviyā yathā' ti.|| ||

[275] People can never really understand That we are here but for a little spell.[2]
[178] But they who grasp this truth indeed,
    cause all strife and quarrels to dissipate.
[276] And whereas they who cannot understand.
    Deport themselves as they immortals were.
    They who can really understand the Path(Dhamma)
    Are as the hale amid a world diseased.[3]
[277] All flaccid action, all corrupted rites,
    Suspicious conduct in religious life:
    On all such work follows no high reward.
[278] He who among his fellow-monks wins
    No reverence is far from the good Path(Dhamma),
    As is the firmament far from the earth.

[1] See Sutta-Nipāta, verses 510-547. Of the verses here ascribed to Sabhiya, 275, 277 = Dhammapada,
verses 6, 312, verse 6 being there, as in Vin. Texts, ii. 306 f., put into the mouth of the Buddha addressing the
quarrelsome Kosambī bhikkhus(monks).
[2] 'People': 'All except the wise.' Cy. Line 2: We walk constantly near to Death.' (Cy.) This reading is
vindicated by the opposed: 'as they immortals were,' next verse.
[3] This line = Dhammapada, verso 198 (half the śloka). It is interesting to note that the Commentary on
verse 6 of the Dhamma-pada is verbatim the same as that by Dhammapala, while that on verse 312 is nearly
so.
4.3 [188] Commentary on the stanza of Sabhiyatthera

The stanza, starting with Pare ca constitutes that of the venerable thera Sabhiya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Glorioso One Kakusandha and on having attained the age of intelligence, he one day happened to have met the Master on His way to His day stay, became pious-minded and offered Him a pair of slippers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings; when the Blessed One Kassapa passed away into parinibbāna and a gold shrine was set up, he, together with six sons of good family making himself the seventh, became monks in the dispensation (sāsane), took hold of their mental exercise (kammaṭṭhāna), dwelt in the forest, and not being able to bring about distinction (visesa), he said to the rest thus:— “On our going for alms-food, we happen to have regard for our lives; owing to our regard for our lives also, we are not able to achieve the transcendental truth (dhamma); death as a common monk (puthujjan) is miserable (dukkhā); Come! Let us faster a ladder, climb up a hill and do our duties of a monk regardless of our bodies and lives.” They did likewise.

Then, the great senior monk, among them, became an Arahant with six sorts of higher-knowledge, on that very day, because of his being endowed with sufficing qualification for the attainment of Arahantship (upanissaya), gave (to his fellow-monks) alms food from the northern island of Uttarakura. The other monks rejected the alms-food after having said thus; “Venerable Sir! You are one who had done his duty of accomplishment; but mere conversation with you happens to be a hindrance (for us in our duty-doing); we shall do but our monk’s duties (dhamma); you might engage yourself in your own happy dwelling visibly (diṭṭhadhamma). Not being able to make them agreeable (to his gift) the thera went away.

Thereafter, one of them, with the lapse of two or three days, visualised the fruition of the stage of never-returner (anāgāmi), accompanied by higher knowledge (abhiññā), said but likewise, and went away, on having been rejected by them. Among them, the canker-free (khinașava) thera entered parinibbāna; the never-returner (anāgāmi) arose among the pure-living brahmās (suddhavasa). The rest of them died as common monks (puthujjana), enjoyed divine prosperity in direct and reverse order in the six sensual celestial spheres (kāmasagga), and one of them took conception in the royal family of Malla monarch, after having passed away from the divine world, at the time of our Blessed One, the second of them (took his conception) in the family of Gandāra, the third (took his conception) in the kingdom of Bāhīra; the fourth took (his) conception in the womb of a daughter of good family (kuladārikā) in Rajagaha; the fifth took conception in the womb of a certain lady ascetic-wanderer (paribbājaka). It is said that she was the daughter of a certain princely warrior (khattiya). Her parents placed her in charge of a wandering ascetic-philosopher (paribbājaka) saying; “Let our daughter know different doctrines (samayantara).” Thereupon a wandering philosopher, (paribbājaka) went astray (vippatipajji) together with her. She became pregnant with him. On having noticed her being pregnant they dragged her out. On going elsewhere, she gave birth (to a son) in a hall (sabhā) on her way. On that account he was given the name Sabhiya, even. On having grown up, he renounced the world, became a wandering ascetic, acquired the learning of various treatises (satthāni) became a great controversialist (mahāvādi) and wandering about in pursuit of controversy (vādappasato) he did not notice any one equal to himself; consequently, he had a hermitage built at the city gate and was dwelling there, teaching his philosophy (sippam) to young princely warriors (khattiya) and so on, when he collected twenty questions which were prepared and given by his mother, who, having come disgusted with (her) womanhood had her jhāna arise and sprang up in the brahmā world, and kept on asking these and those brahmins (to answer them). They were not able to explain (byākatum) the meaning of those question of his. In the commentary on Sabhiyasutta, however, there had come thus: “Brahmās of pure abodes (Suddhavāsa) prepared those questions and gave.

When, however, the Blessed One, having turned His excellent wheel of truth (dhamma), in due course, reached Rajagaha and dwelt at the bamboo grove (Veḷuvana), then, Sabhiya went there, approached the Master, and asked Him those questions. The Master answered those questions of his; thus all should be
understood in the manner as had come in the Sabhiya Sutta. Sabhiya, however, when those questions had
been explained by the Blessed One, aptly gained pious faith, became a monk, had his spiritual insight
(vipassanāṃ) got established and attained Arahantship. Hence, has it been said in the Apadāna:—

“When the Sage Kakusandha, who had
spent his holy life (brāhmaṇassā
vusimato) was going out to (His)
day-stay (siesta), I offered a
pair of slippers to tread upon (akkamana)
It was but in this aeon (kappa) that
I made my offering in charity; I do
not remember any evil existence; this
is the fruitful result of (my offering of)
slippers (akkamana)
My depravity (kilesa) had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant, he taught the truth (dhamma) by means of four stanzas, in order
to give (his) advice to the monks who sided (pakkhikā) with Devadatta when the latter made his effort to
split (bheda) the Saṅgha.

275. “Others do not know clearly that they
must die here. Those who have clear
knowledge there, have their quarrels
come to an end consequently.
276. “When people do not know clearly,
they conduct themselves as if they
are not liable to death; whoever know
the truth (dhamma) clearly they are
free from fever (ātura) among those
afflicted with fever.”

277. “Whatever deed has been done lightly,
whatever conduct is corrupted, and
the holy life of thinking doubtfully,
all that is not conducive to great
fruitful result.
278. “He who does not gain respect among
his fellow leaders of holy life, is
far away from the excellent truth,
(dhamma) similar to the sky high above
the earth.

There, pare means: having put aside the wise, thereafter the others; those who are in pursuit (pasutā)
of disputes by way of illuminating the basis of such breakings as “What is not truth (dhamma) is truth.
dhamma)” and “What is truth is not truth (dhamma)” and so on, are known as other people (pare). They
making dispute there, do not know thus: “We come to death Yamāmase), we cease, we come to ruin, we
go to the presence of death permanently and constantly.” Ye ca tattha vijānanti means: people who are
wise there know clearly thus: “We go to the vicinity of death.” Tato sammantī medhagā means: indeed,
those who know in this manner, having aroused wise (yoniso) mindfulness, regulate their lives for the
cessation of disputes and quarrels. Thereupon, owing to that proper performance (paṭipatti) of theirs,
those quarrels come to an end (sammanti). In other words pare ca means: those who are others because
of being outside the dispensation (sāsanato) owing to their not taking the advice and instruction of the
Master; as long as they do not understand clearly thus: “We having held the wrong grip, by means of aptly
rebuking (paṭiniggaha) the dispensation (sāsanassa), here in this world, restrain and make exertion,” so
long disputes do not die (vūpassamanti); when, however, whoever understand clearly, according to the
truth, the truth (dhamma), untruth (adhamma) etc., from the angle of truth, untruth and so on among those who are in pursuit of disputes there, under the influence of release from that grip (gaha), consequent upon that, quarrels reckoned as disputes cease (having disappeared) from their presence due to their dependence on those wise men; thus, the meaning here should be understood in this manner.

Yadā means at whatever time. Avijānantā means: those who do not know either the means of dispelling (vūpasama) of disputes or the truths and untruths (dhammādhamma) from the angle of their true identity (yāthāvato). Iriyantya’ marā viya means: they turn out to be, they behave, they wander about by being agitated (uddhata) arrogant (unnala) fickle (capala), noisy (mukhara), beset with bad words (vippakinnava ca) as if they had gone beyond old age and death and as if they are not mortal (amarā); then, the dispute will never die (vūpasammati). Vijānanti ca ye dhamma, āturesu anāturā means: whoever, however, do know according to the truth (yathābhūta) the dwell unafflicted, devoid of depravity and disease (anighā) among those who are afflicted with the ailment of depravity (kilesa); under their influence, the dispute does but definitely die (vūpasammati); thus, is the significance.

Yāṃ kiñci sithilāṃ kammaṃ means: whatever there is good deed done by being lax (sāthali) by making a loose grip after having adhered by (so) doing (karaṇena). Samkiliṭṭhaṃ means: the taking upon oneself the observance (samādāna) of self-corrupting conduct either by wandering about in such improper pasture (gocara) as a harlot (vesi) and so on or by means of such wrong livelihood as fraud and so on. Sankassaram means: having remembered, suspected and doubted with doubts (asaṅka) or of himself in this manner as: “Surely, these monks, having come to know my conduct (cariya) must have assembled being desitous of suspending me” after having seen the clergy of monks, although they had met together by way of such any other business as doing Uposatha duties and so on; it means: ought to be remembered with doubts; having heard anything unseemly (asāruppaṃ) in the monastery, it should not be suspected by others as: “Surely, it must have been done by such and such a monk (asaka). Na taṃ hoti means: that holy conduct (brahmaccariya) and doing of monk’s duties of such a character (evarūpaṃ) of that individual is not to bear great fruit; but because of his state of not bearing big fruit, there is no bearing of big fruit for his donors of recluse’s requisites; therefore, a monk should become havituated (vutti) to austerity (sallekha); to one who has become habituated to austerity, even the going down (avasara) of dispute does not exists; thus, is the significance.

Gāravo nūpalabbhati means: there does not exist respect and making reverence to whatever individual, among fellow leaders of holy life who ought to be dealt with respectfully because of their being non-grippers of dedicated donations (padakkha) owing to instruction. Ārakā hoti saddhammā means: that individual of this type becomes for away from the good life (dhamma) of proper performance (patipatti) and the good life (sadhamma) of proper penetration (paṭivedha); indeed, teachers do not teach him; not being taught and not taking upon himself any righteous observance (anādiyanto) he does not regulate his life (rightly); not regulating his life (rightly) how can be aptly penetrate into the (noble) truths (saccāni). Therefore, he said; “Ārakā hoti saddhamma, he is far away from good truth.” According as what? “Nibhāṃ puthaviya yatha means: according as the etherial sky is naturally far away from earth, from the element of earth; they can never become mixed together (sammissa). Even on account of that, he said:

“Far is the sky and far is the earth:
that further shore of the ocean is afar.
O King! Still more far away than that,
indeed, is the truth (dhamma) of good people from the wicked people.

The Commentary on the stanza of the therā Sabhiya is complete.
Chapter IV.
Four Verses

189. Nandaka

Reborn in the time of our Exalted One(Buddha) at Śāvatthī in a clansman’s family, he was called Nandaka. He entered the Monk’s order after hearing the Lord(Buddha) teach the Path(Dhamma), and developing insight won arahantship(enlightenment). Thereafter, while living in the bliss of emancipation(nirvana), he gave a lesson by the Lord(Buddha)'s order one feast-day to the bhikkhunīs, and caused 500 of them to attain arahantship(enlightenment). For that reason the Exalted One ranked him foremost among the teachers of the monks and sisters.[1]

Now, one day, while seeking alms in Śāvatthī, a woman, to whom he had been married, saw him and laughed with [179] sinful heart. The Thera, seeing her action, taught her the Path(Dhamma) under the aspect of emphasizing repugnance at the body,thus:

[279] Dhiratthu pure duggandhe mārapakkhe avassute,||
Navasotāni te kāye yāni sandanti sabbadā.|| ||

[280] Māpurāṇaṁ [34] amaññittho māsā desī tathāgate,||
Sagge'pi te na rajjanti kimāṅga pana mānuse.|| ||

[281] Ye ca kho bālā dummedhā dummantī mohapārutā,||
Tādisā tattha rajjanti mārakhittamhi bandhate.|| ||

[282] Yesaṁ rāgo ca doso ca avijjā ca virājitā,||
Tāditattha na rajjanti l chinnasuttā abandhanā' ti.|| ||

[279] Bad on the foul things bad smelling!
A very tool of Mara(deathlord/devil), even this,
Your body, from where are oozing those many streams,
In number nine types, that never cease their flow.

[280] Build no conceits from former passages.
Try not to allure the Tathagate (one who returned from beyond)[2]
The very heavens delight them not, how then
Should aught that is merely earthly ever please?[3]

[281] The fools who lack discretion, they whose mind
Is dirty, and their heart by dullness covered,
Such men in charms of body take delight,
For they are fast in bonds by Mara(deathlord/devil) thrown.

[282] To them who are untouched by lust, or hate,
Or ignorance, these things no pleasures be.
Cut are the cords; they from all bonds are free.

[1] Ang. i. 25. The successful lesson is told in the Nandakovāda Sutta (Majjh., iii 270). The Anguttara Commentary leads up to that Sutta, but the occasion of these verses finds a fuller preface in the story it tells of Nanda, the Buddha's stepbrother (CXXXIX.). He, infatuated with a beautiful woman, is by the Lord(Buddha) shown the nymphs in Sakka's(king of gods) heaven, and finds her plain as an ape in comparison.

[2] Tathāgata, made here by the Commentary to include all Buddha-savakas, or Ariya-savakas, who have 'come' with the conditions for saintship, or have attained the highest, are avabuddhā.

[3] I do not here follow Dr. Neumann's syntax. The woman's power to please humans was a source of danger. She was only incapable of moving tathāgatas, or saints, who have won too great to express pleasures.

4.4 [189] The Commentary on the stanza of Nandakatthera

The stanza starting with Dhiratthu constitutes that of the venerable thera Nandaka. What is the origin? It is said that this one became an abundantly wealthy banker in the city of Haṃsavatī at the time of the Blessed One Padumuttara; he happened to have noticed the Master, in whose presence he listened to the truth (dhamma), placing a monk, at the foremost place of those who give advice to monks, aspired for that ranking position, made his reverential offering of a garment, priced at a hundred thousand, to the Blessed One, and made his resolution. He brought about his reverential offering of lighted lamps also at the bodhi tree of the Master. From then onwards, he wandered about his rounds of repeated rebirths among divine and human beings and became a Karavika bird, at the time of the Blessed One Kakusandha; the bird made a circumambulation round the Master singing (Kūjanto) a sweet song (Kūjitaṃ). Subsequently, he became a peacock and showered down its shower of sweet song thrice daily, being pious-minded, at the door of the residential cave of a certain silent buddha. Having performed acts of merit in this manner here and there, he was reborn in a family home in Sāvatthi, at the time of our Glorious Buddha; having gained the name Nandaka, he, on having come of age, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith; became a monk, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“At the most excellent bodhi tree
of Buddha Padumuttara, pious-minded and good hearted, I offered (adhārayiṃ) three lighted torches.
It was a hundred thousand aeons (kappa) ago, that I made my offering (adhārayiṃ) of torches; I do not remember any evil existence; this is the fruitful result of torch-offering.
My depravity had been burnt. …
Buddha’s instruction had been carried out.”

Having, however, become an Arahant, he was spending his time with (his) bliss of emancipation, when, he, being ordered by the Master to advise the nuns (bhikkhunī) made five hundred of them attain Arahantship with but a single advice on a certain sabbath (uposatha) day. On that account the Blessed One placed him at the foremost position of advisers to the monks. Then, one day, a certain lady who was his former wife made her smile after having looked at the thera who was wandering about for alms-food in Sāvatthi under the influence of depravity (kilesa). On having seen her making that smile, the thera spoke stanzas, teaching (her) the truth (dhamma) by way of making manifest the loathesomeness of the body.

270. “Shame be to you! There are in your body which is full of foul smell, siding (pakkhe) with Māra, which is leaking (avasauta) in nine streams (sota) which are flowing out (sandanti) at all times.

280. “Do not think of the past; do not bemuse (sādasi) the disciple of Buddha. Even to heavenly bliss they are not attached (rajjanti) not to say (kimagā), however, the human (pleasure).

281. “Indeed, those foolish people who are unintelligent, who think of bad things and who are wrapped with delusion, those like people attach themselves to that place where Mara had laid his snare.

282. “Such people as those who are detached from lust, anger, and ignorance do not get themselves attached there, since the smear for them is no more, with its threads out off.

There, dhī is a particle in the sense of disgust; ratthu means: the letter ‘r’ is the making of word union (padasandhikaro); let there be shame (dhī atthu), I loathe you; let there be making of shame (dhikkāro) to you; thus, is the meaning. The expressions beginning with pūre constitute words of address illuminating the state in which shame should be made to her. Pūre means: well filled with divers dead-bodies and differently varieties of impurities which are extremely despicable. Duggandha means: naturally foul-smelling but because of being filled with corpses. Mārapakkha means: Since the uncommon reality (visabhagavatthu) develops (vaḍḍheti) the Mara of depravity (kilesa) owing to the characteristic condition (nimittatā) of unwise mindfulness of blind (andha) common folks (puthujjana) and gives opportunity of entry (otāraṃ paviṭṭham) to Māra, the youthful divinity, therefore, he becomes a party (pakkho) to Māra; on that account it has been said: “mārapakkhe (at the wing of Māra).” Avassute means: at all times leaking with the oozing of depravity (kilesāvassavana) and flowing out of impurities, here and there. He now shows to her the place of leakage (avassavana) thus: “Navasotāni te kāye, yāni sandanti sabbada means: it has been said starting with “Akkhimhā akkhigūthako, (eye-dung from the eye).”

Knowing, according to the truth, however, in this manner, (your) body which bears (bharita) impurities, constantly oozing through nine holes (chidda) mā puraṇaṃ amaṇñītho, means: do not think of your old (puranaṃ) amilling (hasita), talking (lapita) and sporting (kiḷita) that occurred at the time of not knowing (ajānans); “Now also I shall regulate myself in this manner;” thus, do not consider. Ma’ sādesi tathāgato means: according as the prosperity pertaining to the past (purimaka) of sufficing qualification for attainment of Arahantship (upanissaya) disciples of Buddha have come, in other words, according as they...
have reached and aptly attained (paṭipannā) by means of right proper performance (samma paṭipatti), according also as they have reached (āgatā), achieved (adhigatā) and understood the noble (ariya) truths (saccāni), which is truth (dhamma) for certain (tatha), and the true characteristics (lakkhana) of formful (rūpa) and formless (arūpa) phenomena (dhamma), likewise, they also are thus; do not insult (āsādesi) approaching them under the influence of depravity (kilesa) under estimating (avaññaya) the noble (ariya) disciples (sāvaka) who had come likewise (tathāgate) for such benefit (attha) as reaching and so on, likewise, in this manner, as if they were normal (pakati) living beings. He said about the cause of such condition as should not be insulted thus: “Sagge pi te na rajjanti, kimangam pana mānuse means: those disciples of Buddha do not get themselves attached (rajjanti) to heavenly bliss (sagga) even, which is such sort of happiness as being unable to be fully assessed by speaking of it (akkhānena pariyosāpetum) made by such a personage as omniscient Buddha Himself; they did not evoke lust (rāga) owing to the condition of their having fully seen well the disadvantage of confections (saṅkhāra); why bother (kimangam), however, over the strands of sensual pleasure pertaining to human-beings, resembling a heap of dung.

Ye ca kho bālā means: those who, however are foolish because of being urged by folly; dummedhā means: foolish owing to the absence of wisdom which constitutes the essence of truth (dhamma); dummanti means: bad thinker because of thinking bad thoughts owing to his continually perceiving pleasant phenomenon in an unpleasant thing (asubhe); mohapārutā means: wrapped up by delusion owing to the condition of the mind having been covered in all respects by deluded absence of knowledge; tādisa means: such blind common folks as that form (rūpa); tattha means: in that perception of woman (itthisaññita); mārakhittamhi bandhane means: in the snare of Māra set by Māra; rajjanti means: they remain (tiṭṭhanti) clung, covetted (giddhā), enslaved (gadhitā), infatuated (mucchitā) and absorbed (ajjhopañña) by lust (rāga).

Virājitā means: thus: yesaṃ means; to the cankerfree Arahants; however, rāgo means: lust which has the nature of difficulty of escape resembling the paint (rāga) of oil ointment; doso means: anger which has the nature of being offensive (dussana) as and when opportunity has been gained similar to being hostile (sapatto); avijjā ca means: absence of knowledge by nature; virājitā means: have been forsaken and well cut off in all respects by the detachment (virāga) of the noble (ariya) path (magga); chinna means: cut by the knife of foremost path (magga) like that; sutta means strings connecting existences; abandonnā tattha means: not being bound there, consequently even, owing to absence of bondage but any and everywhere whatsoever; na rajjanti means: they are not attached to that snare of Māra, according as has been said. In this manner, the therā taught the truth (dhamma) to that lady and went away.

The Commentary on the stanza of the therā Nandaka is complete.
Chapter IV.
Four Verses

190. Jambuka

Reborn in this Buddha-age in a very poor family, he inclined, as in a previous birth, to feeding on excrements, and left the world to be a naked ascetic. Practising many austerities, and eating beans one by one on the point of a straw, he was fifty-five years old when the Exalted One (Buddha), seeing the conditions of prospects of arahantship (enlightenment) shining within his heart like a lamp in a jar, himself went to him, and teaching him the Path (Dhamma), he achieved Sotapana (first samadhi of Nirvana). Then said he: 'Come, bhikkhu!' by that initiating him into monkhood. And Jambuka upon that conjuring up insight, the Lord (Buddha) established him in arahantship (enlightenment). This is in outline, but a full account is given in the Commentary on the Dhammapada verse:

Bean after bean by point of straw. ... [2]

At the hour of his passing away he showed that, though once wrongly living, he, by leaning on the Buddha Supreme, had gotten where a disciple ought to get, thus:

[283] Pañcapaññasavassāni rajojallamadhārayin|m,|| Bhuñjanto māsikaḥ bhattaḥ kesamassuḥ alocayin|m,||
[284] Ekapādena athāsīniḥ āsanaḥ parivajjeyin|m,|| Sukkhaṭṭhāni ca khādiḥ udādastam ca na sādiyin|m,||
[285] Etādisaḥ karitvāna bahum duggatigāminan|m,|| Vuyhamāno mahoghena buddhām saraṇam āgaman|m,||
[286] Saraṇāgamanan|m passa passa dhamasudhammatan|m,|| Tisso vijjā anuppathā katan|m buddhassa sāsanant ti.||

[283] For five and fifty years covered with dust
And dirt, eating a dinner once a month,[3]
And pulling out my hair from head and face,

[284] On one leg would I stand, I used no couch,
Dry dung I ate, nor would accept when remain.

[285] So I did actions leading to much woe
And ruin, swept along by mighty flood,
Till I a refuge in the Buddha found:
O see how to that Refuge I have come to!
O see the seemly monk’s order of the Path (Dhamma)!
The Threefold Wisdom have I made my own,
And all the Buddha taught me to do is done.


[2] Verse 70 (Commentary, ii. 52-63). The literary reference is of interest, but it does not enable us to say that the Dhammapada Commentary referred to is positively that which we now have in Pali. Jambuka is referred to in Milinda, ii. 249.

[3] The extreme interval given in the list of austerities occurring more than once in Dīgha-Nikāya is twice a month - e.g., Dialogues, i. 229.

4.5 [190] Commentary on the stanza of Jambukatthera

The stanza starting with pañcapaññāsa constitutes that of the venerable thera Jambuka. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Tissa; on having attained the age of intelligence, he reverentially offered a fan to the bodhi tree to which he paid his homage believing in the excellent self-enlightenment of the Master. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a family home at the time of the Blessed One Kassapa; on having attained the age of intelligence he became a monk, in His dispensation (sāsana), who dwelt as a resident monk in a monastery built by a certain devotee who kept himself attending upon him (the monk). Then, one day a canker-free Arahant thera wearer of shabby (lūkha) robes came in the direction of the village, from the forest, for the purpose of shaving off his (long) hair; on having seen that (Arahant) that devotee came to be pleased with the thera’s department (iriyāpatha), had the hair and beard (of the thera) shaved off by the barber, fed (the thera) with exalted eatable, made charitable offerings of excellent robes to him and made the thera dwell (at his monastery) saying: “Venerable Sir! Do reside here.” On having seen that thera the resident monk, being by nature jealous and full of ill-will, said to the canker-free thera thus: “O monk! When you are dwelling here, in this manner, being attended upon by this evil devotee better (varaṃ) is the life of a naked individual (acela) having dung and urine as nourishment, after having pulled out the hair with fingers.” having, however, said in this manner even, there and then (tāvadeva) he entered the privy, made the excrement swell and swell by means of his hand, as if he was being busy (vaḍḍhanto) with milk-rice and ate as much as he needed; he drank urine also. According to this routine (niyāma) of his mourishment he stayed on as long as his life-span lasted; died, got cooked in purgatory, again lived eating dung and drinking urine; on account of the residue of the consequence of that very deed, although he had sprung up among human beings, for five hundred rebirths he had to be a jain (nigaṇṭha) who had to make his meal of excrement (gūthabbakkha).

Again, although he was being burn in the womb of a human being, he sprang up in a destitute family, on the strength (bala) of his having insulted (upavāda) a noble (ariya) and when he (as a child) was made to drink (pāyamāno) either breast milk (thanna) or dairy milk (khira) or ghee, he rejected the same and drank urine only; when cooked rice was being fed he rejected the same and ate excrement only; thus, growing up with enjoying nourishment in the form of dung and urine he continued partaking the same even although he had come of age even. Not being able to prohibit him from doing that (his) people totally gave him up.
On having been abandoned by his relatives, he renounced the world, by becoming a naked ascetic and never had his bath; bearing on his body dust and sweat, he had his hair and beard plucked, rejected other postures (iriyāpattā) and kept himself standing on a single leg; he did not relish (sādiyati) any invitation. Having made his resolution (adhiṭṭhāya) to make his fast for a month, during daytime, he accepted the food offered as charity to him by people in need of merit, monthly (māse māse) by means of the tip of kusa grass one only and licked the same with the tip of his tongue; at night, however, he ate but dry dung denying to eat the wet excrement saying that it contained living creatures (in the form of bacteria). When he had been behaving in this manner for fifty-five years, on the expiry (of that period), multitude of men became bent and inclined towards him thinking of him thus: “He is extremely austere, and absolutely meagre in his desire.”

Thereupon, the Blessed One found out inside the cavity (gabbha) of his heart the sufficing qualification for becoming an Arahant shining bright like a lighted lamp in a jar, Himself went there, taught the truth (dhamma), had him become established in the fruition of the first stage of sanctification (sotāpatti) had him gained the full ordination of a monk by welcoming him; come, monk! Made him become intent up on and undulged in developing spiritual insight (vipassanā) and had him become established in Arahantship. Here, this is in brief (sāṅkhepa); at length, however, it should be understood in such a manner as has been said in the commentary on the stanza starting with: “Māse māse kusaggena,” in the Dhammapada.

On having become established in Arahantship, however, he spoke these four stanzas in order to show, on the occasion of his entering parinibbāna thus: “Even though having regulated my life wrongly from the beginning, whatever ought to be achieved by a disciple had been attained by me through the kind cooperation (nissāya) of the well self-awakened Buddha.

283. “For fifty five years I bore on my body dust, damp with sweat; eating my meal but once a month I had my hair and beard plucked (by me fingers).

284. “I took my stand on a single leg. And I totally abstained from taking my seat. I ate dry dung also; I did not accept any invitation (to meal).

285. “Having done such deeds of much quantity as were conducive toward evil existence (duggati), being dragged adrift by the big flood I came to Buddha as my refuge.

286. “Behold (my) refuge after having gone (to Buddha); see the good nature of truth (dhamma); the threefold super science (vijjā) had accordingly been attained (by me); Buddha’s instruction had been carried out.”

There, pañcamaññāsavassāni, rajo jallamadhārayi ṃ means: I bore on my body dust reckoned as incidental (āgentuka) dust (reṇu) as well as sweat reckoned as bodily impurity, clinging (legga) to the body for fifty-five years. Owing to my denial to taking any bath by my adopting (upagamana) the life of a naked recluse. Bhunjanto māsikaṁ bhattaṁ means: eating by way of placing at the tip of tongue, once every month, the food offered (as charity) by those in need of making merit, by having become what was known as one who was fasting for the month (māsopavāsiko) for the purpose of deceiving the people of the
world, eating dung at night. Alocayiṃ means: I had my hair and beard, which had soft roots, plucked with my fingers, by pinching (acchārika), with the rejection (khepena) of water (āpa).

Ekapādena atthāsim, āsanaṃ parivajjayiṃ means: I stood but by means of a single leg, after having lifted up both of my hands while standing also; I totally abstained from sitting down on a seat entirely by all means. Uddesaṃ means: invitation (nimantanaṃ). Some scholars say: ‘uddissakataṃ’. Na sādiyiṃ means: I did not accept; I rejected; thus, is the meaning.

Etādisaṃ karitvāna, bahuṃ duggatigāminam means: having done and evoked evil deeds in much a quantity which was conducive to similar and such like consequences as was also conducive to evil existences, here as well as in former rebirths. Vuyhamāno mahoghena means; being dragged down to the shore of the ocean of purgatory by such big floods as the flood of sensual pleasures (kāma) and so on, particularly (visesato) by the flood of wrong views. Buddham saraṇamāgamam means: I reached Buddha as ‘My refuge’ by means of the vigour of my merit, now, after having gained human existence with difficulty, owing to holes resembling that in my meritorious act, I became piously pleased with the Master with my unshaken faith thus: “The Blessed One is well self-awakened Buddha.” Saraṇagamanam passa, passa dhammasudhammataṃ means: behold my going to refuge which had reached my abode of sense (āyatana); see the good nature of the truth (dhamma) of the dispensation (sāsana) also in that although I had regulated my life wrongly like that, I had become endowed with this kind of prosperity but by a single advice by the Master. He showed that prosperity by means of “Tisso Vijjā” and so on. On that account he said thus:–

“Having lifted up and offered a fan there
the invincible (abijahaṃ) lion throne,
I paid my homage to the bodhi tree of the
Blessed One Tissa.
It was ninetytwo aeons (kappa) ago, that
I made my offering to the invincible lion
throne; I do not remember any evil existence;
this is the fruitful result of (my) fan
(offering).
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

The Commentary on the stanza of the Thera Jambuka is complete.
191. Senaka

Reborn in this Buddha-age in a brahmin(priest) family, as the son of the sister of the Thera Kassapa of Uruvela, he was named Senaka.[1] When he had learnt the brahmins(priests)’ Vedic [181] culture, he lived with his family. And at that time the people held a festival every year in the former half of March (Phaggūna),[2] and a baptizing at the landing-stage,[3] the festival being called the Gayā-Lent.

Then the Exalted One(Buddha), out of compassion for those who could be led, stayed near that riverside. And when the people assembled, Senaka came too, and hearing the Lord(Buddha) teaching the Path(Dhamma), achieved Sotapana(first samadhi of Nirvana), entered the Monk’s order, and in due course won arahantship(enlightenment). Thereafter, reflecting on his victory, he was filled with joy, and breathed forth this saying(gatha):

[287] Svāgataṁ vata me āsi gayāyaṁ gayāphagguyā,||
Yamāraddasāsinīṃ sambuddhaṁ desentaṁ dhammamuttamaṁ.||

[288] Mahappabhaṁ gaṇācariyaṁ aggappattāṁ vināyakam,||
Sadevakassa lekassa jināṁ atuladassanaṁ.||

[289] Mahānāgaṁ mahāvīraṁ mahājutimanasavaṁ,||
Sabbāsavaparikkhiṇaṁ satthāramakutobhayam.||

[290] Cirasaṅkiliṭṭham vata maṇṭ diṭṭhisandānasanditaṁ,||
Vimocayī so bhagavā sabbaganthehi senakan' ti.||

[287] O welcome was to me that day of spring,
When at Gayā, at Gayā's river-feast,
I saw the Buddha teach the Path(Dhamma) supreme,

[288] Saw the great Light, Teacher of multitudes,
Him who has won the highest, Guide of all,
The Conqueror of men and gods, unrivalled Seer.

[289] Mighty magician, Lord glorious,
Far-shining splendour, pure, immune of mind,[4] The Lord(Buddha) who has killed all āsavas,
And has attained that where no fear can come.[5]
Long lay I bound and harassed by the ties
Of sect and dogma - ah! but now it is He,
The Blessed Lord(Buddha) has rescued Senaka
From every bond and set at liberty.

[1] Brahmins(priests) of this name are in Jāt., iii., No. 401; vi., No. 546. For the uncle's saying(gatha), see CCX.

[2] Phaggūna, or Phalguna, fell half in February, half in March.

[3] Titthābhiseka. What sort of 'baptizing' - lit., sprinkling - went on, whether of infants, scholars, or of religious confession, it is not easy to divine. According to Böhtlingk and Roth's Dictionary, the river (Nerañjara) itself was known as the Phalgu. Dr. Neumann says the town of Gayā is itself so called (Majjh.-Nik., translation, x. 271. Cf. the very suggestive photograph in the Sisters, p. 134, of a modern riverside gathering at Gayā.


4.6 [191] Commentary on the stanza of Senakatthera

The stanza starting with Svāgataṃ vata constitutes that of the venerable Senake. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi; on having attained the age of intelligence, he, one day, happened to have seen the Master, became pious-minded and made his reverential offering of a hand of a peacock (mArahanthena) to the Blessed One. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and sprang up in a brahmin family when this Buddha arose, taking his conception in the womb of the sister of the theras Uruvela Kassapa. His name was Senaka. On having come of age, he reached perfection in the arts and sciences of the brahmins and lived a household life. At that time also, the multitude of men, enjoying, yearly, the feast in the month of March (phagguna) at the time of the lunar mansion of Uttaraphagguna, made the consecration of a landing place at Gaya; on that account, they speak of that feast as “Gayāphaggu.” Then the Blessed One dwelt near the landing place of Gaya on such a day as that feast day, out of compassion for those who are accessible to His instruction (veneyya). The multitude of men also went towards that place from here and there with their significance of consecrating the landing place. At that moment Senaka also approached that site for the purpose of consecrating the landing place, saw the Master, who was teaching the truth (dhamma), approached Him, listened to the truth (dhamma), aptly gained pious faith, became a monk, and doing his duty of developing spiritual insight (vipassanā) attained Arahantship, but before long. Hence, has it been said in the Apadāna.-

“Having caught hold of a peacock’s hand, I approached the Leader of the world. Pious-minded and good hearted
I offered (Him) the peacock’s hand. By means of this peacock’s hand, as well as on account of my volition (cetanā) and self-resolution, the three fires became extinguished; I did gain bountiful bliss.

Wonderful is Buddha and dhamma; wonderful is for me the prosperity of the Master; having given (to Him) the peacock’s hand, I did gain bountiful bliss. My three fires had been extinguished all (my) existences had been eliminated; all (my) cankers had been all-round destroyed; now there does not exist any new existence.

It was thirty one aeons (kappa) ago that I then offered charity; I do not remember any evil existence; this is the fruitful result of the peacock’s hand. Buddha’s instruction had been carried out.”

Having however, attained Arahantship, he reflected over his own proper performance (paṭipatti) became well delighted and spoke four stanzas, by way of joyous utterance.-

287. “Indeed, it was my good going (svāgata); It was near the landing place of Gaya at the time of Gayaphagguthat I saw the self-awakened Buddha teaching the most excellent truth (dhamma).

288. “He was of great splendour (pabhā), the teacher of crowded assembly of monks, who had attained His foremost height, the disciplinarian, the conqueror and the peerless sight of the world, together with the divine world.

289. “He was a great elephant (among Arahants) a great hero, a great glory and free from cankers: he was one whose cankers had all been totally destroyed, the Master with no danger from anywhere.

290. “That Blessed One made me, Senaka, escape from all fetters, me, who, indeed, was long self-depraved and bound by the bondage of (wrong) views.

There, Svāgatāṃ vata me āsi means: indeed, it was well-reached by me; in other words, indeed, my coming was excellent. Gayāyaṃ means: near the landing place of Gaya. Gayaphagguyā means: at the feast of the lunar mansion of Uttaraphagguyā of the month of March (phagguna) in the terminology gained as: “Gayāphaggu.” The expression beginning with “Yam” shows the cause of the condition of having gone well. There Yam means since (yasmā). Addasāśiṃ means: I saw. Sambuddham means: Self-awakened Buddha because of the state of His knowledge of all truths (dhamma) by Himself, excellently. Desentaṃ dhammamuttamaṃ means: who was speaking the most excellent, foremost, best of all truth (dhamma)
which is surely (ekanta) salutary (niyyānika), commensurate with the intention of those who were amenable to discipline (veneyya).

Mahappabhaṃ means: possessed of great gleam of His body and of His knowledge. Gaṅacariyaṃ means: the teacher of the congregation (gaṇa) by having the conduct (ācāra) well trained, by the most excellent taming of such crowds (gaṇa) as the assembly of monks and so on. Aggapattaṃ means: who had attained top-most by the achievement of such qualifications as moral precepts and so on which had become foremost. Vināyakam means: the disciplinarian, because of the condition of being bereft of a leader for Himself; owing to having led and disciplined such creatures as divine, human, etc., by means of absolute (parama) discipline. Sadevakassa lokassa jīnaṃ means: the conqueror of the world, the foremost conqueror in the world along with the divine world: atuladasanaṃ means: peerless looking because of the state of immeasurable looking, by people of the world together with the divine world, because of the condition of His bodily beauty, adorned with thirty two excellent major marks (lakkhana) and eighty minor marks (anubyañjana) etc., and owing to the state of His spiritual (dhamma) body (kāya) adorned with such qualities as ten kinds of strength (bala), fourfold self-confidence (vesārajja).

Mahānāgaṃ means: the great elephant because of the state of His great power, among the canker-free Arahants who are also elephants, and because He resembles an enormous elephant on account of such sorts of prosperity as going (gati), vigour (bala), effort and so on. Mahāvīraṃ means: a great hero because of the condition of being highly heroic on account of not being clearly crushed (avimathana) by the army of Māra. Mahājutim means: great gleam (patāpa) and great glory (teja); thus, is the meaning. Anāsavam means: free from cankers, to this one there do not exist four forms of cankers. Sabbāsavaparikkhinam means: to this one, all the cankers along with their proclivities (vāsanā) had been all-round destroyed. As a matter of fact (kāmaṃ), the disciples of Buddha and silent buddhas are but canker-free (khīḷnasava) Arahants; but omniscient Buddhas only, however, had their cankers thrown away along with their proclivities; thus, having said: “Anāsavam, cankerfree,” again statement has been made thus; “Sabbāsav parikkhinaṃ, all cankers had been totally destroyed,” for the purpose of showing (the distinct difference). On that account the said statement has been made thus: “Sabbe āsavā savāsanā parikkhīṇaṃ etassā ti sabbāsava-parikkhīṇaṃ.” Sattharam means: Master, because He instructed such creatures as are amenable to discipline and to be led out of sāṃsāra (veneyyānaṃ) according to their being worthy with absolute (parama) advantageous meaning (attha) pertaining to the present and the future. Akutobhayam means: free from danger, owing to the absence of danger from any and everywhere also because of the state of His self-confidence enumerated as four forms of the state of self-confidence (vesarajja); since I saw such a One as the well-self-awakened Buddha, therefore, indeed, there was to me the condition of having gone well (svāgataṃ); thus, is the interpretation.

Now, he spoke the fourth stanza in order to show the quality gained by himself by his seeing the Master. The meaning of that stanza is:– Cirasaṃkilittham means: depraved for a long time, in the rounds of repeated rebirths (sāṃsāra) with no beginning and end (anamatagga) by the realities (vatthu) of self-depravity similar to a gourd (lābu) shell brimful of sour rice-gruel (kaṇjiya), like unto a vessel bearing butter-milk (takka), resembling a rag (pilotika) saturated with (pīta) grease (vasā). Diṭṭhisandāneṇa bandhitaṃ means: bound by the bondage of wrong view (diṭṭhi), at the pillar (thambha) of egoism (sakkāya), similar to a dog (sārameya) bound (bandhitaṃ) by leather straps (gaddula). Sabbaganthehi maṃ Senakaṃ vimocayi vata so Bhagava means: he acknowledges his immense pleasing piousness in the Blessed One saying; my Master, by His hand of noble path (magga), had me set free from that (fetter) of such character as unfair covetousness (abhijjhā).

The Commentary on the stanza of the Thera Senaka is complete.
Chapter IV.
Four Verses

192. Sambhūta

Reborn in this Buddha-age in a clansman's family, he achieved Sotapana (first samadhi of Nirvana), after the Exalted One (Buddha) had passed away, by the Treasurer of the Path (Dhamma). And entering the Monk’s order, he developed insight and attained arahantship (enlightenment). So he lived in the bliss of emancipation (nirvana) till, a century after the Parinibbana of the Exalted One, the Vajjian monks of Vesalī put forward the ten theses, and were resisted by the Thera Niyasa and the Kākandakan monks, and a recension of Path (Dhamma) and Vinaya was made by 700 arahants (enlightened ones). Then the Thera, moved by righteous emotion at the proposed perversion of Dhamma and Vinaya, uttered these verses, testifying by that to aññña:

[291] Yo dandhakāle tarati taraṇīye ca dandhaye||
Ayoniṁ samyvidhānena bālo dukkhaṁ nigacchati.||||

[292] Tassatthā parihāyanti kāḷapakkheva candimā||
Āyasasyaṁca pappoti mittehi ca virujjhati.||||

[293] Yo dandhakāle dandheti taraṇīye ca tāraye||
Yoniso samyvidhānena sukhaṁ pappoti paṇḍito.||||

[294] Tassatthā paripūrenti sukkhapakkheva candimā||
Yaso kittiṁca pappoti mittehi na virujjhati' ti.||||

[291] He who decides in season meet for pause,
And he who becomes easy when he should decide,[3]
This fool by want of plan and principle
Did journey hence to suffer many ills.

[292] Rewards that should be his do melt away,
As in the dark weeks melts the waning moon.
Dishonour he incurs, at variance with his friends.

[293] He who is slow in season meet for pause,
Who crosses when it was wrong to hesitate,
This wise man by his plan and principle
Did surely win his way to happiness.

[294] The gains that shall be his become ripe and full,
As in bright weeks did grow the crescent moon.
Honour, renown he wins, at one with friends.


[2] On the Council of Vesālī (Vinaya Texts, vol. iii., chap. xii.). The Thera Sambhūta 'Hemp-robed' (Sānavasin) - was one of the organizers of this difficult and delicate campaign of reform.


4.7 [192] Commentary on the stanza of Sambhūtatthera

The stanza starting with yo dandhakāle constitutes that of the venerable thera Sambhūta. That is the origin? This one also having done devoted deeds of service toward former buddhas, performing acts of merit in this and that existence, was reborn in the womb of a half-human bird (Kinnara) on the bank of the river Candabhāga, in the world when no Buddha appeared in it (Buddha Suñña); one day he happened to have seen a silent buddha, became pious-minded, paid his homage, clasped his hands, and made reverential offerings of white silver Ajjuna flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a family home, when this Buddha arose; on having gained the name Sambhūta, he, on having come of age, listened to the teaching of truth (dhamma) in the presence of the Custodian of truth (dhammahāṇḍāgarika) posterior to the passing away (parinibbāna) of the Blessed One, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

"I was then a half-human bird (Kinnara);
I saw the stainless (viraja) Buddha,
the Self-dependent (Sayambhū), the invincible."

"Pious-minded and good hearted, overcome with awe (vadajāto) I clasped my hands. Having collected the white Ajjuna flower, I made special reverential offering of it to the Self-dependent Buddha

"On account of that deed, well done with volition and self-resolution (panṇidhi), I forsook the body of the half-human bird (kinnara) and well arrived at Tāvatīṃsa.

Thirtysix times I was divine king and exercised celestial sovereignty.
Ten times, as world king I carried out the great Sovereignty.
Regional reign for me was bountiful, incalculable numerically; the seed had been so in a fertile field, in the self-dependent Buddha wonderfully for me."
My good deed endured; I became a houseless monk. Today, I am worthy of receiving reverential offerings, in the dispensation of the Sākiyan Son. My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he was dwelling with the bliss of emancipation, the thera revealed his Arahantship reciting these (four) stanzas, over his spiritual remorse (dhammasaṃcvega) when exposition was made (dipane) of the wrong doctrine (uddhamma) and false discipline (ubbinaya) of those Vajjiputtakas (young sons of Vajji), when the redaction (sangaha) of dhamma and Vinaya was made by those who upheld the good truth (saddhamma) breaking asunder that wrong view (diṭṭhim) by seven hundred canker-free Arahants, incited (ussāhita) by the thera Yasa, the son of Kakaṇḍaka, while the Vajjiputtaka belonging to Vesāli stood (thita) upholding (paggayha) the ten indulgences (vattthu), a hundred years after the parinibbāna of the Blessed One.

291. “He who moves quickly when he should go slow, and goes slow when he should move fast; because of his own unwise (ayoni) execution (saṃvidhāna), the fool has to undergo painful misery (dukkha).

292. “His benefits diminish similar to the waning moon; he reaches the stage of being reproached; he became opposed to his friends.

293. “He who goes slow when he should do so moves quickly when he should do so, because of his own wise execution, a wise man achieves happiness.

294. “His benefits become brimful resembling the waxing moon; he achieves fame and reputation; he is not opposed to friends.

There, Yo dandha kāle tarati means: he does transgression (vitikkama), after having trodden upon (madditvā) when any scruple regarding discipline (vinayakukkucca) arises thus: “Is it indeed apt (kappati) or is it, indeed, not befitting (kappati)?” as long as he does not dispel that uncertainty (kukkucca) after having asked a clever bearer-in-memory of disciplinary rules (vinayadhara), up to them (tāva) when he should be slow, at the time when business (kicca) should be made slow, he were to move fast (tarati) and make transgression. Tariṇiyə ca dandhaye means: for a householder layman (gageṭṭha) now in his going for refuge (saraṇa) and observance (saṃadāna) of moral precepts (sīla), for monks, in the doing of duties, major and minor (vattapativatta) and engagement in calm composure and spiritual insight (samatha vippassanā) when what should move fast well arrives, should he go slow without having accordingly engaged himself in doing that business (kicca) swiftly saying: “I shall do either in the coming month (ātamanamāsa) or fortnight (pakkha), time would pass of without doing that business. Ayonisaṃvidhānena means: owing to his arrangement without any resource and absence of arrangement with resource, moving quickly when he should go slow and going slow when he should expedite, in this manner; balo means a man of meagre wisdom (buddhi); dukkham means: reaches (the stage of) his disadvantage (anattha) now as well as in time to come.

Tassattha means: benefits classified as belonging to the immediate present (diṭṭhadhammika) etc. of such an individual as does conform to that fool; Kālapakkhe va candimā, means: resembling the moon of the dark fortnight; parihāyanti means: they get exhausted and consummated day by day. Āyasskyam means: the state in which he should be blamed (garahitabba) by the wise in such strain as: “Such and such an individual is without pious faith (saddhā), without pleasing piousness (pasanna), lazy (kusīta) and

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inferior exertion (hīnavi***), and so on; pappoti means: he becomes being known as being opposed to good friends who give him advice saying; “Regulate your life in this manner; do not behave in this way,” but by not accepting the advice to such an extent as would make his friends remark: “We should no more speak to him.”

The meaning of the two remaining stanzas should be understood as the reverse of what has been said. Here, however, some scholars drew out the favour and censure of the developed mind with the state of advantage of the words: “Tarati dandhaye, (he moves quickly where he should go slow)” that (view of theirs) fits (well) in the (two) later (pacchima) stanzas. Indeed, the two former stanzas have been said by the thera with reference to the Vajjiputtaka monks who were dragged down (nikkaḍḍhita) by the Order of monks (saṇgha) by illuminating (dipetvā) the ten indulgences (vatthu) to one who, owing to his natural (pakata) uncertainty (kukkucca) did not do his such duties of a monk that should be devotedly done by him beginning from the time of his having become a monk; on the other hand, the (two) later (stanzas), however, (has been said) when a monk like himself stood having accomplished his benefits when he had regulated his life aright.

The Commentary on the stanza of the Thera Sambhūta is complete.
193. Rāhula

Reborn in this Buddha-age through our Bodhisat, as the son of Princess Yasodhāra, he was reared with a great attendants of nobles. The circumstances of his entering the Monk’s order are recorded in the Khandhaka.[1] And he, his knowledge ripened by gracious words in many Sutta passages,[2] conjured up insight, and so won arahantship(enlightenment). Upon that, reflecting on his victory, he declared aṭṭha(supreme attainment):

Yañcamhi putto buddhassa yaṃ ca dhammesu cakkhumā.|| ||

[296] Yaṃ ca āsavā khīṇā yaṃ naṭṭhi punabbhavo||
Arahā dakkhiṇeyyomhi tevijjo amataddaso.|| ||

[297] Kāmandhā jālapacchannā taṇhāchadanaḥcāditaḥ||
Pamattabandhunā baddhā macchāva kumināmukhe.|| ||

[298] Taṃ kāmaṇḍ ahamujjhatvā chetvā Mārassa bandhanam||
Samūlaṇaṃ taṇhambbbuyha sītibhūtosmi nibbuto' ti.|| ||

[295] Twice blessed of fortune am I whom my friends
Call 'Lucky Rahula.' For I am both
Child of the Buddha and a Seer of truths;

[296] Yes, and intoxicants(defilements/desires) are cleaned from me;
Yes, and there's no more coming back to be.
Ar'hant am I, worthy men's offerings;
'Thrice skilled' my understanding is of ambrosial things.

[297] Blinded are beings by their sense-desires,
Spread over them like a net; covered are they
By covering of craving; by their heedless ways
Caught as a fish in mouth of funnel-net,[3]

[298] But I, that call of sense abandoning,
Have cut and broken the bonds of devil's lure.
Craving with craving's root abolishing;
Cooled down am I now; extinguished is fever's fire.[4]
Vinaya Texts, i. 208 f.

E.g., Majjhima, Nos. 62; 147; Sanyutta, iii. 135 etc.

Kumināmukhe. The kuminā, paraphrased by pasibbaka, a funnel-shaped net probably resembling our weir-traps.

Nibbuto. This is nearer to the Buddhist idea than the rendering given to this line in the Sisters, p. 19; see n. 4.

4.8 [193] Commentary on the stanza of Rāhulatthera

The stanza starting with ubhayena constitutes that of the venerable thera Rāhula. What is the origin? This one also, having done devoted deeds of service toward former Buddha, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Padumuttera; on having attained the age of intelligence, he happened to have seen the Master placing a monk at the foremost place of monks who are keen on (kama) good conduct (sikkhā), himself also aspired for that ranking position, performed such acts of massive (Ulāra) merit as cleansing and embellishing (vijjotana) and so on, of the monastery and made his self resolution. Having passed away thence, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the womb of queen Yasodharā dependent upon our Bodhisat when this Buddha arose; having gained the name Rāhula he grew up with his large royal retinue of promcely warriors (khattiya); the deliberation of his renunciation was but as had come in the section (khandaka) of the Vinaya pitaka. Having presence of the Master, by means of many a string of expressions (suttapada), became all-round mature in knowledge, intently indulged in developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“In the palace of seven storeys, I (offered) mirror and spread to such a Sage as the Blessed One Padumuttara, the eldest of the world.

The Great Sage, surrounded by a thousand canker-free Arahants, ruler of men and the bull among men came to His fragrant chamber. Making the fragrant chamber shine bright, the divine of the divine-beings, the bull among man, the Master, who had stationed Himself among the clergy of monks spoke these stanzas.

I shall announcingly speak about him who offered me a brilliantly shining bed (seyya0 well laid out like unto a mirror; listen to me, while I am speaking. There will spring up (for him) palaces built of gold, executed with silver, and then made of beryl which ever may be dear to his heart. For sixty-four times, he will be divine king and will exercise celestial sovereignty. Without any interval he will be a world-king a thousand times.
Twenty one aeons (kappa) hence, he will become a world king of the princely warrior (khattiya) clan, named, Vimala, after having venquished the earth ending in four borders (caturanto).

Renuvati will be the name of his city well made with bricks; its length will be three hundred combined (samāyuta) with four ‘short’ (rassa).

His palace created by the divine architect (vissakamma) will bear the name Sudassana, complete with excellent pinnacle-roofed houses and adorned with seven sorts of gems.

That city will be brimful of seven sorts of sounds and well inhabited (samākula) by bearers of charms (vijjadhara) and will become similar to the celestial city of Sudassana.

Its exhibition (niggacchata) of shining splendour will be similar to the rising sun, it will always shine forth eight leagues (yejuna) all around.

A hundred thousand aeons (kappa) hence, there will be the Master in the world, named Gotama by clan, the offspring of the family of Okkāka.

Having passed away from Tusita, he, having been urged by his bright basis (Sukkamūla) will become the son of the Blessed One.

Should be lead a household life, he would become a world-king. Such a thing as this that he will indulge in the delight of home-life will be our of place. Well with good conduct, he will come out of his house and become a monk; he will become a monk known by the name of Rāhula.

Like unto the hen blue jay bird that looks after her eggs, resembling the yak (cāmarī) its tail, the Great Sage, mature in knowledge and endowed with moral precepts, looked after me.

Having understood the tenth (dhamma) of His, I dwelt delightfully in the dispensation.

Having all round understood all cankers, I dwell free from cankers.

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

Having, however, attained Arahantship, he spoke three stanzas in order to reveal his Arahantship after having reflected upon his own proper performance (paṭipatti).
295. “Endowed with both varieties of prosperity my fellow-monks know me as Rāhulabaddha since I am son of Buddha, and since I possess insight into His teachings of truth (dhamma).

296. “Since my cankers had been destroyed, since there exists no more new existence, I am a worthy recipient of dedicated donations, endowed with threefold super-knowledge, (tevijjo) and I am the seer of the immortal abode (amata-ddaso).

297. “Blinded by sensual pleasures, entirely entangled (pacchannā) in the net (jāla), enveloped by the veil (chandana) of craving (ṭāṇhā) and bound by Māra (panattabandhu), living beings resemble fishes at the entrance (mukha) of the fish net (kumina).

298. “Having brushed away that sensual pleasure and cut off the fetters (bandhanam) of Māra, and also having pulled out the craving (ṭāṇhā) along with its root, I have become cool and attained the path to parinibbāna (nibhuto).

There, ubhayen’eva sampanno means: endowed with, possessed of both varieties of prosperity comprising the prosperity of birth and that of proper performance (paṭipatti). Rāhulabaddho ti māṃ vidū means: my fellow – leaders of holy life know me well as “Rāhulabhadda” (Good Rāhula).” Indeed, on having heard the news (sāsenā) of his having been born, the reaction made by the Bodhisatta was “Rāhu jāto, bandhana jātaṃ (Rāhu has been born, there has become bondage);” with reference to (this) statement that had been made the great king Suddhodana took the name as “Rāhula.” Beginning from there, having taken even the manner (pariyāya) in which was said by his father he said; “Rāhulabhaddo ‘ti māṃ vidū. Bhaddho means: this is the word of praise (pasamsa).

Now in order to show that both barieties of prosperity, the statement: “Yen ca’mhi” has been made. There Yam means: since (yasma). The word ca has the meaning of collection (samuccaya). Amhi putto Buddhussa means: I am the bosom son of the well Self-awakened Buddha. Dhammesu means: in the mundane and transcendental matters (dhamma); in the four fold mobile truths of dhamma; thus, is the meaning. Cakkhumā means: I am a possessor of eye-sight by means of the eye of wisdom of the right path (magga); thus, it ought to be interpreted.

Again, in order to show both varieties of prosperity in himself by means of many other manners he spoke the stanza starting with “Yaṅ ca me āsavā khīṇā. There, dakkhiṇeyyo means: worthy of dedicated donations (dakkhiṇāraho). Amataddaso means: the seer (dassāvī) of nibbāna. The rest is easily comprehensible.

Now, because of the absence of the prosperity of knowledge (vijjā) and of the presperity of emancipation (vimutti), the multitude of creatures rools bout in the rounds of repeated rebirths (samasāra) resembling fishes bound (bandha) in a fishing net (kumīna); in order to show both varieties of prosperity in himself he spoke two stanzas starting with “Kāmandhā.” There, Kāmandha means: those who are blind either in sensual pleasures or owing to sensual pleasures; those who have been made blind because of the state of not seeing the disadvantage in such sensual pleasures of realities (vatthu) as beautiful from (rūpa) and so on, owing to sensual pleasure of depravity with such classifications as
“Chando rāgo (desire lust).” Jālappacchannā means: ‘covered and enveloped (paligunṭhita) in any manner by the clinging (visattika) net which remained spreading over the whole of the three existences. Tanhāchadananādittā means: covered, hindered and aptly shut entirely by means of a covering reckoned as craving (taṇhā) but consequent upon that. Pamatta-bandhunā baddhā, macchā va kumunā mukhe means: these living beings, because they are bound by the bondage of sensual pleasures, which constitute that of Māra, the kinsman of negligence are like fishes bound at the entrance of fish-sack (pasibbaka) of fish-fasteners (bandha) at the mouth (mukha) of fish net (kumina); thereafter they do not go out from that net; they become but gone inside the net (bandhana).

Taṃ means: the form like that (tathārūpaṃ); kāmaṃ means; which had become bondage (bandhanabhūtam); ujjhitvā means: having forsaken (pahāya) by the preliminary (pubbabhāga) proper performance (paṭipatti); mārassa bandhanaṃ chetvā means: having well cut off without remainder by means of the knife (sattha) of noble (ariya) path (magga) the depravity (kilesa) Māra, again; samūlaṃ means: with the root reckoned as ignorance (avijjā) consequent upon that even; ***** abbuyha means: having pulled out (uddharitvā) the craving for sensual pleasures (kāmataṇhā) and so on; sitibhuto means have become cool owing to the absence of burning and heat of depravity; nibbuto means: reached nibbana by means of the element of such nibbāna which is with the residual substratum of existence (saupādisasa); thus, is the meaning.

The Commentary on the stanza of the Thera Rāhula is complete.
RAHULA

Rahula was the only son of Prince Siddhattha and Princess Yasodhara. He was named Rahula by his grandfather because the first word Prince Siddhattha said on hearing about the birth of His son was Rahu, which means obstacle. An obstacle to His renunciation had arisen. It was on the day that Prince Rahula was born that Prince Siddhattha made the Great Renunciation. With a heavy heart Prince Siddhattha left His beloved wife and new-born son to seek the path to end suffering for the benefit of mankind and Devas (divine beings).

Prince Rahula saw His father for the first time at the age of seven. Princess Yasodhara pointed out the majestic Buddha with His retinue of monks to Rahula from the balcony of the palace. She then described his father, the Buddha, to her son in the Sutta known as "The Lion of Men". After praising and describing the Buddha, the Princess requested her son to approach his father and ask for his inheritance.

As instructed, Rahula approached his father and asked for his inheritance. He then looked at his father and said, "Lord, even your shadow is pleasing to me." Rahula then followed the Buddha back to the Nigrodharama monastery where He was residing. The Buddha thought, "Little Rahula asks for his inheritance. But worldly treasures and wealth cause suffering. I shall give him the most valuable treasure in the world. I will give him the Dhamma." Calling Venerable Sariputta, His chief male disciple, He asked him to ordain little Rahula.

King Suddhodana was very sad when he heard of the ordination of his beloved grandson. He said: "When the Lord renounced the world it was a cause of great pain to me. It was with deep sadness that I watched Nanda renounce the world. But it is especially painful when little Rahula renounces. The love of a father to a son is deep and cuts through the skin, flesh, sinew, bone and marrow. Grant, Lord, that Noble Ones will not ordain sons without permission of their parents." The Buddha readily agreed to this request and made it a discipline (Vinaya) of the Noble Order.

Sariputta and Moggallana were little Rahula’s teachers. While Sariputta taught Rahula knowledge of the Dhamma, Moggallana concentrated on his conduct. Even though Rahula was only seven when he became a novice monk, he was very eager to accept instruction and was exceptionally cultured and obedient. Each morning he would rise and, taking a handful of sand, throw it up in the air saying, "Today may I receive from my teachers as much advice and instruction as these grains of sand."

Shortly after Rahula’s ordination the Buddha taught him the importance of telling the truth. This discourse is known as the Rahulovada Sutta. The Buddha placed truth as the highest of all virtues. The seekers of Truth, (those who have as their goal Nibbana) should not break the precept of Truth. The Buddha explained this in a way a young child would understand by using the following example.

Rahula had just washed the feet of the Lord and prepared a seat for Him. Taking the vessel which now contained a little bit of water at the bottom, the Buddha showed it to Rahula and said: "Rahula, do you see the small (insignificant) amount of water left in this vessel? Similarly, Rahula, insignificant (of little value) is the character of those who are not ashamed of telling lies."

The Buddha then discarded this little bit of water and said; "Rahula, do you see how I discarded the little bit of water in this vessel? Similarly discarded (set aside and not recognized) is the character of those who are not ashamed of telling lies."

He then overturned the pot that had contained the water and said, "Rahula, do you see how easily I overturn this vessel? Similarly easily overturned (easily influenced and changed) is the character
of those who are not ashamed of telling lies."

Finally, the Buddha placed the pot upright, showed it to Rahula and said, "Rahula, do you see this empty vessel that is void of any water? Similarly empty and void is the character of those who are not ashamed of telling lies."

The Buddha said that the precept of truth was the most important of all the precepts, as a person who tells lies would very easily then break the other precepts and cover up his misbehaviour by telling lies. A person who always told the truth would not perform an act he would be ashamed to own up to later.

The Buddha also instructed Rahula on reflecting and thinking before he acted to ensure that his actions were moral and conducive to the well-being of others and himself, by using examples and language a young child would understand.

Showing him a mirror, the Buddha asked Rahula what a mirror was used for. Rahula replied that it was for the purpose of reflecting. The Buddha then said: "Similarly, Rahula, before you say or do anything, reflect. Reflect if this speech or action would be beneficial to others and yourself. If, when you reflect, you feel that it is not beneficial to others and to yourself, then refrain from saying and doing it. If you feel when you reflect that it is for the benefit of yourself and others, that such an action will not bring harm to another, that it is beneficial to others, then and only then should you perform this action. You should then perform this action again and again."

With this simple but easily understood example the Buddha introduced little Rahula to mindfulness and the discipline of the mind before action so that his thoughts, speech and actions would be moral and wholesome.

Rahula was well-known for his obedience and truthfulness. As the son of the Buddha and because of his pleasing nature and young age he was well-liked by all. When Rahula was eighteen, the Buddha preached to him a very deep discourse on sense desire. He helped Rahula, who was pleased with his very handsome appearance, understand the dangers of vanity.

The Buddha, accompanied by Rahula, was seeking alms. They both looked exceedingly handsome, like a majestic royal elephant and his calf, a beautiful swan with his cygnet. Rahula, seeing the extremely handsome appearance of the Buddha, thought, "I too am like my parent, the Exalted One. Beautiful is the Buddha's form and mine is similar."

The Buddha instantly read his thoughts and said, "Rahula whatever form there is should be looked at as follows: "This is not mine; this am I not; this is not my soul." Rahula then inquired if it was only form that should be regarded thus. The Buddha then said that all five aggregates should be regarded thus. In this way the Buddha introduced the very deep and difficult concept of no permanent soul (anatta) to Rahula.

Rahula then chose not to seek alms and instead went back and sat in meditation reflecting on the words of the Buddha, trying to understand and penetrate the Truth of the Buddha's words. Shortly after, on hearing the Cula Rahulavada Sutta, he attained Arahanthship.

Rahula passed away before the Buddha, Sariputta and Moggallana. The Buddha declared that Rahula was foremost among the monks for his high standard of discipline and obedience. Rahula, who had entered the order at the tender age of seven, was a role model for the younger members of the Noble Order through his obedience and pleasing nature.
Chapter IV.
Four Verses

194. Candana

Reborn in this Buddha-age at Sāvatthī in a wealthy clan, and named Candana, he lived a domestic life till he [184] heard the Lord(Buddha) preach the Path(Dhamma); and became upon that a Stream-winner. When a child was born to him, he left his home for the Monk’s order, and taking an insight exercise, lived in the forest. Coming into Sāvatthī to salute the Lord(Buddha), he stayed in a charnel-field(cemetery). And his wife, hearing of his coming, decorated herself, and, taking her child and many attendants, approached him, judging that by her attractions she could induce him to secede from the Monk’s order. He, seeing her coming from afar, thought: 'Now will I get outside her reach!' And he so conjured up insight that he acquired sixfold abhiññā(higher knowledge). Upon that he rose up above, and so taught her the Path(Dhamma), establishing her in the Refuges and the Precepts. Then he went back to his former place. And when his bhikkhu(monk) comrades asked him, saying, 'Serene are you looking, Monk; what truths have you discerned?[2] he told of his achievement, and testified to aţnă(supreme attainment) in these verses:

[299] Jātarūpena pacchannā dāsīgaṇapurakkhatā||
Aţkena puttamādāya bhariyā maţ upāgami.||

[300] Taţ ca disvāna āyantimā sakaputtassa mātam||
Aḷaţkataţ suvasanamā maccupāsaţ'va oţditam.||

[301] Tato me manasīkāro yoniso udapajjatha||
Aḍḍīnavo pāturahu nibbidā samatiţhatha.||

[302] Tato cittaţ vimucci me passa dhammasudhammatam||
Tisso vijjā anuppattā katanj buddhassa sāsananti.||

[299] In golden gear bedecked, with a troop of maids
Attending her, and carrying the baby
Upon her hip, my wife drew near to me.

[300] I marked her coming, mother of my child,
In brave array like trap of Mara(deathlord/devil) laid.

[301] because of that arose in me the deeper thought:[3]
Attention to the fact and to the cause.
The misery of it all was manifest;
Distaste, indifference the mind possessed;

[302] And so my heart was set at liberty.
O see the seemly monk’s order of the Path(Dhamma)!
The Threefold Wisdom have I made my own,
And all the Buddha taught me to do is done.
Or Sotapana, first samadhi of Nirvana.

Hagiology. OED: The literature that treats of the lives and legends of saints.

Kacci tayā saccāni paṭividdhānīti? I commend this noble question to the attention of students in comparative hagiology.

Repeating verses 269, 270.

4.9 [194] Commentary on the stanza of Candanatthera

The stanza starting with Jatarūpena constitutes that of the venerable therā Candaṇā. What is the origin? This one too having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence was reborn as a tree divinity in a world void of Buddha thirty one aeons (kappa) ago; he happened to have seen a silent buddha who was dwelling in the hills, became pious-minded and made his reverential offerings (of him) with Kuṭaja medicinal flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths and was reborn in a wealthy family in Sāvatthī, when this Buddha arose; having gained the name Sandana, he, on having come of age was leading the life of a householder, when, on having heard the teaching of the truth (dhamma) in the presence of the Master, became a stream winner (sotāpanna). Having gained a son, he gave up his household life, became a monk, collected his mental exercise (kammaṭṭhāna) for developing spiritual insight (vipassanā), and was dwelling in the forest; to pay his homage to the Master, he reached Sāvatthī and dwelt in the cemetery. On having heard of his arrival, his former wife, who had dressed up and adorned herself, went to the presence of the therā with her large retinue taking her young son along, saying to herself; “I shall disrobe (him) after having enticed (palobhetvā) with my feminine wiles and so on.” On having seen her coming even from afar, the therā indulged in, intently, the developing of insight (vipassanā) according as had been begun (by him), saying to himself: “Now, I shall become one outside her sphere (visaya)” and become an Arahant with six sorts of higher-knowledge (abhiññā). Thus, has it been said in the Apadāna.--

“Not far from Himavanta, there was a hill, named Vāsala; a silent buddha, named Sudassana, dwelt inside the hill. Having caught hold of the Himavanta flower, I went up the sky where I met the self-awakened silent buddha, the canker-free, who had crossed the flood. Taking the kuṭaja medicinal flower with me, I made my hands clasped on my head, and made my offering to the silent buddha, the self-dependent great sage.

It was thirtyone aeons (kappa) ago, that I made my special reverential offering to the silent buddha; I do not remember any evil existence; this is the fruitful result of my reverential offering to the silent buddha.
My depravity had been burnt …
Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge, the thera stood in the sky, taught the truth (dhamma) to her, made her become established in the refuges (saraṇa) and moral precepts (śīla), and himself went away but to the place where he had resided. When asked by his associate monks thus: “Indeed, O friend! Your senses (indriyāni) are placidly pleasant (vippasannāni); how is it? Have the (noble) truths been aptly penetrated (paṭividdhāni) by you?,” he revealed his Arahantship (aṇñā) by means of these stanzas, in order to speak of his own proper performance.

299. “Adorned (sañchannā) with gold, surrounded by a crowd of she-slaves, carrying her son on her hip (anka), (my old) wife approached me.

300. “Having seen her, the mother of my own son, well dressed and adorned, coming (āyantiṃ) similar to a snare set by death (maccu).

301. “Consequent upon that there arose by making of wise (yoniso) mindfulness; disadvantage became evident (pāturahu) and disgust stood up well.

302. “Consequently my mind became emancipated; behold the good nature (dhammatā) of the truth (dhamma); I have accordingly attained threefold higher-knowledge (vijjā); Buddha’s instruction had been carried out.”

There, jātarūpena sañchannā means: aptly covered body by way of adorning with such adornments as ornaments reaching (upaga) the head (sīsa) etc., adorned with all ornaments; thus, is the meaning. Dāsīgaṇapurakhatā means: made to be at their forefront and surrounded by crowds of her own she-slaves well-dressed and decorated commensurate with their worth; thus, is the meaning. Aṅkena puttamādyāya means: having brought (my son) at her hip thinking to herself: “Perhaps, having seen, namely, the son, (the father) might become agreeably (sāta) dependent on (assita) the house.”

Āyantiṃ means: coming (āgacchantiṃ). Sakaputtassa mātaraṃ means: the mother (jananī)of my bosom son; my former wife, thus, is the meaning. Yoniso udapajjatha means: “Such a prosperity as this is overwhelmed by old age, disease and death; indeed, confections (saṅkhāra) are impermanent, inconstant and unable to afford comfort (na assāsikā), thus, there arose, in this manner, wise (yoniso) making of mindfulness. The rest is but in the manner said before (heṭṭa).

The Commentary on the stanza of the Thera Candana is complete.
Chapter IV.
Four Verses

195. Dhammika

Reborn in this Buddha-age in a family of Kosalan brahmins(priests), and named Dhammika, he won faith at
the presentation of the Jeta Grove, and entered the Monk’s order. Becoming a resident at a village
Vihāra(monastery), he grew impatient and irritable over the duties of incoming bhikkhus(monks),[1] so that
the latter abandoned the Vihāra,. Thus he became sole master of the Vihāra,. And a layman reported this to
the Exalted One(Buddha). The Lord(Buddha) sent for Dhammika, and asked him to explain. Upon that he
said: 'Not only now are you impatient; you were so formerly also'; and at the bhikkhus(monks)’ request he
gave a 'tree-talk' on the Path(Dhamma), with teaching over and above, as follows:

[303] Dhammo have rakikhati dhammacārīṁ||
   Dhammo suciṇḍo sukhamāvahāti,||
   Esānisaṁso dhamme suciṇṭe||
   Na duggatiṁ gacchi dhammacārī.|| ||

[304] Na hi dhammo adhammo ca ubho samavipākino,||
   Adhammo nirayaṁ neti dhammo pāpeti suggatiṁ.|| ||

[305] Tasmā hi dhammesu kareyya 'ndanē||
   Iti modamāno sugatena tādinā,||
   Dhamme ṭhitā sugatavarassa sāvakā||
   Nīyanti dhīrā saraṇavaraggagāmino.|| ||

[306] Vipphoṭito gaṇḍamūlo||
   Taṇhājālo samūhato,||
   So khīṇasaṁsāro na catthi niñcanaṁ||
   Cando yathā dosinā puṇṇamāsiyāti.|| ||

[303] Well did the Path(Dhamma) protect him in truth who follows the Dhamma.
   Happiness brings along in its train the Path(Dhamma) well practised.
   This shall be his reward by whom the Path(Dhamma) is well practised:
   Never goes to misery he who did follow the Path(Dhamma).

[304] For not of like result are right and wrong:
   Wrong leads to baleful, right, to happy doom.
Therefore let will be applied to [Lord(Buddha)] the things that we know.
So let him hail with delight so welcome a blessing as this.[2]

Firm in the Welcome One’s Path(Dhamma) the disciples move onward,
Valiantly following Him, their sovereign Refuge.

Plucked out the root of all this cancerous lump,[3] The net of craving wholly torn away,
The round of life renewed has ceased,
And nothing of clinging did remain,
Even as the moon on fifteenth day
Sails in clear sky without a stain.

When the Lord(Buddha) had taught three of the verses, Dhammika, having them in mind, developed insight even as he sat, and won arahantship(emanation). And to show the transformation in himself to the Lord(Buddha), he declared aṇṇā(supreme attainment) by the last verse.

For an account of the many sources of petty annoyance arising herefrom, see Vinaya Texts, iii. 272 ff.

I.e., according to the Commentary, the privilege of a Buddha's teaching. The double reversion to the śloka (11. 5, 6; 11, 12) in this gāthā, which is in irregular Tri.sṭubh metre, is indicated above by corresponding changes. The four gāthās, indeed, bear so little on Dhammika's offence, and vary sQ in metre, that they suggest a patched compilation.

The 'lump' ḍb the five khandhas (body and mind), the 'root' is ignorance (Commentary),

4.10 [195] Commentary on the stanza on Dhammikatthera

The stanza starting with dhammo have constitutes that of the venerable thera Dhammika. What is the origin? This one also having done devoted deeds of service towards former Buddhas, accumulating acts of merit in this and that existence, became a deer hunter at the time of the Blessed One Sikhi; one day, when the Master was teaching the truth (dhamma) to His divine audience in the forest region, he seized the sign (nimitta) of the teaching saying to himself thus: “This is said to be the truth (dhamma).” On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family, in the kingdom of Kosala when this Buddha arose; having gained the name Dhammika, he, on having come of age, gained pleasing piety (pasāda) at the dedication ceremony (paṭīgghana) of Jetavana (monastery), became a monk and dwelling as a resident monk in a certain village monastery he became bored (akkhamo) by the captiousness (ujjhāna) in abundance in (his) duties big and small (vattāvatta) to the guest-monks. On that account, monks made their departure after having abandoned that monastery; he became all alone. The owner of the monastery, the devotee, on having heard about that matter, reported that incident to the Blessed One. The Master sent for that monk, enquired about that matter and when told by that monk that it was true, observed thus; “Not only now is this one free from forbearance (akkhamo), formerly also he was impatient.” On being requested by bhikkhus(monks), the Master taught the truth (dhamma) about the tree (rukkha) and above all (upari) spoke four stanzas in order to give him instruction.—
303. “Indeed, a well-done deed (dhamma) looks after the doer of the deed (dhamma). The deed (dhamma) well executed (suciṇṇa) brings about bliss. When the deed (dhamma) is well executed (saciṇṇa) this is the benefit; the doer of the deed (dhammacārī) does not go to evil existence (duggati).

304. “Indeed, both the good deed (dhamma) and bad deed (adhamma) do not produce one and the same result; bad deed (adhamma) leads to purgatory and good deed sends the doer to excellent existence.

305. “Indeed, therefore, desire should be made for doing good deeds (dhamma), thus being glad and congratulated by such sages as Sugata, the disciples of the excellent Sugata, who are firmly wise, and who go to the most excellent refuge (saraṇavaragga), who have abided in the good deed (dhamma) go out (of the rounds of repeated rebirths).

306. “Shaken has been the root of aggregates (gaṇḍa); the not of craving (tanha) has been well cut-off; he who has destroyed the rounds of rebirth, and has nothing (left); he resembles the faultless full moon.

There, dhammo means: well-done deed, (dhamma) of mundane and super-mundane character. Rakkhati means: protects from pains of purgatory; it but protects both from the misery of rounds of repeated rebirths and for becoming dependable for sufficing qualification for escape from rounds of repeated rebirths (vaṭṭa). Dhammacārim means: his who regulates his way of life and practises righteously (dhamma). Sucinṇo means: has practised excellently after having believed in the fruitions of action (kamma); has conserved (upacito) after having honoured (cittikatvā) respectfully (sakkacca). Sukham means: the mundane and super-mundane happiness. There, the worthy mundane is such a phenomenon (dhamma) that is up to (tāva) what is classified as sensual sphere (kāmāvacara) etc., according to his own bliss either spontaneously springing up (upapajje) in this very existence on by any other means (pariyāya). Āvahati means: brings into completion (nipphādeto) the other, however, having abided by the sufficing qualification for escape from rounds of repeated rebirth (vaṭṭa) and having conducted himself (cinṇo) brings about the tradition (parampara), thus it is befitting to speak (vattuvaṭṭati) because of that absence of lack of sufficing qualification (upanissaya). Esānisaṃ so dhamme sucinṇe, na duggatiṃ gacchati dhammacāri means: an individual who does good deeds (dhammacārī), when he has practised well the deeds (dhamma), as a mark (nimitta) of that, he does not go to evil existence; thus, when deeds (dhamma) are done well (sucinṇe) this is the beneficial (ānisaṃsa) result: (udreya); thus, is the meaning.

Since good deeds only lead to excellent existence, and but bad deeds lead to evil existence, therefore, he spoke the second stanza, starting with “Na hi dhammo” in order to show these “Dhammo adhammo (good deeds and bad deeds) are mutually of unmixed (asaṃkiṇṇa) fruition. There adhammo means: opposite of good deed (dhamma) bad conduct (duccarita). Samaviṇākino means: of similar result, of equal fruition.

Tasmā means: since there is this difference in the result of the good and bad deeds, according as has been said, therefore. Chandaṃ means: the desire of wanting to do (kattukamyata). Iti modamāne Sugatena.
tādinā means: One should create desire in the good deeds (dhammesu), arriving at (āpajjamāno) satisfaction, being glad, by the advice given thus, in such a variety of manner as has been said, by Sugata who had gone His right (journey), who regulated His life aright, who had attained the state of such a sage (tādi) in things desirable (iṭṭha) etc., possessed of the name Tādi, who had become the cause (hetu); thus, is the interpretation. Having thus far shown the rounds of repeated rebirths (vaṭṭa), he, now, said starting with “Dhamme ṭhita,” in order to show the escape from rounds of repeated rebirths (vivaṭṭa). It’s meaning: Sāvakā means: since the disciples of the excellent Sugata, the superior among the Sugatas, the well self awakened Buddha; dhamme ṭhitā dhīrā means: the firmly wise disciples of that Sugata, who had gone for refuge which had become extremely foremost, because of the state of having remained in good deed (dhamma) reckoned as going for refuge, but on that account; niyanti means: they escape (nissaranti) from the entire misery (dukkha) of rounds of repeated rebirths (vaṭṭa); therefore, indeed, one should create desire in good deeds (dhammesu).

Then, in this manner, by means of three stanzas the truth (dhamma) had been taught by the Master, (the thera) having been but seated, increasingly developed spiritual insight commensurate with the teaching and attained Arahantship. Hence, has it been said in the Apadāna.

“A deer-hunter, I, formerly, was, in the woody forest. I saw the stainless Buddha, surrounded by a crowd of celestial beings, making manifest the fourfold truths (sacca), pointing out the path to immortality.
I listened to the sweet teaching (dhamma) of Sikhi, the kinsman of the world.
In the voice of the peerless, equal to none I made my mind piously pleased there and I crossed over the expense of existence, difficult to be crossed.
It was thirtyone aeons (kappa) ago that I then gained the perception (saññā); I do not remember any evil existence; this is the fruitful result of my perception of (Buddha’s) voice.
My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Likewise, he became established in Arahantship. Having, however attained Arahantship, he revealed his attainment of it (aţţā) by means of the last stanza in order to report to the Master about the distinction (visesa) achieved by himself.

There, Vipphoṭito means having shaken off (vidhuto); forsaken (paţţinissaţţho) by means of the knowledge of he path (magga); thus, is the meaning. Gaṇḍamūlo means: ignorance (avijjā); indeed, that ignorance swells (gaṇḍati) and flows (savati); the root cause of the five attachment (upādāna) aggregates (khandha) named (abhidhāna) swelling sore (gaṇḍa) owing to its having swollen (uddhumāta), ripened (pakka) and burst open (pabhijjana) by means of the process of springing up (uppāda), getting old (jarā) and dissolution (bhaţţa) owing to oozing (paggţharaţţa) of uppure (liquid) of depravity (kilesa), connected with (yoga) the root (mūla) of pain (dukkha), which had been spoken of (vutta) by the Master in this manner, thus:

Gaṇḍo ti kho bhikkhu(monk) paţucannetanţţ upādanakkhandhāţţa adhivacananţţ (O monk! The swelling sore (gaṇḍa) is, indeed, the name (adhivacana) of the five attachment (upādāna) aggregates (khandha) Taţňhājālo samuţţatato means: the net reckoned as craving (taţňhā) had been well cut asunder (samugghaţţito) by the right path (magga). So khīnasamşārao na ca’ţthi kīţcanaţţ means: I, also, have become an all-round full sharer (koţţhāsa) of truth (khamma), who had done away with (apeta) any and every such thing as lust (rāga) etc., by the attainment (adhigama) of Arahantship, according as the moon, devoid of such defects as cloud, fog (mahika) and so on, on the full-moon day of the month, at the time of her being all round full.
Chapter IV.
Four Verses

196. Sabbaka

Reborn in this Buddha-age at Sāvatthī in a brahmin(priest) family and named Sabbaka, he heard the Exalted One(Buddha) teaching the Path(Dhamma), and believing, entered the Monk’s order. Taking an exercise, he went to the Loṇāgiri Vihāra(monastery) on the banks of the river Ajakaraṇī, and there in due time won arahantship(enlightenment). Going upon that to salute the Lord(Buddha) at Sāvatthī, he stayed a little while, entertained by his family. And having confirmed them in the Refuges and the Precepts, he was anxious to return to his living. They begged him to stay and be supported by them. But he, showing them why he had come, and declaring his love of retirement by praise of his living-place, said:

   Kāḷassa meghassa bhayena taṭjitā,||
   Palehiti ālayaṃ ālayesinī||
   Tadā naḍī ajakaraṇī rāmeti maṃ.|| ||

[308] Yadā balākā suvisuddhapāṇḍarā||
   Kāḷassa meghassa bhayena taṭjitā,||
   Pariyesati leṇamaleṇadassinī||
   Tadā naḍī ajakaraṇī rāmeti maṃ.|| ||

[309] Kaṃ nu tattha na ramenti jambuyo ubhato tahiṃ,||
   Sobhenti āpagākūla maṃ ma laṇassa pacchato.|| ||

[310] Tā matamadasaṅghasupphānī||
   Bhekaṃ mandavaṭī paṇādayanti,||
   Nājja girinādihi vipavāsasamayo||
   Khemā ajakaraṇī sīvā surammā' ti.|| ||

[307] Whenever I see the crane, her clear bright wings
   Outstretched in fear to flee the black stormcloud,
   A shelter seeking, to safe shelter borne,
   Then did the river Ajakaraṇī
   Give joy to me.

[187][308] Whenever I see the crane, her plumage pale
   And silver white outstretched in fear to flee
   The black stormcloud, seeing no refuge near,
The refuge seeking of the rocky cave,  
Then did the river Ajakaraṇī Give joy to me.

[309] Who did not love to see on either bank  
Clustered rose-apple trees in fair array  
Behind the great cave [of my hermitage][1]

[310] Or hear the soft croak of the frogs, well rid  
Of their undying mortal foes proclaim:  
'Not from the mountain-streams is it time to-day  
to move. Safe is the Ajakaraṇī.  
She brings us luck. Here is it good to be.'[2]

Then the relatives caused him to depart. And because he showed in this his delight in empty places, this became the Thera’s declaration of aṇṇā(supreme attainment).

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[1] The jambū-tree ie evergreen; its boughs bent with fruit; its glossy foliage affords shade (Commentary).

[2] I do not find allusion elsewhere to this little river. It may well have been the name of a tributary of the Aciravatī flowing past Sāvatthī (see CLXXII.). In the line preceding the burden of the frogs’ croak, text and both versions of the Commentary are at variance, and I do not pretend to have solved that which will be discussed more appropriately in an edition of the Commentary. The exact meaning is not vitally important to a poem in which the essential charm lies in its gentle paganism. That sangha can be used for a flock, say, of cranes, see Milindapañha, p. 403.

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4.12 [196] Commentary on the stanza of Sappakatthera

The stanza starting with Yadā balākā constitutes that of the venerable thera Sappaka. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as a dragon-king (nāgarājā) of plenty of power, thirtyone aeons (kappa) ago. Having plucked (gahatvā) a large lotus flower, the naga carried it above his head (uparimuddhani) and made his reverential offering of the same to a silent buddha, named, Sambhava, who was seated absorbed in jhāna (samāpatti) in the open air (abbhokāse). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in Savatthi, when this Buddha arose; having gained the name Sappaka, he, on having attained the age of intelligence, listened to the teaching of truth (dhamma) in the presence of the Blessed One, aptly gained piuos faith, became a monk, collected (his) mental exercise (kammaṭṭhāna), and dwelling in the Lenagiri monastery on the bank of the river named Ajakaraṇī, attained Arahantship, but before long, Hence, has it been said in the Apadāna:—

“Not far away from Himavanta, there was a hill named Romasa. At that time, there dwelt in the open air a silent buddha, named, Sambhava. Having come out of my mansion, I carried the lotus flower (over the silent buddha)
having held (the lotus flower) for a day,
I came back again to my mansion.
It was thirtyone aeons (kappa) ago that
I made my reverential offering specially;
I do not remember any evil existence; this
is the fruitful result of my reverential
offering to Buddha.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having attained Arahantship, he had come to Sāvatthi to pay his homage to the Master; being attended upon by his relatives, the theras dwelt there for a few days, taught the truth (dhamma) made his kinsmen become established in the refuges as well as in moral precepts and was desirous of going but to the place according as had been said. The relatives of the theras requested him thus: “Venerable Sir! Do dwell but here; we shall take care of you (paṭijaggissāma).” He stood after having shown the gesture of his departure (damanākāṃ) and spoke four stanzas making manifest his special delight in solitude (viveka) by way of (āpadasa) making his announcement (kittana) of the place in which he himself had dwelt.

307. “As and when the cranes (balākā)
with their pure pale wings, frightened
by the danger of dark clouds will go
away flying from their pasture in search
of nests and desiring to alight at rest,
then it is that the Ajadaranī river gives
me delight.

308. “As and when excellently pure pale cranes,
terrified by the danger of dark rain clouds,
not seeing their dwelling place, make nests
at their permanent dwelling place; then, it
is that the river Ajakaranī gives me delight.

309. “Whom do the Sugenia (Jambu) trees not give
delight, those trees there, which make the
place graceful on both banks of the river,
at the back of my restful residence (leṇa)?

310. “Well abandoned is that residence (of mine)
by swarms of snakes (amatamaṇḍā); frogs full
of sweet sound (mandavatī) echo with their
shower of their rain-calling cries
(panādayanti);
at present there is no occasion for my
thoughtlessness (vippavāsa) from hills
and rivers; the river Ajakaraṇī is secure
and excellently enjoyable with her sandy shore
(sivā).

There, vadā means at whatever time. Balākā means: the crane birds. Sucipaṇḍaracchadā means: whose wings are of cleanly pure pale colour. Kālassa meghassa bhayena tajjitā means excited and frightened by the danger of rain-shower, owing to the thundering sound of rain-clouds, looking like a hill of collyrium (anjanagiri), which is black, because of being loaded with a burden of (rain) water. Palehiti means: will go after having flown up (uppatitvā) from their land of pasture (gocarabhūmi). Ālayaṃ means: abode, (nīlaya), their own nest. Ālayesinī means: there they desire but their lair (ālayanaṃ) and their restful residence (nīliyaṃ). Tadā nadī Ajakaraṇī rameti maṃ means: at that time of imminent shower of rain, the river, named Ajakaraṇī, brimful of mewly fresh water (navodaka), taking all that can be taken (hārahārinī),
marked (anikasā) by (her) sloping bank (kūla) makes me joyful; wins my heart (cittamāradheti); thus, he made minifest his particular pleasure in (his) seclusion (viveku).

Suvissuddhapandara means: excellently pure pale colour; unmixed colour (asammissavānā), all white; thus, is the meaning. Pariyeseti means: it seeks, it tracks (or hunts for maggati). Lenaṁ means: residential place, dwelling abode (vasanaṭṭhāna). Aḷenadassini means: not finding their dwelling place; the bird is not the finder of her restful residence owing to the absence of permanent dwelling place formerly; pariyesanti lenaṁ means: now, having borne her pregnancy caused by the thundering sound of rain-cloud at the time of the threatening rain-shower, makes its permanent dwelling place and nest; thus, is the meaning.

Kaṁ nu tattha, ... Pacchato, thus; mama means: of my large restful residence (ilaṇa) where I dwelt; pacchato means: at the back portion; āpaṅkūla means: on both banks of the river Ajakaraṇī; tahiṁ tahiṁ means: here and there also (both the banks) make themselves graceful (sobhenitiyo) at all times being with branches of fruit-bearing trees bent down under the burden of fruits (phalabhāranitasākha) and shaded with charming lovely (siniddha) leaves; jambuyo tatthapū means: in that place; kaṁ means: to whom, namely, to which living being; na ramenti nu means: they all but provide pleasure (ramenti)?

Teʾmatamada Saṅghasuppahīnā means: amata is said to be agada (medicinal drug), they get intoxicated by it; thus, maddened by medicine (amatamadā), snakes (sappā); their collection is the crowd (or swarms) of snakes (amatamadasamgho); well-abandoned that place, they had gone away from there. Bhikā means: female frogs (maṇḍūkiyo); mandavati means: possesed of voice (Saravatī) panādayanti means: they resound that place with (their) sweet cries. Nājja girinadīhi vippavāssamayo means: now, at present, there is no occasion for thoughtlessness (vippavāsa) from other mountain-born (pabbateyya) rivers; khemā Ajakaraṇinādi means: in particular, however, the river Ajakaraṇī is secure, being devoid of wild beasts (vāla), fierce fishes, crocodiles and so on. Sivā means: prosperity of serene surface (sundaratāla) good landing place (tittha) and silvery sand (pulina); surammā means: excellently joyful and delightful (ramaṇīyā); therefore, my mind is joyful (ramati) but there; thus, is the significance.

Having, however, said in this manner, he let go his relatives and went (back) to his own place of residence. This stanza, even, became the therā’s exposition of his Arahantship (āññā) by illuminating his particular pleasure in an empty dwelling.

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

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Chapter IV.
Four Verses

197. Mudita

Reborn in this Buddha-age in the family of a Kosalan commoner, he was named Mudita. When he was come of age, his clan for some reason became objectionable to the king. Mudita, terrified of the king, ran away, and entering the forest, approached the living of an arahant (enlightened) Therā. The latter, seeing his terror, asked him to fear not, and reassured him. ‘How long, your reverence, will it take before I am free from danger?’ ‘When seven or eight months have passed.’ ‘I cannot wait so long; I will leave the world (for monkhood), your reverence; initiate me into monkhood!’ So he begged, to protect his life. The Thera initiated him into monkhood. And he, coming to believe in the doctrine, lost his fears and exercised himself for insight. Failing to win arahantship (ānāgā), he vowe[d] not to leave his retreat till he had, and upon that succeeded. Thereafter experiencing the bliss of emancipation (nirvāṇa), he was asked as to his success by his fellow-bhikkhus (monks). And he told them how he had succeeded, thus:
I left the world (for monkhood) that I might save my life,
And, once initiated into monkhood, I won back faith and hope;
Valiant in energy I onward pressed.

Now an it must be, let this body break
And waste and let its flesh consume,
My limbs let falter at the knee and fail;

I will not eat nor will I drink again,
Nor from this lodging let me issue forth,
Nor will I even lie upon my side,
While yet the dart of Craving lies undrawn!

Thus firm I remaining - O see
And mark the forward stride of energy:
The Threefold Wisdom have I made my own,
And all the Buddha remains us do is done!


4.12 [197] Commentary on the stanza of Muditatthera

The stanza starting with Pabbajīṁ jīvikattho'haṁ laddhāna upasampadāṁ,||
Tato saddhaṁ paṭilabhiṁ dalhaviriyo parakkaṁīṁ.|| ||

Kāmaṁ bhijjatu'yaṁ kāyo maṁsapesī visīyāṁ,||
Ubho jaṅṇukasandhīṁ jaṅghāyo papatantu me.|| ||

Nāsissāṁ na pivissāmi vihārā ca na nikkhame,||
Na'pi passāṁ nipāṭessaṁ taṅhasalle anūhate.|| ||

Tassa meva viharato passa viriyaparakkaṁāṁ,||
Tisso vijjā anuppattā katarā buddhassa sāsanaṁ ti.|| ||

The stanza starting with Pabbajīṁ jīvikattho'haṁ laddhāna upasampadāṁ,||
Tato saddhaṁ paṭilabhiṁ dalhaviriyo parakkaṁīṁ.|| ||

Kāmaṁ bhijjatu'yaṁ kāyo maṁsapesī visīyāṁ,||
Ubho jaṅṇukasandhīṁ jaṅghāyo papatantu me.|| ||

Nāsissāṁ na pivissāmi vihārā ca na nikkhame,||
Na'pi passāṁ nipāṭessaṁ taṅhasalle anūhate.|| ||

Tassa meva viharato passa viriyaparakkaṁāṁ,||
Tisso vijjā anuppattā katarā buddhassa sāsanaṁ ti.|| ||

forest, and approached the residential abode of a certain thera who had destroyed his cankers. The thera, on having come to know the state of his being afraid comforted him saying; “Do not be afraid.” He asked “Venerable sir! Indeed, within what period of time, will this danger of mine come to cessation (vūpasamessati)? On being told; “After the expiry of seven eight months.” he said thus: “Venerable sir! I am not able to await with patience for this much length of time; I shall become a monk; please make me a monk;” thus he asked for his monkhood for the purpose of looking after his life; the thera made him a monk. He became a monk, aptly gained pious faith in the dispensation, and although the danger (for him) had disappeared (vūpasanta), he kept on being delighted in but the duties of a monk, took hold of mental exercise, and doing the deed of developing spiritual insight, made his pledge thus: “Without having attained Arahantship, I shall not go out of this dwelling chamber;” intently indulged in developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it have been said in the Apadāna:—

“To the Blessed One Vipassī who was such a sage as the eldest of the people of the world, a couch had been offered by me with (my) pleasing piety and with my own hands (pāṇinā), I was well provided with elephant transport, horse transport and divine conveyance, on account of my offering of that couch. I have attained Arahantship having destroyed all my cankers. It was ninetyone aeons (kappa) ago, that I then made my offering of a couch, I do not remember any evil existence; this is the fruitful result of my offering of couch. My depravity had been burnt. … Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he spoke four stanzas, in order to speak about the manner (ākāra) of his own proper performance (puṭṭipanā) when asked about his attainment (adhigata) by his associate bhikkhus(monks), as he kept on aptly experiencing the happiness of emancipation.

311. “I became a monk for the benefit of being alive and I gained the full ordination. Thereafter, I aptly gained pious faith; firm in my energy I put forth my effort.

312. “Let this body of mine be broken, let my lumps of flesh dissolve; let my forelegs fall off from both of my knees;

313. “I shall not eat, I shall not drink; I shall not also let myself full on my side without my thorn of craving having been removed.

314. “Then that I was dwelling in this manner, so my exertion and effort, the threefold knowledge (tisso vijjā) had been accordingly attained; Buddha’s instruction had been carried out.”

There, jīvikattho means: he who has desire for living on; the purpose of life (jīvikappayojano). I became a monk for the purpose of keeping myself alive saying to myself thus: “Having become a monk here, I shall be alive without being tired;” thus, is the meaning. Laddhāna upasampadā means: having remained first of all in the renunciation as a novice (sāmanera), and gained the full ordination (upasampadā) by means of
the motion of the Sangha chaper known as the fourth ānattikamma. Tato saddham paṭilabhim means: I aptly gained pious faith in the three Gems thus: “The Blessed One is well-self-awakened; the truth (dhamma) is such as had been well-taught; the clergy of monks is such as had done well its proper performance (paṭipanno),” after having seen the great power of Buddha and so on, acquiring (uggaṇhanto) the learning of some sutta, the mental exercise for calm composure (samatha) and the method (vidhi) of developing spiritual insight, as well as the two tabulated summary (mātikā) and three forms of thanks giving (anumodanā), as I kept on serving good friends beginning from the time of my full ordination thereafter. Daḷhaviriyo parakkamī means: I made my effort after having become one whose exertion is firm and steadfast for the proper penetration into the truths (sacca) but before long, doing the deed of developing spiritual insight (vipassanā) after having aptly gained pious faith in this manner; I made my effort (padahim) but rightly for the forsaking of evil deeds (dhamma) and for the prosperity (upasammadā) of deeds (dhamma).

The stanza starting with “Kāmaṃ” has been spoken in order to show that (event) according as he had, however, made his effort. There, Kāmaṃ means: according as there is desire; bhijjatu means: let it definitely be broken, alternatively. Ayam kāyo means: this my putrid physique; if (my body) becomes broken by this strain (patāpa) of exertion, let it be disintegrated and reduced to pieces. Mamsapesī visiyaruṃ means: if my mass of flesh were to dissolve from this body on account of this firm effort, let it do so; let the same be shattered here and there. Ubho jaṅnakasandhihi, jaṅghāyo papatantu me means: let both of my fore legs (jaṅgha) and things (satthi) along with both of (my) knee-joints (jaṅnakasandhi) having broken off from my thigh-binding (urubandha) and fall down on the ground. There is also such a reading as “Mam”; the meaning is but that. The rest is but in the manner as already said before (heṭṭha).

The Commentary on the stanza of the Thera Mudita is complete.
Chapter V.
Five Verses

198. Rājadatta

Reborn in this Buddha-age at Sāvatthi in a caravan-leaders' family, his parents called him (king)rājadatta ('given by the king'), because they had obtained him through praying to Vessavana, the great firmament deity.\(^1\) Come of age, he once took 500 carts of merchandise to Rājagaha. Now there he squandered all his money, spending a thousand a day on a beautiful prostitute, so that he was penniless and had not enough to eat, and wandered about in wretchedness. So he came with other laymen to the Bamboo Grove, where the Lord(Buddha) sat teaching the Path(Dhamma) to a great congregation. And (king)rājadatta, seated at the fringe of the assembly, heard and believed, and entered the Monk’s order. Undertaking the Dhutangas,\(^2\) he lived in a charnel-field(cemetery).

Now another caravan-leader also spent his thousand on the prostitute, and wore on his hand a ring of great value, which she coveted. She got men to steal it, but the owner’s servants told the police,\(^3\) and they raided her house, slew her, and threw her body into the charnel-field(cemetery).

The Thera (king)rājadatta, walking in that to find a sorrowful object for meditation, noticed this corpse. For a while [190] he concentrated his attention, but the portions of her yet unmangled by dogs and jackals distracted him and all but overmastered him. Much distraught, he taught his heart, and went away for a brief space; then recommencing, he induced jhāna, confirmed his insight, and so won arahantship(enlightenment).

Upon that, reflecting on his success and filled with zest and joy, he said:

\[
\begin{align*}
[315] \text{Bhikkhu [37] sīvathikaṃ gantvā addasaṃ itthimuįjhaṭan̄j,||} \\
& \text{Apaviddhaṃ susānasmin̄j khajjaṇt̄j kimihī phuṭan̄j,||} || \\
[316] \text{Yaṃ hi eke jīgucchanti mataṇj disvāna pāpakaṇ̄j,||} \\
& \text{Kāmarāgo pāturahu andho'va vasaṭī ahun̄j,||} || \\
[317] \text{Oraṃ odanapākamhā tamhā thānā apakkamiṇ̄j,||} \\
& \text{Satimā sampajānohaṃ ekamaṇaṃ upāvisiṃj,||} || \\
[318] \text{Tato me vanasikāro yoniso udapajjatha,||} \\
& \text{Ādīnavo pāturahu nībbidā samatīṭṭhatha,||} || \\
[319] \text{Tato cittam̄ vimucci me passa dhammasudhammadmaṇ̄j,||} \\
& \text{Tisso vijjā anuppattā karaṃ buddhassa sāsanaṇ' ti,||} || \\
\end{align*}
\]

\[315\] A bhikkhu(monk) to the charnel-field(cemetery) had gone, And there he saw a woman's body thrown Untended amidst the dead, the food of worms.
Most men had felt repugnance at the sight, 
Seeing the corpse, the poor dead evil thing. 
In me was sensual passion manifest, 
And I became as blind and lost control.

But swifter from that place than seething rice 
Could boiling overflow, I turned and fled;[4] 
Aside elsewhere I took my seat cross-legged, 
In heedful and discriminating mood.

On that arose in me the deeper thought:[5] Attention to the fact and to the cause. 
The misery of it all was manifest. 
Distaste, indifference the mind possessed;

And so my heart was set at liberty. 
O see the seemly monk’s order of the Path(Dhamma)! 
The Threefold Wisdom have I made my own, 
And all tñe Buddha remains us do is done.

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[1] One of four so-called Great Kings, each presiding over a quarter of the visible world; called also Kuvera, he presided over the northern quarter [Dialogues, ii. 287 f.].


[3] Avacārakamanusaā (?). I have not found the word elsewhere, and only guess at the meaning.


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5. Fifth Section

5.1 [198] Commentary on the stanza of Rājadattatthera

The stanza starting with bhikkhu(monk) sīvatthikaṃ gantvā in the fifth section constitutes that of the venerable thera Rājadatta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn fourteen aeons (kappa) ago in the world without any Buddha (budhasuñña) in a family home; on having attained the age of intelligence, he, one day want near the end of the forest on a certain business and there he happened to see a certain silent buddha seated at the foot of a tree, became pious-minded and offered a perfectly pure hog-plum mango fruit to him. On account of that act of merit, he wandered about his rounds of repeated rebirths mong divine and human beings and was reborn in a caravan-leader’s family, in Sāvatthi, when this Buddha arose. His parents gave him the name Rājadatta because he was aptly gained after having propitiated the great Lvessavana. On having come of age, he went to Rājagaha in the capacity of a merchant taking along with him five hundred cart-loads of merchandise. On that occasion also, at Rājagaha, a certain courtesan (gaṇikā) who was extremely beautiful and good looking, earned a thousand daily owing to her highly proportionate physique.
(paramasobaggayoga). Thereupon, that son of a caravan-leader, making cohabitation on with that harlot daily after having paid a thousand, had all his wealth exhausted, but before long, became poverty-stricken, and not obtaining even to the extent of food and clothing (ghāsacchādanamattampi) became remorse-stricken, and kept wandering round and round, hither and thither. One day, he went along with devotees to the Veluvana monastery.

On that occasion, however, the Master was seated teaching the truth (dhamma) surrounded by a large audience. He took his seat at the all-round end of the audience, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk took upon himself the observance of the duties of austere practice (dhutanga) and dwelt in a cemetery; at that time a certain son of another caravan-leader, dwelt together with that prostitute on payment of a hundred (daily). That harlot, on having seen a gem jewellery of great worth in his possession (hatthe) aroused her greed, had him killed by other wicked men and seized the gem-jewellery. Thereupon, people of that caravan leader’s son, on having heard of that occurrence, sent their men to act as spies (ocaraka). They entered the house of that harlot at night, killed her, without even spoiling her skin and so on and cast her away in the cemetery. The thera Rājadatta, wandering about in the cemetery, in order to collect an unpleasant sign (asubhanimittam), went near the dead-body (kaḷevara) of that harlot in order to make himself mindful of it from the point of view of being loathsome (paṭikkūlato); having made himself mindful wisely (yoniso) for a few turns of occasion (vāra), he made his lust (rāga) for sensual pleasures in that dead-body to arise, making himself unwisely (ayoniso) mindful, owing to the death which took place not long ago, because of her skin which had not been spoilt by dogs, jaclaks and so on, and due to her dead body being a strange (visabhāga) substance (vatthu); he became much more excited (sambiggatara) minded (mānaso), scolded (paribhāsitvā) his own mind, went away (apasakkitvā) to one side for a while (muhuttāṃ), caught hold of the very unpleasant (Lasubha) sign (nimitta), which attended (upaṭṭhitam) upon him from the beginning and making himself wisely (yoniso) mindful, he made jhāna arise (in him), made that jhāna (his) basis, had himself established in the development of spiritual insight (vipassanā) and there and then attained Arahant beginning and making himself wisely (yoniso) mindful, he made jhāna arise (in him), made that jhāna (his) basis, had himself established in the development of spiritual insight (vipassanā) and there and then attained Arahantship. Hence, has it been said in the Apadāna.---

“Having seen the silent buddha, the self-dependent (sayambhum) and the invincible, (aparajitam), I collected a hog-plum mango fruit and offered it to the self-dependent silent buddha. It was thirty one aeons (kappa) ago that I then made my offering of fruit, I do not remember any evil existence; this is the fruitful result of fruit offering. My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he reflected upon his own proper performance (paṭipatti), became zestful and delighted and spoke these five stanzas:--

315. “The bhikku(monk), having gone to the grave-yard, saw a thrown away (ujjhita) lady in the cemetery, rejectedly (apaviddhaṃ), having pervaded (phutaṃ) and eaten by worms (kimi).
316. Indeed, some, having seen such a dead-body as this, would become disgusted; (in me) there arose evidently (pātu);
(not seeing) the oozing (impurities from her nine boles), I was (ahum) like a blind man.

317. “Within the hither side of (i.e. in less than) the time takne by rice to be cooked (ora m adanapakamha), I took my departure from that place (of the dead body); possessed of awareness (satimah) and being thoughtful (sampajano) I sat aside (ekamantam upavisim).

318. “Thereafter, there sprang up in me wise (yoniso) making of my mindfulness; disadvantage became obvious (paturahu); disgust (for the lady) became well-established.

319. “Thereafter, my mind became emancipated; behold the good nature of the truth (dhamma) Three-fold knowledge (vijja) had been attained accordingly; Buddha’s instruction had been carried out.

There, bhikku sivatthikam gantvah means: a monk approached ‘the raw-flesh cemetry’ (amakasusaha), for the purpose of (his) mental exercise (kammaṭṭhāna) on the unpleasant (asubha); owing to his having foresight (ikkhana) of the danger in rounds of repeated rebirths (samsara). This expression “Bhikkhu,” the thera himself said with reference to (sandhya) himself. Itham means: she is obdurate (thiyati) here; she has (her) white (sukka) blood (sonita) suppressed (samhaññati) owing to (her) condition of the continuity of being a creature (sattasantana); thus, she is this, a woman (mātugama); in this manner also she is said to be “Itthi” (woman)” also by way of natural (sabhava) grammatical analysis (nirutti). In the case of barren women and so on, however, there is that same usage (voharo) because of their mutual identity, and owing to its not going beyond (ativatta na) that nature (sabhava). The expression “Itthi” also bespeaks the corpse of a lade. Ujjhatam means: totally thrown away (pariccattam). Apaviddha means: but being thrown away; thrown off in a state of having no regard for it (anapekkha). Khajjantim kimih phuta means: being chewed (khajjamana) after having become filled with worms (kim).

Yaṃ hi eke jicucchanti, mataṃ disvāna pāpakaṃ means: some who are congenitally clean (cokka) dispise one who is dead due to departure of life, heat (usma) and consciousness, the dead-body, which is bad, low (nihina) and inferior and do not desire to look at it even. Kamaragacchandho pāpushu means: there arose and became evident in me lust for sensual pleasure because of the abundance of making unwise (ayoniso) mindfulness in that corpse. Andho va savati ahum means: I became like a blind man owing to not seeing the condition of being unpure when that corpse was oozing and draining impurity through its nine outlets (dvara). On that account, (Buddha) said:–

“Ratto atthanātā, ratio dharmam ana passati.
Andhatamā tadā hoti, yaṃ rāgo sahate naraṃ.”

“Having become lustful (ratto) he does not understand; having become full of lust, he does not see the truth. There is then blinding darkness; in that lust overwhelms the man.”

“Kāmacchando kho brāhmaṇa and hakaraṇo, acakkhubhakaraṇo, O brahmin; the desire for sensual pleasure, indeed, is the making of darkness and creation of blindness (acakkhu)” and so, on. Some scholars, however, here, having made the coming of the letter and speak of the meaning as: “Owing to the all-round activity of depravity (kilesa) he is either not under control or under the control of the depravity (kilesa).” Other scholars, having stated the Pāli text as “Andho’va asati ahum, I became unaware (asati) like a blind man,” and speak of the meaning thus: “kamaragena andho eva hutvā satirahito ahosiṃ, having become
but similar to being blind by the lust for sensual pleasure I was devoid of awareness.” Both of them, however, do not exist in the text (Pāḷi of the Piṭakas).

Oraṃ odanapākamhā means: the hither side of the cooked-rice (odanapāka); as long as the time in which one cooks rice of a coconut-shell measure (nāḷi) of wet (tinta) rice-grain (taṇḍula), well washed thoroughly (suparidhota), even the hither side time from that; tamha ṭhānā apakkāmihā means: in order to steer clear (vinodento) of list within the time swifter (lahu) than that (tato) even, I drew myself away and made my departure from that site where while having stayed, lust arose in me. Satimā sappajāno’haṃ means: I approached (upāvisiṃ) a suitable spot (ekamantaṃ) being possessed of awareness (satimā) under the influence of (vasa) making myself mindful of placing myself in awareness (satipaṭṭhāna) having procured (upāṭṭhapetvā) the pereception of a monk, and having become thoughtful (sampajāno) with the recognition (jānana) of the nature of truth (dhamma) but well (sammā), and sat myself down cross-legged (pallaṅkaṃ ābhujitvā). Tato me manasikāro, yoniso udapajjatha means: to me who had sat down and so on. All is in the manner as has been said before (heṭṭha).

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

Chapter V.
Five Verses

199. Subhūta

Reborn in this Buddha-age in the family of a commoner of Magadha, and named Subhūta, his disposition to seek [191] escape caused him to quit domestic life and to join sectarian ascetics. Finding among them nothing genuine, and seeing the happiness enjoyed by Upatissa, Kolita, Sela[1] and others, after they had entered the Monk’s order, he believed in our doctrine and entered also. After winning the favour of his teachers and preceptors, he went into retreat with an exercise. And developing insight he won arahantship (enlightenment).

Upon that he declared aññā(supreme attainment) by reviewing the suffering he had endured by self-mortification, and his subsequent happiness in jhāna, etc.:

[320] Ayoge yuñjamattānam puriso kiccamicchato,||
Caraṃ ce nādhigaccheyya taṃ me dubbhagalakkaṇaṃ,|| ||

[321] Abbūḷhaṃ aghagatam vijitaṃ||
Ekaṃ ce ossajeyya kalīva siyā,||
Sabbānipi ce ossajeyya andhova siyā||
Samavisamassa adassanato.|| ||

[322] Yaṃ hi kayirā taṃ hi vade yaṃ na kayirā na taṃ vade,||
Akarontaṃ bhāsamānam pariṇānti paṇḍitā.|| ||

[323] Yathā’pi ruciraṃ pupphaṃ vanṇavantaṃ agandhakaṃ,||
Evāṃ subhāsitā vācā aphalā hoti akubbato.|| ||
[320] A man who yokes himself to things unfit,
Desiring\[2\] to accomplish work in that,
If seeking he did not attain, his quest
Did bear the intrinsic markings of mischance.

[321] If he surrender but one [vantage-point]
Of misery['s source] drawn out and overcome,
Like luckless throw of dice his state may be.
But if he throw all [he has gained] away,
No better is he than a blinded man,
Who sees not if the road be smooth or rough.[3]

[322] Of him who talks much, but dos not,
Wise men take stock, and rate him at his worth.

[323] [192] Just as a beautiful flower of lovely hue
But lacking odour, so is uttered word
That barren proves, by action not made good.

[324] Just as a beautiful flower of lovely hue
And fragrant odour, so is uttered word
That fruitful proves, in action holding good.[4]

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[1] Upatissa is Sāriputta, Kolita is Moggallāna. See CCLIX., CCLXIII., CCLIII. The two former were of his own country; Sela was from the country lying north of Magadha.

[2] According to the Commentary we are to read icchato as = icckante. Dr. Oldenberg supports this by parallels from Sistert, verse 240:

Who, ignorant (ajānato) to the ignorant, has told you this?’

for ajānanto (Saṃy., i. 11; Dīpavamsa, xxi., verse 2).

Aghāni. Agonies.

[3] The metre of this one gāthā is very curious and irregular, nor can the Commentary throw much light on its original phraseology. It decides that aghataṃ stands for three aghāni's (miseries) - viz., greed, hate, and illusion. The Br. MS. makes no attempt to correct this term by references to value (aggha), as does the S. MS. Yet this gāthā fits in better with the legend than do the platitudes that follow (= verse 226). It is the language of one who has sacrificed his all to win.

5.2 [199] Commentary on the stanza of Subhūtatthera

The stanza starting with ayoge constitutes that of the venerable therā Subhūta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this or that existence, was reborn in a wealthy householder’s family of great essence of prosperity (mahāsāla), in Benares, at the time of the Blessed One Kassapa; on having attained the age of intelligence, he one day, listened to the teaching of the truth (dhamma) in the presence of the Master, became pious-minded, got himself established in the refuges (saraṇa) and moral precepts (sīla), and had the fragrant chamber (gandhaktuṭi) of the Master heaped up with natural perfumes of four varieties eight times every month. On account of that act of merit, he became sweet scented in body wherever he was reborn and sprang up in the family of a wealthy householder (gahapati) in the kingdom of Magadha, when this Buddha arose; having gained the name Subhūta, he, on having come of age, gave up his household life, because of the condition (ajjhāsaya) to seek salvation (nissaraṇa), renounced the world, became a recluse amongst heretics (titthiya), where, not gaining any essence (sāra), he happened to have noticed many such monks and brahmins as Upatissa, Kolita and so on, who, having become monk, in the presence of the Master, were enjoying the bliss of monkhood, aptly gained pious faith in the dispensation, became a monk, won the heart of his teachers and preceptor, collected his mental exercise (kammaṭṭhāna), and dwelling the life of seclusion, he increasingly developed spiritual insight and attained Arahantship. Hence, has it been said in the Apadāna:-

“In this excellent aeon (bhaddakappa),
there arose the most excellent (varo)
of teachers (vadatāṃ) named Kassapa,
by clan, the kinsman of brahmā, full of fame.
He was endowed with many minor marks
(anubyāñjana), replete with thirtytwo
excellent major marks (lakkhaṇo),

surrounded by His fathom length radiating rays (pabha) spread all over (samottthaṭo).
He was a comforter (assaseta) similar
to the moon, the light-maker like the
sun, extinguisher (nibbāpeta) similar
to rain, and maker of qualities (guṇa)
resembling the ocean.
With His moral precepts (sīla) like
the earth (dharāṇī), concentration
resembling Himavā, with wisdom similar
to sky, detachment (asango) like unto ether (anilo).
At that time, I sprang up in a great
family of abundant cash and grain, with
its good accumulation of divers gem jewels.
Having approached (upecca) the Leader
of the world who was seated with His
large retinue, I listened to the
teaching of the truth (dhamma) which
resembled the immortal state (of
noibbana) which is charming (mancharam).
He was the bearer of thirtytwo major
marks (lakkhāṇa) resembling but the moon
with her lunar mansions (nakkhatta);
He was endowed with minor marks (anubyāñjana)
similar to the sovereign Sat tree which had blossomed.
Surrounded by a net-work (jāla) of radiant rays (raṃsī), He shone similar to a gold mountain (kanakācalo) surrounded by His radiating rays of a fathom measure (byāmappabhā) similar to the sun (divākara) of hundred radiant rays (raṃsī)
The excellent conqueror of gold face (ānana) was like a mountain (siluccaya) of female recluses (samaṇī); His heart was brimful of mercy and His quality resembled the ocean.
He was one of world-wide (likavissuta) reputation (kitti) similar to Sineru, the sovereign of mountains. He was the hero who had spread Himself wide with fame (yasa), the Sage similar to the sky.
His mind was detached everywhere, the Leader was like the sky; the Sage was the best (sattamo) similar to the earth.
Unsmeread (anupalitto) with mundane matters (lokena) like unto lotus with water; He was the burner (dahanī) of the bush (gaccha) of bad views (kuvāda);
He shone similar to a mass of fire.
Resembling medicine everywhere, He was the destroyer of depravity (kilesa). He was annointed (vibhūsito) with the sweet scent of quality (guṇagandha), similar to the stone hill of Gandhamādana.
The Hero was a mine (ākaro) of qualities (guṇa); He was like an ocean of gem-jewels. Like the river (sindhu) of the line of woody forest, He was the bearer-away of the impurity of depravity (kilesa).
He was but the vanquisher of Māra’s army similar to the victor great fighting warrior (yodha); He was the reigning ruler of the elements of enlightment (bojjhaṅga), the gem-jewel (ratana) resembling that world-king.
He was a medical man who cured hatred (dosa) and disease (byadhi) similar to a great physician. He was One who split open (viphālako) the sore (gaṇḍa) of wrong view (diṭṭhi) similar to a surgeon doctor (sallakattovejjo)
That Conqueror, the lighted lamp of the world (lokapajjota), respected by human
and divine-beings (sanarāmarasakkato),
the man-sum among all audiences, taught
the truth (dhamma).

He instructed thus: having offered chariot
one becomes abundantly wealthy; by means
of moral precept one goes towards excellent
existences; one becomes cool and calm
(nibbāti) by developing meditation (bhāvanā).

(All the audience (parisā) listened to that
teaching which was satisfactorily sweet
(assāda), graceful in the beginning, middle
and end which was similar to the immortal
ambroisia (mahārasam).

Having heard the excellently sweet truth
(dhamma) I became piously pleased with the
dispensation of the Conqueror; having gone
to Sugata as my refuge (saranāṃ), I made
my refuge (saranāṃ), I made my adoration
to Him as long as I lived.

I heaped up then the ground (mahīṃ)
of the Sage’s fragrant chamber heaped up
with four kinds of natural perfume in
eight days monthly. I made my resolution
for the condition of being sweet scented,
for my who (vissa) body to be perfumed.

The Conqueror then predicted about my
gain of sweet-scented body.
Since he heaped up the ground of fragrant
chamber with perfume once, as a result of
that deed (kamma), on having sprung up
here and there, this man will become
everywhere with his body sweet scented;
having come to be connected with the
quality of sweet scent he will enter nibbāna
free from cankers (āsava).

On account of that deed well done and
owing to volitions and self-resolutions,
I abandoned my human body and went to
Tavatimsa.

Now in (my) last existence, I was born
in a brahmin (vippa) family; when I was staying
in my mother’s womb, her body become sweet
scented.

When again I came out of my mother’s womb,
then the city of Sāvatthi blew its breeze
as if permeated with all varieties of
perfume.

Rain-shower of flowers was fragrant (surabhi),
celestial by scented and joyful to the heart.

Breeze of highly costly incense (dhupa)
blew constantly (tavade).

In the house where I was born, divine beings
permeated it with sweet scent; they had that house smell sweet with all kinds of perfume and incense of flowers.

When I stood in my first youth as a tender good boy, then, the charioteer of men, having subdued and disciplined the brahmin Sela and his retinue, came to the city of Sāvatthi surrounded by all of them.

Having seen the power of Buddha then, I became a monk.

Having developed such four kinds of deeds (dhamma) as moral precepts (sīla) concentration (samādhi) and wisdom (paññā) as well as the unsurpassable emancipation (vimutti), I attained Arahantship with cankers exhausted.

When I became a monk, and when I became an Arahant as well as when I was to enter nibbāna, then there was sweet-scented rain shower.

My body’s sweet scent had been always abundantly excellent (atiseti) it comprised highly worthy sandal wood, champak (campaka) and white lotus (uppala); but likewise were other perfumes also in all respects. From that place towards this and that place I made my (sweet-scented) breeze blow (vāyāmi) forcibly (pasayha).

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

Having, however, attained Arahantship, he thought over the painful misery connected with his practice (anuyoga) of self-torture (attakilamatha) after having become a recluse among the heretics (titthiya) and also over the bliss of jhāna, etc., attained (by him), after having become a monk in the dispensation and spoke these five stanzas in order to reveal his Arahantship (aññā) by way of (mukhena) reflecting upon (paccavekkhaṇa) his own proper performance.

320. “A man, who wants to do what should be done, engaging himself in the practice which he should not devote to (ayoge), if, conducting (himself thus), he would not make any achievement; it is the monk of my demerit (dubbhaga).

321. Having had such ills as lust and so on (agha) removed (abbuljhā) and vanquished (vijita), if one would (totally) give up (ossajeyya) a single (diligence) because of being along, one would be like an unlucky man (kalī); if one would give up all also one would be like a blind man, owing to not seeing what is evenly level and what is not (samavisama).

322. “Indeed, one should say what one would do; one should not say what one would not do.
Wisemen fully understand in saying what one is not doing.

323. “According as a lively (rucirāṃ) flower, possessed of colour but devoid of sweet smell, in the same manner are words well-spoken; they are fruitless to one who does not put (them) to practice (akubbato).

324. “According as a lovely flower, possessed of colour and sweet odour, in the same manner are words well spoken; they are fruitful to one who put (them) to practice.

There, ayoge means: the two extremes (anta) which should not be engaged in, which should not be served, here; however, the meaning should be understood by way of accordingly being engaged (anuyoga) in self torture (attakilamatha). Yuñjaṃ means: yoking oneself in and likewise entering upon (pañtīpakkhato) it. Kiccamicchako means: wanting to do what should be done to bring about (vahāṃ) both welfare (hita); caraṃ means; should there become such as conducting oneself in what should not be engaged in (ayoge) as the reverse of it (tappatiṇakkato); nādhigaccheyya means: one would not attain the welfare and happiness according as one meant to do (adhippetam); thus, is to be understood (nāyo). Therefore, whatever I engaged myself in what I should not be connected with (ayoge) owing to having been deceived by the doctrine (mata) of the heretics; taṃ me dubhagalakkaṇṇaṃ means: this is the nature of my demerit (apuññasabhāvo) he shows thus: “Deluded (byāmohito) by my former deed (kamma), I engaged myself (yuñjim) in what should not be devoted to (ayoge).”

Abbūḷhaṃ aghagataṃ vijitaṃ means: lust (rāga) and so on known as painful suffering (aghā) owing to having the nature of harming (vibadhana); painful sufferings (aghāṇi) themselves constitute having reached misfortune (agha); the occurrence (pavatti) in rounds of repeated rebirths (samsāra) of those who had reached misfortune (agha); the victory (vijayo) over them is the overwhelming (abhībhavo) by good deeds (kusaladhamma). It has been said as “Aghagataṃ vijitaṃ,” without making the elision of the corresponding nasal (anunāsikalopaṃ); by which it had been removed (abbūḷhaṃ) and subdued (anuddhataṃ); having become in this manner, after having made the conquest of it which had reached the removal of painful suffering (agha); without having himself cut off (asamucchinditvā) forms of depravity (kilesa); thus, is the meaning. Ekañ ce ossajjeyya means: if he would relinquish and all-round give up (pariccajeyya) but either diligence or right effort (sammāpayoga) singly (ekaṃ) owing to the condition of having no companion (dutiya) and due to strenuous effort (padhāna) kalī va siyā means: that individual might become as if he is a “black-eared,” the illomen. Sabbāṇi pi ce ossajeyya means: if he should relinquish pious faith (saddhā), exertion (viriya), awareness (sati) concentration (samādhi) and faculties of wisdom (paññindriyāni) which are bringers to maturity (paripācaka) for the emancipation (vimutti) of all. Andho va siyā samavisamassa adassanato means: if he would relinquish (chaḍḍeyya) due to absence of developing meditation (bhāvanā) he would be like a blind man owing to his not seeing of the evenly level and unlevel (portions of the path).

Yatha is a particle in the sense of proper presentation (sampaṭipādana) of an illustration (opama). Rucirāṃ means graceful (sobhanaṃ). Vanṇavantaṃ means: devoid of sweet smell (gandharahaśita), classified as: very auspicious Pāḷi bhaddaka flower, Girikāṇṇika and Jayasumana flowers and so on. Evaṃ Subhāsitvāṃ means: the three pitakas of Buddha’s teachings (vacana) which resemble the flower endowed with good colour and shape (santhana) are known as well-spoken words: according as, indeed, the odourless flower does not spread its smell on the body of its bearer, in the same manner, this one also, he who does not conform himself (samācarati) to what he has respectfully (sakkacca) listened to and so on; when he does not act himself in conformity to what should be done there respectfully (sakkaccam); on account of not doing that he does not bear (avahati) the sweet smell of learning (suta) not the perfume (gandha) of proper performance (paṭipatti); it becomes fruitless. Hence, it has been said thus: “Evaṃ subhāsitvāṃ sphalā hoti akubbato (in this manner the well-spoken word is fruitless to the non-doer).”

Sugandhakam means: such sorts (bhada) of flowers as: the jasmine (sumana), champac (campaka), the blue lotus (niluppala) flowers and so on. Evaṃ means: according as sweet scent spreads pervadingly on the
body of one who bears that flower, in the same manner, whoever does what should be done there, in conformity with what he has respectfully listened to and so on the well-spoken words reckoned as the three baskets (piṭaka) of Buddha’s word, to that individual (the well-spoken words) are fruitful; it is bountifully fruitful and greatly beneficial, owing to the bearing of the sweet scents of learning (suta) and the perfume of proper performance, Therefore, one should regulate one’s life according to the instruction and one should become the doer in conformity to what one has said. The rest is but in the manner as has been said.

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

Chapter V.
Five Verses

200. Girimānanda

Reborn in this Buddha-age at Rājagaha as the son of King Bimbisara's priest, he was named Girimānanda. He saw the power and majesty of a Buddha when the Lord(Buddha) attended the meeting at Rājagaha, and he entered the Monk’s order. During his studies he stayed awhile at a village, then came back to the town to salute the Lord(Buddha). And Bimbisāra the maharāja heard of his coming, and going to him, said: 'Do you live here, your reverence; I will supply your needs.' But from his much business he forgot, so that the Thera lived in the open. And the weather-gods held off the rain for fear of wetting the Thera. Then the king, noting the drought, built him a hermitage. And the Thera, sheltered in his hut, put forth all his efforts, and combining energy and calm, conjured up insight and won arahantship(enlightenment). Then, delighted at its advent, he declared aññā(supreme attainment) while the rain fell from above:

[325] Vassati [38] devo yathā sugītaṃ||
Channā me kuṭikā sukhā nivātā,||
Tassam viharāmi vūpasanto||
Atha ve patthayasī pavassa deva.|| ||

[326] Vassati devo yathā sugītaṃ||
Channā me kuṭikā sukhā nivātā,||
Tassam viharāmi santacitto||
Atha ve patthayasī pavassa deva.|| ||

[327] Vassati devo yathā sugītaṃ||
Channā me kuṭikā sukhā nivātā,||
Tassam viharāmi vītarāgo||
Atha ve patthayasī pavassa deva.|| ||

[328] Vassati devo yathā sugītaṃ||
Channā me kuṭikā sukhā nivātā,||
Tassam viharāmi vītadoso||
Atha ve patthayasī pavassa deva.|| ||
[325] God rains as it was a melody most sweet.  
Snug is my little hut, sheltered, well-roofed.  
In that I live, my heart serene and calm.  
Now an it pleass you to rain, god, rain!

[326] God rains as it was a melody most sweet.  
Snug is my little hut, sheltered, well-roofed.  
In that I live, and peace within my heart.  
Now, etc.

[327] [193] In that I live, all passion cleaned away.

[328] In that I live, all hatred cleaned away.

[329] In that I live, all error cleaned away.  
Now an it pleass you to rain, god, rain!\[1\]

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[1] Cf. I. and LI.-LIV. There is such a uniformity in these references to a carelessly benevolent patron that the six poems and their legends lose individual validity.

### 5.3 [200] Commentary on the stanza of Girimānandatthera

The stanza starting with Vassatī devo constitutes that of the venerable thera Girimānanda. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Sumedha; on having come of age, he was leading a household life when, on the death of his own wife and son he became pierced by the arrow of sorrow (sokasalla), entered the forest, and there when his arrow of sorrow was extracted (abbūḷhe) by the Master after having taught the truth (dhamma), he became pious-minded, reverentially offered sweet-scented flowers (to Him) paid his homage with five kinds of earth-touchings (pañcapatiṭṭhita), clasped his hands on his head and made his praise (of Him).

On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings and was reborn as the son of the chaplain (purohita) of King Bimbisāra, at Rājagaha, when this Buddha arose. His name was Girimānada. On having attained the age of intelligence, he happened to have seen the power of the Buddha, when the Master reached Rājagaha, aptly gained pious faith, became a monk, and doing his monk’s duties, he dwelt in a village monastic residence, for a few days and went to Rajaha in order to pay his homage to the Master. The great king Bimbisāra, on having heard of his arrival, approached the thera and invited him thus: “Venerable Sir! Dwell but here; I shall attend upon you with the four requisites of a recluse,” went away and did not remember (his promise) owing to being much
busy. Saying to themselves: “The therā dwells in the open air,” the divine beings prevented the rain from pouring down its shower, so that there is no danger of wetting the therā. The king after having observed (sallakkhetvā) the cause of rainlessness, had a cottage built for the therā. The therā, dwelling in the cottage, gained steadiness (samādhnā) on account of getting residential congeniality (sappāya) put forth upright (sama) exertion, intently indulged in developing spiritual insight and attained Arahhantship. Hence has it been said in the Apadāna. ---

“My wife was dead; my son had gone to the graveyard; my mother, father and brother were dead; they were cremated on a single funeral pyre. Tormented (santatto) by that bereavement (sokena) I became thin and pale. My mind became psycholic (khepa), having been oppressed by that sadness. Pierced (parato) by the arrow of sorrow, I approached the interior of the forest (vanantam); subsisting (bhuñjitvā) on fallen (pavatta) fruits I dwelt at the foot of a tree. That self-awakened Buddha, named Sumedha, the conqueror who could put an end to painful suffering (dukkha); being desirous of pulling me up (uddharitukāmo), came to my presence. On having heard the sound of the footsteps (pada), of the great sage Sumedha, I lifted up (pagghahetvā) my head and looked up at the great Sage. When the great Hero reached near me (upāgate), zest (piti) arose in me; then my mind became one-pointed after having met that leader of the world. Having aptly gained (my) awareness, I made my offering of a fistful (muṭṭhi) of leaves (pāṇṇa); there, on those leaves, the Blessed One the possessor of eyesight sat down out of compassion (for me). Buddha Sumedha, the leader of the world, after having sat down there taught me the truth (dhamma) which removed (vinodana) my arrow of sorrow. Uninvited (anavhita) they came thence; without any approval (ananuññātā) they had gone hence; according as they arrived, likewise they had departed (gatā); what bawailment should be there? According as also those way-faring (pathikā) living beings, when the rain pours down its showers, with their belongings (bhandā) approach (the shelter) where no rain would
shower: when, however, the rain does no
ger longer shower (oramite), they proceed
(with their journey) as and how they like;
in the same manner, do your mother and
father; what bewailent should be there?
Visiting (āgantukā) guests are unsteady
shaky and quaky; in the same manner, are
your mother and father; what bewailment
should be there?
According as a snake goes casting off
its old worn out scaly skin (taca) in
the same manner do your mother and father;
they abandon their bodies (tanu) here.
After having understood (aññāya) what
the Buddha taught (gira), I abstained
from my arrow of sorrow; after having
brought about (janayitvāna) elation, I
paid my homage to Buddha, the best.
Having paid my homage to the great
man-elephant (nāga), I made my reverential
offering of a branching flower stalk
(mañjarī) of the mountain (giri) fragrant with
divine perfume, to Sumedha, the leader
of the world.
Having made my reverential offering to
the self-awakened Buddha, and made my
clasped hands on my head, I made my
praise of the leader of the world,
reflecting upon His foremost qualities.
O great Hero! O Omniscient leader of
the world; O great sage! You have
crossed (the sea of saṃsāra); you pull
out (uddharasi) all living-beings (from
the sea of saṃsāra) by means of your
knowledge. O great sage! You effectively
cut off my doubts and delenma (dvelhaka);
you aptly make me enter the right path
(magga) by means of your knowledge,
O possessor of eyesight (cakkhumā);
Arahants the worthy ones who had attained
mastership (vasi) who are highly powerful
(iddhika) with six sorts of super-
knowledge (abhiññā), the firmly wise
who wander about in the sky surround
you constantly (tāvade). Learners
(sekhā) whose performances are proper
(paṭipannā), disciples who abide by
their fruition are with you. Like
lotuses at sun-rise (surodaya), your
disciples do blossom.
O possessor of eyesight (cakkhumā) you
are unperturbable (akkhobho) resembling
the large ocean, peerless as well as unsurpassable; being endowed with knowledge in this manner, you are immeasurable. Having paid my homage to the Conqueror of the world, the possessor of eyesight, full of fame, I went away in the opposite direction of the fragrant chamber (paṭikūṭito) adoring the divers (puthu) directions. Having passed away from the divine world, I descended into my mother’s womb, thoughtfully (sampajāno) and aptly aware (patissato), running well about this and that major and minor existences. Having come out of the house I became a houseless monk; ardent (atapi) mature (nipako) and meditative (jhayi) I devoted myself (gocaro) in seclusion (paṭisallāna). Having made my strenuous effort (padhānam padahitvāna) and satisfied the great Sage, I all the time wandered about like the moon free from the mass of clouds. I was continuously confined to seclusion, serene (upasanto) and controlled (nirūpadhi); having totally understood all cankers, I dwell free from cnakers (āsava). It was thirty thousand aeons ago, that I did reverentially made my offering to Buddha; I do not remember any evil existence; this is the fruitful result of my reverential offering. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Then, when the rain poured down its showers as if it was glad and joyous of the therā’s attainment of Arahantship, he spoke five stanzas in order to reveal his Arahantship by way of urging the rain to pour down its shower still further (upari).

325. “The rain pours down its shower according as well-sung (sugītaṃ). My cottage is roofed, it is blissful and free from wind (nivate); calmly composed (vūpassanta) I dwell there, then, O rain! Should you desire, pour down your shower.

326. The rain pours down its shower according as well-sung (sugītaṃ). My cottage is roofed; it is blissful and free from wind; tranquil-minded, I dwell there. Then, O rain! Should you so desire you may bring down your shower.

327. “The rain pours down its shower; ... free from lust (rāga) I dwell there;

328. The rain pours down its shower; ...
free from angry hatred I dwell there;

329. The rain pours down its shower; …
free from delusion I dwell there;
O rain! You send down your shower
should you so desire.

There, yathāsugītaṁ means: in conformity (anurūpaṁ) with good singing (sugītā); even in conformity (anurūpaṁ) with the song of rain itself which is excellent; thus, is the meaning. Indeed, the cloudy sky does not look graceful (sobhati) according as it simply keeps on raining without thundering; in this manner, although having arisen in a hundred and a thousand layers (paṭala), the cloud may thunder and roar, and although creeper-like lightning loomingly flash about, it does not look graceful without the pouring down of rain-shower; raining, having become according to her true nature; however, the rain is freeceful; thus, it has been said; “Vassati devo yatha sugitam.” Therefore he said: “Abitthanaya pājJunna (O rain! Do thunder);” and “Gajjika c’eva vassitā ca (thundered as well as showered).” Tassamviharāmi means: I dwell in that cottage in the capacity (gabbhena) of noble (ariya) life (vihāra) end the life of proper postures (iriyāpatha). Vūpasantacitto means: being tranquil-minded but rightly (sammā) with the concentration (samādhi) of the foremost fruition.

The young divinity of the cloudy sky, making his promise, accepting by means of his head the urge (uyyojana) made many a time by the therā in this manner, had his bountiful rain-shower poured down filling up the low-lying land and the dry terrain.

The Commentary on the stanza of the Therā Girimānanda is complete.

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Chapter V.
Five Verses

201. Sumana

Reborn in this Buddha-age in the family of a commoner of Kosala, and named Sumana, he grew up in happy circumstances. His mother's brother became an arahant (enlightened), living in the forest, and when Sumana came of age, this uncle initiated him into monkhood, giving him exercises on ethical conduct. Finally, when the four jhānas and fivefold[1] abhiññā (higher knowledge) were acquired, the Therā showed him the way of insight, so that he soon acquired arahantship (enlightenment). And when he went to his uncle and was asked concerning his success, he thus made declaration:

[330] Yaṁ patthayāno dhāmmesu upajjhāyo anuggahī,||
Amataṁ abhikaṁkhantaṁ kataṁ kattabbaṁ mayā.|| ||

[331] Anuppatto sacchikato sayam dhammo anūtiho,||
Visuddhaṁ no nikkaṁkho vyākaromi tavantike.|| ||

[332] Pubbenivāsaṁ jānāmi dibbacakkhu visodhitam,||
Sadattho me anupatto kataṁ buddhassa sāsanam.|| ||
[330] That which my teacher wished that I should know
In doctrines good, and of his kindness taught
To me who longed for the Ambrosial:
That now, even the task prescribed, is done.

[331] Yes, won and realized is the Path(Dhamma)
Even for my own, not learnt 'as such and such';[2]

[194] Pure wisdom is mine, dispelled is every doubt.
Let me stand near to you and testify:

[332] I know the where and when of former lives,
And clearly shines the Divine eye;
The Good Supreme, Ar'hantship, have I won,[3] And what the Buddha remains us do is done.

[333] Well have I learnt, who used all diligence,
The method and the training in your rule;
For all the Intoxicants(defilements/desires) are cleaned away;
Now comes never more the life renewed.

[334] Noble your cult and you have guided me.
Compassionate, it is you have favoured me.
Your teachings have not proved inept.
Once an apprentice, now am I adept.


5.4 [201] Commentary on the stanza of Sumanatthera

The stanza starting with yaṃpatthayāno constitutes that of the venerable therā Sumana. What is the origin? This one also, having done devoted deeds of service toward former Budhas, accumulating acts of merit in this and that existence, was reborn in a family home, in the world without any Buddha, ninety five aeons (kappa) ago; on having attained the age of intelligence, he happened to have seen a silent buddha
afflicted with ailment and offered him yellow myrobalan (harītaka). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy householder’s family (gahapatikula) in the kingdom of Kosala, when this Buddha arose; having gained the name Sumana he grew up blissfully. His uncle; however, having become a monk and attained Arahantship was dwelling in the forest, when he made Sumana a monk on his coming of age and gave the latter a mental exercise (kammaṭṭhāna) commensurate with his conduct (caritānukūla), making his devotion to that deed (yogakammam) there, he brought about his four jhānas and fivefold higher knowledge (abhiññā). Then the thera informed him the procedure (vidhi) for developing spiritual insight (vipassanā); he also increasingly developed spiritual insight (vipassanā) and became established in Arahantship but before long. Hence, has it been said in the Apadāna.--

“I myself procured yellow myrobalan, emblic myrobalan (āmalaka), mango, eugenia (jambu), beleric myrobalan; (vibhītaka), the jujube fruit (kola), the marking nut (bhallātaka) and fruit of the Bilva tree.

On having seen, on my arrival at the mountain slope the meditative (jhāyī) Sage who took delight in jhāna, the great Sage without any companion, being afflicted with ailment; Having taken with me the yellow myrobalan I offered it to the self-dependent silent buddha; just at the moment of his chewing the medicinal fruit, his disease disappeared (passambhi) there and then (tāvade). The silent buddha who had got rid of his burning ailment (daratha), made his thanks-giving to me saying that with this offering of medicinal fruit his disease had been dispelled.

Whether you have become a divine being or a human being or born in any other birth, may you be happy everywhere; let not any ailment come to you

Having said this, the self-dependent the invincible, self-awakened silent buddha, the firmly wise, scared up to the sky, similar to the swan sovereign in the sky.

Since the yellow myrobalan was offered by me to the self-dependent great sage, from this birth onwards there arose no ailment to me.

This is my last (birth); it is (my) last existence; threefold knowledge (vijjā) had been visualised; Buddha’s instruction had been carried out.

It was ninetyfour aeons ago, that I then made my offering of medicine; I do not remember any evil existence; this is the fruitful result of medicine.
My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Having; however, become established in Arahantship, he, one day, went to his uncle thera in order to attend upon him. The thera asked him about his achievement. In answer to that (question of his uncle) he revealed his Arahantship (aññā) roaring the roar of a lion, by means of these five stanzas.

330. “My preceptor (upajjhāyo) gave me a helping hand (anuggahi) in the truths (dhamma) whichever I desire (patthayāno); keenly wishing to attain immortality (amata), whatever should be done had been done by me.”

331. “The truth (dhamma), not based on hearsay, had been duly attained and visualised by myself; my knowledge is perfectly pure and I am free from doubt; I reveal (myself) in your presence.

332. “I know my former abodes, my divine eye has been perfectly purified; my own desire had duly materialised; Buddha’s instruction had been carried out.”

333. “The higher moral conduct (sikkhā) of mine who had been diligent, had made me learned (sussutā) in your dispensation. All my cankers had become exhausted; there is no more new existence, now.

334. “You disciplined me with the observance of noble moral precepts and practice; out of sympathy for me you gave me a helping hand. Your advice had not been in vain; as your resident pupil I had trained with the observance of higher moral precepts and practice.

There, yaṁpatthayāno dhammesu, upajjhāyo anuggahi; amataṁ abhikankhamañ means: My preceptor gave his helping hand to me, in the guise of giving advice to me who keenly desire the deathless nibbāna; he helped me who was wishing and wanting the truth (dhamma) comprising such sinless deeds (dhamma) as calm composure (samatha) and spiritual insight (vipassanā). Kataṁ kattabbaṁ maya means: whatever deed should be done in such varieties (vidha) as total understanding (pariññā) and so on, for the purpose of achieving it has been done and completed by me.

Anupatto sacchikato means: subsequent upon that even, the truth of the right path (maggadhamma) fourfold in number also had been achieved and realised. Sayaṁdhammo anitiho means: the deed (dhamma) for fruition and the deed (dhamma) for nibbāna is not based on hearsay (anītiha), not indistinct (asandiddho) but made self seen with one’s own eyes (paccakkha); there occurred the noble (ariya) path (magga) but on well-cutting off doubt reckoned as thus said on account of the occurrence of such expressions as “Itiha, iti kita (said thus, it is said thus).” On that account, he said: “Visuddhañāno nikkankho” and so on. There, visuddhañāno means: he was of perfectly pure knowledge, because of the perfect purity free from all depravity. Tavantike means: near you.

Sadattho means: Arahantship. Sikkhā means: such disciplined conduct as higher moral precepts and so on. Sussutā means: excellently learned by way of being totally full of much learning in canonical texts.
(pariyatti) and much learning in the proper penetration (into the right path). Tava sāsane means: (to me who abided) by your advice and instruction.

Ariyavatā means by the taking upon myself properly the observance of such duties (vata) as perfectly pure moral precepts, and so on. Antevāsimhi sikkhito means: I was of such disciplined conduct as well behaved (sikkhita) higher moral precepts and so on having been well taught (sikkhitavā) residential pupil (antavāsi) owing to the condition of having led the practical (ciṇṇa) holy life (brahmacariya) near you.

The Commentary on the stanza of the Thera Sumana is complete.
Chapter V.
Five Verses

202. Vaṭḍha

Reborn in this Buddha-age at the city of Bharukaccha in a commoner's clan, and named Vaṭḍha, he grew up in due course.\[^1\] Now his mother, distressed at the continuity of rebirth and death, entrusted her son to her family, and entered the Monk's order among the bhikkunīs(nuns). She thereafter won arahantship(enlightenment). Her son, too, entered the Monk's order under Thera Veḷudanta, and learning the Buddha-Word, became learned and eloquent in preaching. And one day, feeling the responsibility of office, he thought: 'I will go alone and see my mother, nor put on my (monk's) dress.' So he went to the bhikkunīs'(nun's) quarters. His mother, seeing him, rebuked him: 'Why are you come here alone and without your (monk's) dress?' And he, convicted in doing that which was unfit, returned to his Vihāra(monastery), and seated in the day-room, there attained arahantship(enlightenment), testifying to aũṇā(supreme attainment) under the aspect of ascribing his achievement to his mother's admonition:

\[335\] Sādhū hi kira me mātā patodaṁ upadaṁsayi,||
    Yassāhaṃ vacanaṁ sutvā anusiṭṭho janettiyā,||
    Āraddhaviriyo pahitatto patto sambodhimmattamān,|| ||

\[336\] Arahā dakkhiṇeyyomhi tevijjo amataddaso,||
    Jetvāl namucano senaṁ viharāmi anāsavo,|| ||

\[337\] Ajjhattam ca bahiddhā ca ye me vijjiṁsu āsavā,||
    Sabbe asso ucchinnā na ca uppaţjare puna,|| ||

\[338\] Visāradā kho bhagini etam atthaṁ abhāsayi,||
    Apihā nūna mayi'pi vanatho te na vijjati,|| ||

\[339\] Pariyantakaţatm dukkhaṁ antimo'tam samussayo,||
    Jātimaraṇasaṁsāro natthi dāni punabbhavo tī,|| ||

\[335\] O well in truth my mother used the goad!
    I marked her word, and by my parent taught,
    I stirred up effort, put forth all my strength,
    And won the goal, the enlightenment supreme.

\[336\] Ar'hant am I, meet for men's offerings.\[^2\]
    Thrice wise, the ambrosial vision I see:
    Conquered is Namuci(deathlord/mara) and all his host,\[^3\]
    And now I live from now on sane and immune.
[337] Yes, the intoxicants(defilements/desires) that once were there, 
   Within, without me,[4] are extracted clean; 
   Nothing did remain nor may they re-appear.

[338] Lo! wise and ripe in grace the Sister[5] was, 
   Who spoke this word of hidden good to me: 
   For you now even as for me, [my son.] 
   No jungle of the mind did bar the way.

[339] A final barrier is made to sorrow. 
   Last mortal frame is this, to which belongs 
   The way world without end of birth and death, 
   Nor ever comes more rebirth [for you].

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1. Anupubbena vaḍḍhati. This (here) unusual turn of phrase refers doubtless to his name, which means 'growth,' 'increase.' The mother's story is given in the Sisters, lxii. ff. She speaks also for him, but except for the 'spur' -literally, 'goad' - motive and the 'jungle,' she places a different saying(gatha) in his mouth, a by-proof of the difference in authorship (see Introduction). The wearing undergarments as outer - i.e., leaving the cīvara behind - is commented on in Vinaya discipline (Vinaya, iv. 281). Presumably the Thera in this put his sonship before his office.

2. = verses 296, 516.

3. Namūcī a name for Mara(deathlord/devil)

4. I.e., bahiddhavatthukā, 'having external bases or causes' — e.g., objects of sense, misguided teachers, heavens, etc.

5. Bhaginā, lit., sister.

5.5 [202] Commentary on the stanza of Vaḍḍhatthera

The stanza starting with sādhūhi constitutes that of the venerable thera Vaḍḍha. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit conducive towards escape from the rounds of repeated rebirths in this and that existence, was reborn in a wealthy householder’s family, in the city of Bhārukaccha when this Buddha arose; having gained the name Vaḍḍha, he grew up in due course. Then, his mother, having well-become remorseful in the rounds of repeated rebirths (saṃsāra) handed ober her son to her reletives became a bhikkhunī in the presence of the (other) bhikkhunīs, and doing the deed of developing spiritual insight vipassanā), she attained Arahantship and on a subsequent occasion, she made her son, who had attained the age of intelligence, become a monk in the presence of the thera Veludanta. Having become a monk, he acquired the learning of Buddha’s teachings (vacana), became a much learned teacher of truth (dhamma), and bearing the burden (dhura) of studying scriptures (gantha) he, one day, went to the nunnery of bhikkhunīs saying to himself; “Alone but inner and outer (santaruttaro) I shall see my mother.” On having seen him, his mother enquired (codesi) thus: “Why have you come here along but inner and outer (antaruttaro)”? On being put to task by his mother, he roused up his remorse saying: “An unbefitting matter has been done by me.” went back to (his) monastery, had himself seated in his day stay (divāthāne), developed spiritual insight
(vipassitvā), attained Arahantship and spoke these stanzas, revealing his Arahantship, by way of making manifest the prosperity of his mother’s advice.

335. “Indeed, it may be said that my mother had done well in making her urge on me showing the goad. Having listened to her word, as admonished by my mother (janettiyā), I had my exertion well begun, my mind well directed (towards nibbāna), and I attained Arahantship, the highest height of enlightenment.

336. “I became an Arahant, the worthy recipient of dedicated donations, possessed of three-fold knowledge (tevijjo) who visualised nibbāna; having conquered the army of Māra, I dwell free from cankers (āsava).

337. “Whatever cankers existed in me internally as well as externally all of them had been cut asunder without remainder; they do not spring up again.

338. “Indeed, O Sister! (bhagini!) You are full of confidence (visāradā); you spoke to me this (advice) for my benefit (attha); surely, in me also you bore no affection (piha); in you there is no jungle-growth of attachment (vanatho).

339. “Painful misery (dukkha) had been put an end to all round; this collection of confections (samussaya) is the last (antima); there does not exist, now, the rounds of repeated birth and death as well as another new existence.”

There, Sādhū kira me mātā, patodaṃ upadāsaya means: Good, indeed, that my mother showed me the goad reckoned as advice; on that account my exertion became brightened up (uttejenti) and penetrated (vijjhi) into the head of wisdom (paññāsīse) in the most excellent limb (of my body). Yassā means: of my mother. Sambodhiṃ means: Arahantship. Indeed, here, this is the interpretation:—On having been admonished by my mother (janettiyā), I, having heard her word which had become her admonition, had my exertion well begun (āraddhavīriyo) and my mind (atta) well-directed (pahita) and dwelling thus, I had attained Arahantship, which constitutes the most excellent foremost fruition and self-enlightenment.

Arahā means: because of the state of being far away from those forms of depravity; dakkhiṇeyyo means I am the worthy recipient of dedicated donations owing to my being the field of merit (puññakhetta). Tevijjo means: possessed of threefold knowledge because of the state of having achieved such three kinds of knowledge because of the state of having achieved such three kinds of knowledge (vijjā) as the knowledge of (my) former abodes (pubbenivāsa) and so on; amataddaso means the seer of the deathless because of (my) having visualised nibbāna; Namucino senaṃ means: the army of Māra; I dwell blissfully as one free from cankers (āsava) but because of having conquered him, after defeating the bearer (vāhiniṃ) of depravity (kilesa) by (my) army of the wings (pakkhiya) of wisdom (bodhi).

Now, he spoke the stanza starting with “Ajjhattañ ca” in order to make more manifest (pākatatara) the meaning of what has been said as “Anāsavo (free from cankers).” Its meaning is:—Ajjhattaṃ means: the internal basis (vatthu); bahiddhā means: based externally; āsavā ye means: those cankers of mine before my attainment of the noble (ariya) path (magga). Vijjisumu means: they were being obtained; ucchinnā
means: all of them had been cut asunder without remainder, and discarded by the noble (ariya) path (magga); now, they will not but spring up and appear again on any occasion (kadāci).

Now he spoke the stanza starting with “Visāradā” in order to praise (his) mother, on account of the state of his having attained Arahantship after having made (his) mother’s word as his (guiding) goad (ānkusa). There, visāradā kho means: definitely devoid of doubt (sārajjā). “Bhaginī” - means: the therā spoke addressing his mother as “Sister,” in order to say of the state of being the bosom son of the Master by the attainment of Arahantship of himself and (his) mother in this manner. Ettamathiṃ abhāsayi means: she spoke this matter (attham) which had become the advice for me; in admonishing me; however, in this manner, it is but not altogether in confidence (visāradā); as a matter of fact (atha kho) apihā nūna mayi pi means:– as a matter of fact (atha kho) I think (maññe) you are not affectionate to and have no association with your son even; in other words, why with this device (parikappana)? Vanatho te na vijjati means: such jungle-growth as ignorance (avijjā) and so on does not exist in your bodily system (santāna), in that you urge me on towards exhaustion of existence; thus, is the significance.

Now, he spoke the concluding stanza, starting with “Pariyantakataṃ,” in order to show thus: “Tayā niyojitākāren ‘eva mayā paṭipannaṃ (but in the manner urged by you the proper performance had been made by me).” Its meaning is but clearly comprehensible.

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

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Chapter V.
Five Verses

203. Kassapa of the River

Reborn in this Buddha-age in a clan of Magadha brahmins(priests), as the brother of Uruvela-Kassapa, his religious inclination made him dislike domestic life, and he became an ascetic. With 300 ascetics he carried on a hermit's life on the banks of the River Nerañjarā, and thus he became known, by his habit and the name of his clan, as Kassapa of the River. Now how the Exalted One(Buddha) initiated him into monkhood and his company by the summons, 'Come, bhikkhu,' is recorded in the Khandaka.[1] He was confirmed in arahantship(enlightenment) by the Exalted One's sermon on Burning. Thereafter reflecting on his achievement, he declared aññā (attainment) by way of expressing his rooting out of error:

[340] Atthāya vata me buddho nadiṃ nerañjarāṃ agā,||
Yassāhaṃ dhammaṃ sutvāna micchādīṭhīhīṃ vivajjayīṃ.|| ||

[341] Yajīṃ [39] uccāvace yañne aggihuttam juhīṃ aham,||
Eṣā suddhi maññanto andhabhūto puthujjano.|| ||

[342] Diṭṭhigahanapakkhanno parāmāseno mohito,||
Asuddhiṃ maññisam juddhiṃ andabhūto aviddasu.|| ||

[343] Micchādīṭhī pahīnā me bhavā sabbe vidāliṭā,||
Juhāmi dakkhiṇeyyagginī namassāmi tathāgataṃ.|| ||
[340] O truly for my good it was that He,
The Buddha came to the Nerañjarā,
Whose doctrine hearing, I renounced wrong views.

[341] The celebrant in many a sacrifice,
I fostered sacred fire, oblations made;
'These be the pure and holy rites!' I think -
O blind and average person that I was!

[342] Errant in wilderness of heresies,
By their contagion dazed and led astray,
I deemed that pure religion which was false.
And blinded was I, shiftless, ignorant.

[343] Now is all error put away for me;
Broken the line of comings back to be.
Worth every gift, the Fire I celebrate;[2]
I worship Tathagatha (i.e Buddha).

[344] Illusions all have I put far away.
Crushed is the thirst for going on to be,
And shattered is the endless round of life.
Now comes no more rebirth for me!

[1] Vinaya Texts, i. 118-185.

5.6 [203] Commentary on the stanza of Nadīkassapatthera

The stanza starting with atthāya vata me constitutes that of the venerable therī Nadīkassapa. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he, one day, happened to have seen the Master, wandering about for alms-food, became pious-minded, and offered a mango fruit of the colour of red arsenic (manosilā), the first that had sprung up as the fruit of the tree planted by himself. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the brother of Uruvelakassapa, in a brahmin family in the kingdom of Magadhā, when this Buddha arose; on having come of age, he renounced the world by becoming a hermit-recluse, owing to his not wanting to lead the life of a householder due to his keen intention (ajjhāsaya) of escaping (nissaraṇa) from saṃsāra, and dwelt together with three hundred hermits on the bank of the river Narañjara after having built his hermitage.
(assama). Indeed, because of his staying on the shore of the river and because of his Kassapa clan he was known as Nadīkassapa. The Blessed One gave him along with his retinue the full ordination by their being addressed as “Ehi bhikkhu(Come, O monk!).” All of it is but as has but come in the khandaka division of the Vinaya. He became established in Arahantship by means of the teaching (desanā) on Ādittāpariyāya (the burning allegory, of the Blessed One). Hence, has it been said in the Apadāna:—

“I offered to the Master, Buddha Padumuttara such a sage as the eldest of the world the worthy recipient of dedicated donations, the hero, the bearer (dhārato) of most excellent fame, who was wandering about for alms-food the foremost (agga) fruit collected by me with my pleasingly pious mind.

O ruler of the two-legged (dvipadinda) the eldest of the world (lokajetṭha), the bull among men! On account of that act, I have attained the unshaken (acalaṃ) place, after having abandoned victory (jaya) and defeat (parājaya).

It was a hundred thousand aeons (kappa) ago, that I then offered charity. I do not remember any evil existence; this is the fruitful result of my foremost (agga) offering.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.

Having become established in Arahantship; however, he subsequently reflected upon his own proper performance (paṭipatti) and spoke these stanzas in order to reveal his Arahantship (aññā) by way of (mukhena) announcing his having uprooted (samugghāta) his wrong views (diṭṭhi).

340. “Indeed for my welfare, Buddha reached the river Nerañjara; having listened to the truth (dhamma) taught by Him, I discarded my wrong views.

341. “I performed sacrifices, high and low; I made my fire worship and sacrifice, considering these to be deeds of purity, I, being a blinded commoner (puthujjana).

342. “Plunged (pakkhando) into the wilderness (gahana) of wrong views (diṭṭhi), deluded by wrong practice (parāmāasa) blinded (andhabhūto) and ignorant, I thought of the impure to be pure.

343. “The wrong view had been given up by me; all existences had been cut asunder. I (now) make my sacrificial service (juhāmi) to the fire-like one, worthy of dedicated donations and I bow my body to Tathāgata.

344. “All my delusions had been dispelled: craving (taṇhā) for existence (bhava) had been cut asunder; rounds of repeated
rebirths had been totally exhausted; there is, now, no more new existence.

There, atthāya vata me means: indeed, for my welfare. Buddho means: the omniscient Buddha. Nadim Neraṇjaraṃ agā means: reached the river Neraṇjara; on the shore of that river also, He came near the hermitage of my brother UruvelaKassapa; thus, is the significance.

Now, in order to clarify (vivāritum) the meaning according to what has been said, it has been stated thus: “Yassāhāṃ,” etc. Yassa means: of Buddha, the Blessed One Dhammaṃ suttvāna means: having heard the truth (dhamma) aptly associated with the fourfold noble truths; having closely gained in accordance with (anussāra) the ear-doors. Micchāditthiṃ vivajjayaṃ means: I gave up the wrong (vipāra) view (dassana) comprising such manner of happenings as “Yaññādihisucchi hoti (by means of sacrifices, etc. one makes oneself pure).”

In order to show in extenso the meaning of what has, but has been said thus: “I gave up (my) wrong view,” he said: “Yajim” and so on. There, yajim uccāvace yaṃne means: I performed several sacrifices of such categories as: the obvious (pākata) “offering.” Soma offering, Vājapeyya sacrifice and so on. Aggihuttaṃ juhiṃ aham means: I attended (paricarim) upon fire, promoting (paggaṇhanto) sacrificial offering (āhutim) by way of performance of those sacrifices (yaṅña). Esā suddhi ti maṇñanta: these performances of sacrifice (yaṅña) and attending (pārircariya) upon fire are pure owing to the cause of the cause of becoming clean (suddhīheto), considering thus: “In this manner there is my purification of rounds of repeated rebirths (samsārasuddhi). Andhabhuto puthujjano means: having been a blinded (andhabhuta) commoner (puthajjana) owing to the condition of the blindness of ignorance (avijjā) due to deficiency of the eye of wisdom (paññā). Ditthigahanapakkhando, parāmāsena means: the wilderness of the very wrong views is wrong-view wilderness because of the condition of being difficult to get across similar to the forest wilderness and mountain wilderness and so on; having plunged (pakhando) into and accordingly entered it; having gone beyond the nature of the truth (dhamma), with the tendency towards (abhinivesa) wrong deeds reckoned as holding on to perversion (parāmāsa) owing to being perverted, saying: “This along is truth.” Mohito means: having reached the state of being deluded, Asuddhiṃ maṇhisam suddhiṃ means: I thought the impure path to be the pure path (magga). He spoke of the reason there thus: “Andhabhuto aviddasu.” It means: since I became blinded by ignorance (avijjā), consequently only I had no knowledge of truth (dhamma) and untruth (adhamma) as well as what is fit and unfit (yuttayutta); therefore, I thought in that manner; thus, is the meaning.

Micchāditthi paḥīmāno means: all my wrong views had been rejected by way of relinquishing by extirpation (samucchadapahāna) by means of the right view (sammādiṭṭhi) of the noble (ariya) path (magga), when I did regulate my life (paṭipajjanta) which had become in this manner, wisely (yoniso) after having heard the teaching of the truth (dhamma) pregnant with (gabbha) the fourfold noble truths, in the very presence of the Master. Bhavā vidālitā means: all such existences as the existence of sensual pleasures (kāma), etc. had been destroyed (viddhamsita) by the weapon (sattha) of the noble (ariya) path (magga). Juhāmā dakhineyyaggi means: I attend upon (paricarāmi) and make my offering to Buddha, the well self-awakened, the fire of worthy recipient of dedicated donations owing to His burning away of all evil, because of His being the foremost worthy recipient of dedicated donations of the world together with the divine world after having rejected the fire of sacrificial offering and so on (āhavanīyādika). Namassāmi tathāgataṃ means: he said thus: this is my adoration (namassama) to the Master, in that I attend upon (Him) the fire of worthy recipinet of dedicated donation with such unsuspecting (nirapakkha) offerings of milk-curd, fresh butter (navanīta), churned butter-milk, ghee and so on. In other words, juhāmā dakhineyyaggi means: having made myself likewise I make offering to and attend upon myself and look after myself having made myself become worthy of dedicated donations by means of my burning away evil owing to my making the dedicated donations of the donors to become bounteously fruitful; formerly I would adore the god of fire; now I bow my body to Tathāgata.

Mohā sabbe pahīnā me means: all my delusions had been dispelled; all my delusions classified as absence of knowledge in painful misery (dukkha) and so on had been rejected and abolished. But subsequently the grammatical word me (my), should be brought over to these three expressions: “Bhava taṅhā padālitā, vikkhino jātisasāro, and n’athī ‘dāni punabhavo, and interpreted.

The Commentary on the stanza of the Thera Nadi-Kassapa is complete.
Chapter V.
Five Verses

204. Kassapa of Gayā

Reborn in this Buddha-age in a brahmin(priest) clan [his story resembles that of Kassapa of the River, his followers numbered 200, and that he lived at Gaya].\(^1\) He declared aññā(\textit{supreme attainment}) by exalting the washing away of evil, thus:

\begin{itemize}
  \item \textbf{[345]} Pāto majjhantikam̄ sāyaṁ tikkhattum̄ divasassahaṁ,||
      Otariṁ udakaṁ so'hanṁ gayāya gayaphagguyā.||
  \item \textbf{[346]} Yam̄ mayā pakataṁ pāpaṁ pubbe aññāsu jātisu,||
      Taṁ dāṇīdhā pavāhemi evaṁdiṁṭhi pure ahuṁ.||
  \item \textbf{[347]} Sutvā subhāsitam̄ vācaṁ dhammathasahitaṁ padam̄,||
      Tathāṁ yāthāvataṁ atthāṁ yoniso paccavekkhisaṁ.||
  \item \textbf{[348]} Ninhātasabbapāpomhi nimmalo payato suci,||
      Suddho suddhassa dāyādo putto buddhassa oraso.||
  \item \textbf{[349]} Ogayhaṭṭhāṅgikam̄ sotam̄ sabbapāpaṁ pavāhayin̄,||
      Tisso vijjā ajjhagamiṁ ḱatam̄ buddhassa sāsanaṁ' ti.||
\end{itemize}

\begin{itemize}
  \item \textbf{[345]} At morning, at noonday, at the evening
      Thrice in the day I went to Gayā
      Down in the water at Gayā's spring feast.\(^1\)
      For 'sins that I have done in other births,
  \item \textbf{[346]} In days gone by, those here and now by this
      I wash away 'thus did I once believe.
  \item \textbf{[347]} I heard a voice that uttered winning words,
      Of which the burden wedded Path(Dhamma) and Good.
      And on their meaning, true and genuine,
      I pondered much and reasoned earnestly.
  \item \textbf{[348]} Now from all evil am I truly bathed,
      Cleansed from error, pure, immaculate.
      In purity heir of the Purified,
      His child, even the Buddha's very son.
\end{itemize}
For I have plunged into the Eightfold Stream(path of Buddha),
And every evil thing I have washed away.
The Threefold Wisdom have I found and won,
And all the Buddha remains us do is done.

[1] Oddly enough, the Commentary does not mention his relationship to Uruvēḷa-Kassapa, nor to Kassapa of the River. See Vinaya Texts, loc. cit

[2] The Commentary repeats (cf. above, p. 181) that the annual sacramental festival in the month of Phagγṇā is here referred to, and not the name of the town only, as Dr. Neumann holds.

5.7 [204] Commentary on the stanza of Gayā-Kassapatthera

The stanza starting with Pāto majjaṁhikaṁ constitutes that of the venerable thera Gayā-Kassapa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhī, thirtyone aeons (kappa) ago; on having attained the age of intelligence, he gave up his household life, owing to his keen desire (ajjhāsaya) to escape (nissaraṇa) (the rounds of repeated rebirths), renounced the world by becoming a hermit-recluse, had a hermitage built in the forest region, and dwelt there with forest roots and fruits as his nourishment. On that occasion; however, the Blessed One, all alone, without any companion, went near his hermitage. On having seen the Blessed One, he became pious-minded, approached (Him), paid his homage (to Him), stood on one side, looked at the time; and offered delightful jujube fruit to the Master. On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn in a brahmin family, when tis Buddha arose; on having come of age, he gave up his household life owing to his keen intention (ajjhāsaya) to get out (of the rounds of repeated rebirths), renounced the world by becoming a hermit recluse, and dwelt at Gayā, together with two hundred hermits. Because he dwelt at Gayā and because his clan was Kassapa, he was known as Gayā-Kassapa. Having been given the ordination (upasampadā) with an address, made by the Blessed One as Come, monk! To him, together with his retinue, he became established in Arahantship, on his having been instructed by Buddha’s teaching of the allegory of being burnt (Ādittapariyāyadesanā). Hence, has it been said in the Apadāna:–

“Dressed in antelope’s skin (ajīna),
I was then the wearer (dhara) of reed raiment (vākacīra); I brought back to
my hermitage jujube fruits after having filled my basket (with them).
At that juncture, Buddha Sikhī, all alone, was without any companion;
having His knowledge pertaining to all occasions, He came near my hermitage.
Making my mind pleasingly pious, I paid my homage to the virtuous (Buddha);
with my both hands raised, I made
my offering of jujube fruits to Buddha.
It was thirtytwo aeons (kappa) ago,
that I made my fruit-offering, then;
I do not remember any evil existence;
this is the fruitful result of jujube offering.
My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

Having; however, become established in Arahantship, he reflected upon his own proper performance (paṭipattiṃ) and spoke these five stanzas in order to reveal his Arahanthood (aṅnā) by way of (mukhena) announcing his having washed away (pavāhana) evil (pāpa).

345. “That I descended into the water
morning, noon and evening, thrice
a day at Gayā on the festive day
of the lunar mansion of Uttarapbaguni
the month of March (phagguni).
346. “Whatever sinful deed (papa) had been
done by me, formerly, in other births,
I now wash it away; in this manner,
formerly, was my wrong view.
347. “After having heard the well-spooken word, expressions complete with truth (dhamma) advantage and welfare, I wisely reflected upon the meaning, the truth (tathāṃ), according to the truth (yāthāvataṃ).
348. “I am cleansed of all sinful evil,
free from impurity, purified and clean; I am pure, the heir of the pure, the bosom son of Buddha.
349. “After having plunged (ogayha) into
the stream of the eightfold noble path, I washed off all my sinful evil. I achieved (ajjhagamiṃ) the threefold knowledge (vijjā); Buddha’s instruction had been carried out.

There, this is the meaning in brief, now, of the first stanza --- Pāto means: at the time of sun-rise; majjhānhiṃ means: at the time of midday; Sāyaṃ means: at the time of evening; thus, of the day; tikkhattum means: for three times; otariṃ means: I went down into the water; in plunging into the water that I did not get down here or there or now or then; Gayāya means: then, indeed, at the landing place of Gayā well recognised (abhisammata) by the multitude of people as “Pāpapavāhana, the washing off of sinful evil.” Gayaphagguyā means: I was continuously engaged in descending into water, annually, on the festive day of the lunar mansion Uttaraphaggunī of the month of Phagguni known as Gayāphaggu.

Now, in order to show that significance (adhippāya) by which he was engaged in plunging into the water, he spoke the stanza starting with “yaṃ mayā.” The meaning of that stanza.-- Ahum means: I was, evam diṭṭhi means: one of such a perverted view (evarūpavipariṇātadassano), pure means: formerly, previous to my following the instruction of the Master, in that I said to myself thus: “Whatever evil deed had been accumulated by me formerly from now, in other existences, that I pavāhemi (now wash away), remove and cleanse (vikkhalemi), idha (here), at the landing place of Gayā, of this Gayāphaggu by means of this (my) descent into the water.
Dhammatthasahitam padam sutvā means: an exegesis (niddesa) without elision of preposition (vibhatti alopena); having heard the word of Buddha, the well self-awakened, the word spoken after having made the way of escape from rounds of repeated rebirths (niyyānika) excellently (suṭṭhi) and definitely (ekan tena) connected with truth (dhamma) as well as connected with the meaning (attha) with regard to its beginning (ādi), its middle (majjha) and its end (pariyosānato) which has its share (koṭṭhāsa) accompanied with (sañci) the truth (dhamma) and its meaning (attha); tathaṃ means: which is true because of being true according to the condition of absolute sense, the truth made manifest by Him; Yāthāvakaṃ means: according to the truth, according as fit (yathāraham) in the condition of occurrence (pavatti) recurrence (nivatti) and means (upāya) from the point of view of misconception (byabhicāra) atthām means: such meaning as suffering (dukkha) etc.; yoniso means: wisely, by such means (upāya) as by the condition of thorough understanding (pariññeyya); paccavekkhiṣam means: I befittingly considered (pati avekkhiṃ) thus: “Dukkhaṃ pariññeyyam (suffering is to be all-round understood) samudayo pajahattho (the origin of suffering should be rejected) nirodho sacchikattho (cessation of suffering should be visualised) maggo bhāvetabbo (the right path is to be developed).” I saw by means of my eye of knowledge and aptly penetrated (into the fourfold noble truths); thus, is the meaning.

Ninhātasabbapāpaṃhi means: I am one who had cleansed himself of all his sinful evils by means of the water of the noble (ariya) path (magga) but because of the state of having aptly penetrated into the (fourfold) truths in this manner. Nimmalo means: free from impurities because of the state of being devoid of dirt and owing to absence of such impurities as lust (rāga) etc., but consequently. Payato suci suddho means: purified, clean and pure, because of the condition of all-round pure bodily conduct, all round pure verbal conduct and all round pure mental conduct but consequent upon that. Buddhassa dāyādo means: I am the heir as a result of taking upon myself the heritage of transcendental truth of Buddha, the Blessed One who is cleanly pure, being free from all the dirt of depravity (kilesa) along with its propensity (vāsanā). Oraso means: I am the bosom son because of the state of my having been specially born and produced by the exertion (vāyāma) of the bosom (uro), whence originates the knowledge of teaching of that very (buddha); thus, is the interpretation.

Chapter V.
Five Verses

205. Vakkali

Reborn in the time of our Lord(Buddha) at Āvatthi in a brahmin(priest) clan, they named him Vakkali. When he had grown wise and had learnt the three Vedas, and was proficient in brahmin(priest) accomplishments, he saw the Lord(Buddha). Never sated by looking at the perfection of the Lord(Buddha)'s visible body, he went about with him. And when in his house he thought: 'I shall not [here] get a chance of seeing Him constantly'; so he entered the Monk’s order, and spent all his time, except at his meals and toilet, doing nothing else but meditating the Exalted One(Buddha). The Lord(Buddha), waiting for the maturity of his insight, for a long while made no comment; then one day he said: 'What is to you, Vakkali, this foul
body that you see? He who sees the Path(Dhamma), he it is that sees me. For seeing the Path(Dhamma) he sees me, and seeing me he sees the Path(Dhamma).’ At the Lord(Buddha)'s words, Vakkali ceased to look, but he was unable to go away. Hence the Lord(Buddha) thinking: 'This bhikkhu, if he get not deeply moved, will not awaken,” said on the last day of the rains: 'Depart, Vakkali!' Thus remaind, he could not stay; but thinking: 'What is life to me if I cannot see him?' climbed the Vulture's Peak to a place of precipices. The Lord(Buddha), knowing what Vakkali was about, thought: 'This bhikkhu, finding no comfort away from me, will destroy the conditions for winning the topmost fruits'; and revealing himself as a glorious divine image, spoke thus:

Now let the bhikkhu(monk) with exceeding joy
Delighting in the Buddhas Way and Wisdom,
Go up on to the holy, happy Path,
Where things worldly never excite him more.[2]

And stretching forth his hand, he said: 'Come, Bhikkhu!'

The Thera, filled with mighty joy and rapture at the thought: 'I see Him-of-the-Ten-Powers, and mine is it to hear Him say: Come!' came to himself and realized what he was doing. Rising in the air, he stood on the nearest point of the hill while he pondered on the Lord(Buddha)'s verse: [199] then arresting his rapture, he realized arahantship(enlightenment), together with grasp of the form and meaning of the Path(Dhamma). This is what is recorded both in the Anguttara Commentary and in that on the Dhammapada.

But here they[3] say as follows: Addressed by the Lord(Buddha)'s 'What is to you...?' Vakkali lived on the Vulture's Peak, establishing himself in insight, and descending into the avenue of that by the might of his faith. The Exalted One, knowing this, gave him a special exercise which he could not achieve, and 'from insufficient food he suffered from cramps. Knowing him thus suffering, the Exalted One(Buddha) went and asked him:

[350] Vātarogābhīnīto tvam viharaṁ kānane vane,|| Paviddhagocare lūkhe kathāṁ bhikkhu karissasi.||

[350] you who are down with cramping pains, Lives in the jungle, in the woods, Your range confined, in hardship dreadful - Tell me, bhikkhu, how will you live?

And the Thera declaring his constant happiness through unworldly joys, replied:

[351] Pītisukhena vipulena pharamāṇo samussayan,|| Lūkhampi abhisambhonto viharissāmi kānane.||

[352] Bhāvento satipaṭṭhāne indriyāni balāni ca,|| Bojjhaṅgāni ca bhāvento viharissāmi kānane.||

[353] Āraddhaviriyā pahitatto niccaṁ daṁhaparakkamo,|| Samagge sahāte disvā viharissāmi kānane.||
[351] With bliss and rapture's flooding wave
  This mortal frame will I suffuse.
  Though hard and rough what I endure,
  Yet will I in the jungle live.

[352] In this myself I'll exercise:
  The Starting-points of Mindfulness,
  The Powers five, the Forces too,
  The Factors of Enlightenment
  So will I in the jungle live.

[353] For I have seen [what friends have done]:[^4]
  Their striving aroused, their straining mind,
  Their staunch and ever onward stride,
  In concord bound, - and having seen,
  Even in the jungle will I live,

[354] [200] Remembering Him, the Awakened One,
  Supremely tamed, intent, serene,
  - With mind unwearied night and day,
  Thus will I in the jungle live.

Thus saying, the Thera developed insight, and then it was that he won arahantship (enlightenment).

[^1]: Or 'causing to come' (āgamento). The Anguttara Commentary has the same expression, but then says [after no comment]: 'Discerning that it was now ripe, and he able to enlighten him, said ...'

[^2]: Dhammapada, verse 381. The adhigacche is not present tense as in Fausboll's 'adit.' nor future as in Max Müller's translation. The Lord(Buddha)'s body was eminently a type of 'things worldly' (sankhāra)

[^3]: Presumably the sources of his own work. The Commentaries referred to are quoted accurately by him - to wii, the Manoratha-pūranā on Ang., i. 24, I 2, and the Dhammapada Commentary on verse 381.

[^4]: "Having seen" his co-religionists. By this he shows his good fortune in virtuous friends' (Commentary).

5.8 [205] Commentary on the stanza of Vakkalitthera

The stanza starting with Vātarogābhīṇīto constitutes that of the venerable thera Vakkali. What is the origin? This one also having done devoted deeds of service towards former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home in the city of Haṃsavatī at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he went to the monastery along with
devotees who were on their way to the presence of the Master, stationed himself at the entire end of the audience, listened to the teaching of the truth (dhamma), saw the installation of a monk at the foremost position of those who were keen on (adhimutta) pious faith (saddhā), by the Master himself also aspired for that ranking position, offered great charity for seven days, and made his self-resolution (pañidhāna). The Master, on having seen the state of its immediate (anantara) effect prophesied to him.

He did good deeds as long as he lived, wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family, in Sāvatthi, at the time of our Master. They gave him the name Vakkali. On having grown up he acquired the learning of the three vedas and reached perfection in the sciences of the brahmins; he happened to have met the Master, and not being contented with seeing the prosperity of His bodily beauty, he wandered about but together with the Master. Saying to himself “I shall not gain the (chance of) seeing the Master at all times living in the midst of household,” he became a monk in the presence of the Master and dwelt but looking at the Glorius One having given up other activities (kicca), after having stationed himself at the spot where having stood, he could get the sight of Tathāgata, all the rest of the time after having left aside the time for his meal and the occasion for making his bodily ablution. The Master, awaiting the all-round maturity of his knowledge, did not say anything when he was wandering about but by looking at His bodily beauty (rūpa) for long length of time, said to him one day thus: “O Vakkali! What is the use there to you by your having seen this putrid body (of mine)? O Vakkali! Indeed, whoever sees the truth (dhamma), he sees me; whoever sees me, he sees the truth (dhamma). O Vakkali! Indeed, on seeing the truth (dhamma), he sees me; on seeing me, he sees the truth (dhamma).

When the Master said in this manner to him though, the thera was not able to go elsewhere, giving up the sight of the Master. Consequent upon that, the Master thought to Himself: “This monk will not wake up without gaining remorse,” drove the thera away on the day of approach for rain shelter to observe the lent (vassūpanāyika) saying “O Vakkali! You should go away (apehi).” Having been driven out by the Master, He, not being able to remain face to face with the Master, said to himself: “What is the use to me by my living on, when I do not gain the sight of the Master?” and climbed up the precipitous portion of the Vulture-peak hill. The Master came to know about that happening of his, said to Himself: “This monk, not gaining any solace (assāsa) from me, might spoil his sufficing qualification (upanissaya) for (the attainment of) the right path and fruition,” spoke a stanza in order to show Himself releasing His ray of light:

“A monk of enormous elation, full of pious faith in the dispensation of Buddha, would attain the peaceful path, the bliss of cessation (upasama) of confections.”

Having said so, the Master stretched out His hand saying: “Come, Vakkali!” The thera had his vigourous zeal and joy roused up saying: “Dasabala has been seen by me; even His addressing me as “Come” also has been gained (by me),” did not know the condition of his own going saying to himself: “From where have I come, was soaring up the sky when, having but stood with his first foot on the hill, he reflected upon the stanza spoken by the Master, rejected (vikkhambhetvā) his zest but in the sky and attained Arahantship together with fourfold analytical knowledge (paṭisambhidā); thus his story came in the commentary on Anguttara nikāya and also in the commentary on Dhammapada.

Here, however, they say in this manner:— On having been advised by the Master saying: “O Vakkali! How are you?” and so on, the thera had himself established in the development of spiritual insight (vipassanā), while dwelling at Vultures’ peak (Gijjhakūṭa); but because of the state of great vigour of his pious faith (saddhā), he did not get down to the path of spiritual insight (vipassanā); the Blessed One came to know of it, scrutinised (sodhatvā) his mental exercise (kammaṭṭhāna) and gave him. Again he was but unable to made himself reach the height (matthaka) of spiritual insight (vipassanā); then there arose in him wind ailment (vātābādho) owing to his improper (vakalla) nourishment. On having come to know him as being afflicted with wind ailment, the Blessed One went there and spoke a stanza asking (him) thus:—

350. “You have been afflicted with wind ailment, dwelling in the woody forest. When your pasture has been abandoned
and you are miserable (lūkha), O monk!
How will you function?

On having heard that question, the thera spoke four stanzas.

351. I shall dwell in the forest, although
getting miserable (lūkham abhisambhonto),
my body-complex being permeated (pharamāno)
with abundant (vipula) zest and happiness.

352. I shall dwell in the forest, developing
the establishment of awareness (satipaṭṭhāna),
faculties of senses (indriyāni), vigours
(balāni) and meditation upon the elements
of enlightenment (bojjhangāni).

353. I shall dwell in the forest after
having seen those who had their exertion
(viriya) well begun (āraddha) whose mind
(atta) had been directed (pahita) to
nibbāna, who are ever firm in their
efforts (parakkama) and who are united,
leading their holy lives (saḥīṭā).

354. I shall dwell in the forest, ever
remembering Buddha, the self-awakened,
the foremost-tamed and well-composed,
without being lazy night and day.

There, vātarogābhinhīto means: brought into (upanīto) absence of self-will (aseribhāva) on account of
wind ailment (vātabadha); overwhelmed by cholic disease. Vāṭam means: an address to the thera. Viharaṃ means: dwelling that life of physical activity (iriyāpatha). Kānane vane means: the forest that had become (densely) woody; the big forest; thus, is the meaning. Paviddha gocare means: detached (vissattā) from
pasture, reclue’s requisites difficult to get. Lūkhe means: the wretched place because of absence of such
medicine as ghee and so on that act as antidote (sappāya) to the wind-illness (vātaroga), and owing to
How will you dwell?”

On having heard that question, the thera spoke stanzas starting with “Pītisukhena” in order to make
manifest his own blissful life with such emotions as zest (pīti) and joy (somanassa) etc; free from sensual
desires (nirāmisa). There, pitisukhena means: with the happiness well connected with that sort of zest as
marked by excitement and thrill. On that account he said “Vipulena,” immensely; thus, is the meaning.
Pharamāno samussayaṃ means: had the whole body pervaded and making it permanently permeated by
exalted visible forms (rūpa) well promoted (samuṭṭhita) by the bliss of zest according as has been said.
Lūkhampi abhisambhonto means: specially experiencing (abhibhavanto) and forbearing (adhivāsento) the
paucity (lūkha) of reclues’ requisites (paccaya) though it is difficult to bear (dussahaṃ) caused by the
constant conduct (vutti) of secluded life (sallekha) brought about by dwelling in the forest. Viharissāmi kānane means: I shall dwell in the forest region with the bliss of jhāna-meditation and the happiness of
developing spiritual insight (vipassanā); thus, is the meaning. Therefore he said: “Sukhañ ca kāyena
paṭisasāvdesiṃ. (I aptly experienced happiness also by means of my body.”

“Since whenever one meditates (sammasati)
on the rising and ending (udayabbaya) of
the aggregates (khandha) one gains zest
(pīti) and joy (pāmojja) owing to clear
understanding of that immortality (amata).

Bhāvanto satipaṭṭhāhe means: arousing (uppādento) and developing (vaṭdhento) the four forms of
establishment of awareness (satipaṭṭhāna) which begins with continuously seeing the body
(kāyānupassanā) belonging to (pariyāpanna) the right path (magga). Indriyāhi means: the five faculties
beginning with pious faith (saddhā), but belonging to the right path (magga). Balāni means: five kinds of
strength beginning with faith (saddhā) likewise Bojhaṅgāni means: likewise seven elements of enlightenment beginning with mental awareness of the element of enlightenment (satisambojjhaṅga). By the grammatical word ca, it collectively includes (saṅganḥāti) the right effort (sammappadhāna), the basis of magical powers (iddhipāda) and the characteristics (āṅga) of the right path (magga). Indeed because of separation (vinābhava) from it, but by the taking of it, there is the taking of them. Viharissāmi means: I shall dwell with the bliss of the path (magga), and with the accomplishment (siddha) of that attainment (adhigama) with the happiness of fruition (phala) and with the bliss of nibbāna.

Āraddhaviriyē means: promoted (paggahita) exertion (vīriya) under the influence of the four kinds of right effort (sammappadhāna). Pahitatte means: minds aptly sent to Nibbāna. Niccaṃ dalhaparakkame means: those whose exertions are never soft (sītha) at all times. Samagge means: those who are united by way of giving bodily unity under the influence of absence of dispute. Sahite means: having seen (my) fellow leaders of holy life (sabrahmacārī) in respect of right view (diṭṭhi), moral precepts (sīla) and monkhood (sāmañña). By this he shows (his) prosperity of possessing good friends.

Anussaranto sambuddham means; ever remembering Buddha, the self-awakened; He is well self-awakened because of His enlightened knowledge of all truths (dhamma) all by Himself, rightly; aggaṃ means: foremost because of the state of being the most excellent of all living beings. Dantaṃ means: trained by the best training; samāhitaṃ means: well composed by the unexcelled concentration (samādhi); atandito means: after being not lazy; rattindivaṃ means: I shall dwell continuously remembering as: “Iti pi so bhagavaṅ araḥāṃ (thus also, that Blessed One is worthy of being worshipped), and so on, at all times. By this, he spoke of his constant engagement (anuyoga) in mental exercise (kammaṭṭhaṇa) everywhere, by showing the manner he was engaged in the development of meditation on continuous remembrance (anussati) of Buddha; by the former (context) he showed his devotion (anuyoga) to the fostering (pārihāriya) of mental exercise (kammaṭṭhaṇa).

Having, however, said in this manner, the thera intently indulged (ussukkāpetva) in the development of spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Appadhāna:—

“A hundred thousand aeons (kappa) ago, there arose the leader (nāyako), of perfect (anoma) name, incomparable (amito), Padumuttara by name.

He spoke (vadano) in the manner of a lotus flower; His excellent skin was as clear as lotus; He was but unsmeared (anupalitto) by mundane mattera (lokena) similar to the lotus flower unmoistened with water.

The Hero had eyes like lotus petals (padumapattakho); lovely (kanto) as well, like lotus; He smelt sweet similar to superior lotus flower and therefore He is the most excellent lotus flower (padumuttara).

He was the eldest of men in the world free from pride; He was like an eye to the blind people. He had peaceful appearance and buried treasure (midhi) of qualities; He was the ocean of mercy and consideration (sati).

Sometimes, that great Hero, was praised (accito) by brahmas, divine beings and titans (asura); He was the most excellent conqueror amidst multitude mixed with divine and human beings. With His
sweet-scented words, sweet-sounded (ruta),
He pleased (rancayam) all audience, praised
His own disciples:—
According as this monk Vakkali, there
does not exist resembling this; he has
become keen on pious faith (saddhā) and
excessively greedy (lālaso) for seeing
me.

At that time, I was the son of a brahmin
in the city of Haṃsavatī; on having heard
that word (of praise) I became kneely fond
(abhirocayim) of that position (thāna).
Having invited that Tathāgata, the clearly
pure (vimala) together with His disciples,
I, then, fed them for seven days and covered
them with clothes.

Having landed on my head at His (feet),
well brimful with zest and sunk deep in
the ocean of endless qualities (guna), I
spoke these words: O Sage! I should like
to be similar to that (monk) when you
praised seven days ago, as foremost of
monks who possess pious faith (sakkhā).
On having been said in this manner, the
great Hero, the unobstructed (anāvaraṇa)
seer, the great Sage spoke (udirayi) this
word (vākyam) to the audience:
See this young man, dressed in fine
clothes (maṭṭha) of yellow colour, with
the accumulation (upacita) of sacrificial
(yañña) signs (āṅga) in gold (hema)
endearing (manchara) to the eye (netta)
of the multitude of men (jana);

This one, in the future period of time,
will become the foremost disciple of the
sage Gotama among those who are keen on
(adhimutto) pious faith (saddhā). Either
having become a divine-being or a human-
being, he will have become free (vajjito)
from all worries (santāpa), all-round
provided with (paribyūḷho) every form of
enjoyable wealth, he will wander about his
rounds of repeated rebirths by having
become blissful.

There will become in the world a Master
named Gotama by clan, the offspring of
the family of Okkāka, a hundred thousand
aeons (kappa) hence.

He will be His heir in His teachings
dhammesu), His bosom son created by the
truth (dhamma); he will become the disciple
of the Master known by the name of Vakkali.
By that distinctive deed of mine done with volition and self-resolution, after having given up my human being I reached Tāvatiṃsa (heaven).

Having been happy everywhere, I wandered about my rounds of repeated rebirths in major and minor existences (bhāvabhavhe);

I was born in a certain family of non-entity in the city of Sāvatthi. My miserable (dīna) minded (parents) frightened by the danger of demon (pisāca) made me, who was as tender as fresh butter (nonī-tasukhumāla), similar to the sprout (pallava) of natural lotus (komala), a small (mandaṃ) baby lying on its back, lie down at the base of the feet of the great sage, saying thus: O Protector! O Leader! We offer you this (child); please be (his) refuge (saraṇa).

Then He, the sage, the refugee of those who were afraid, accepted me, with His palms, similar to soft lotus flower, marked (aṅkita) with a net-work (jāli) of wheels. Beginning (pabhuti) from then on, I was looked after by Him who did not need to heed (arakkheyya), I became clearly free from enmities and totally grew up with happiness.

When for a minute moment (muhuttakam) I became without Sugata I felt bored (ukkāṇṭhami); I renounced and joined the Order of houseless monks when I had passed seven years from my birth-day. I dwelt unsatiated (looking at) the beautiful form (rūpaṃ) who had well become perfected with all His perfections and was with His blue eyes (akkhi) of eyes (nayana). On having come to know of my delight in the physical beauty of Buddha, the Conqueror, then gave me His advice. O Vakkali! Enough of what is in the beautiful form where you take delight and which is foolish joy.

Indeed whoever sees the good truth (dhamma), that wise man sees me; not seeing the good truth (dhamma) he does not see me although he looks at me.

The physical body has endless disadvantage and resembles a piosonous tree; It is the residential abode of all ailments; it is a whole heap of miserable pain (dukkha).

Consequently, after getting despised of beautiful body (rūpa), you should perceive the springing up (udaya) and disappearance (vaya) of the aggregates (khandha) and the
bodily depravity (upakkilesa); you will reach your end easily (sukhena). Having been instructed in this manner, by that leader, the seeker of (my) welfare, I climbed the Vultures’ peak and made my meditation (jhāna) in the mountain cavern (kandara).

Having stationed Himself at the foot of the hill, the great Sage gave me solace (assāsayii). On having heard that word of address as O Vakkali! Made by the Conqueror, I became glad.

I plunged (pakkhandiṃ) into the rocky slope of the hill which was as high as the height of many a man but reached the ground even easily then owing to the power of Buddha.

Again also He taught me the truth (dhamma), the rise and disappearance of the aggregates (khandha); having comprehended that truth (dhamma) I attained Arahantship.

It was in the midst of a very big audience that the Master of great wisdom (mati), who had reached His end of practice (caraṇa), then proclaimed (paññapesi) me as chief of those who were keen on (adhimutta) pious faith (saddha).

It was a hundred thousand aeons (kappa) ago that I then did my deed (kamma); I do not remember any evil existence; this is the fruitful result of my reverential honour made to Buddha.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, the thera spoke but these self-stanzas in revealing his Arahantship (anna) also. The Master, seated amidst the clergy of monks, then, placed him at the foremost place of those who were keen on pious faith.

Commentary on the Satanza of the thera Vakkali is complete.
206. Vijitasena

Reborn in this Buddha-age in a Kosalan elephant-trainers' family, he was named Vijitasena. His maternal uncles, Sena and Upasena, had both entered the Monk's order and become arahants (enlightened ones), when Vijitasena, after learning the craft of his folk, saw the twin-miracle of the Lord (Buddha), believed, and being naturally of a religious disposition, entered the Monk's order under his uncles. Training by their instructions he rose into the avenue of insight, but his mind remaining discursive through various external objects, he addressed it:

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[355] Olaggessāmi te citta ṣṇidvāreva hatthinaṃ,||
Na taṃ pāpe niyojessan kāmajāla sarīrāja.|| ||

[356] Tvaṃ [40] olaggo na gacchasi dvāravivarjan gajo'va alabhanto,||
Na ca cittakali punappunam pasahaṃ pāparato carissasi.|| ||

[357] Yathā kuñjaraṃ madantaṃ navaggahamaṃkusallaho,||
Balavā āvatteti akāmaṃ evaṃ āvattayissam taṃ,|| ||

[358] Yathā varahayadamakusalo sārathi pavaro dameti ājaññam,||
Evāṃ damayissam taṃ patiṭṭhito pañcasu balesu.|| ||

[359] Satiyā taṃ nbandhissam payatatto vodapessāmi,||
Viriyadhuraniggahito na niyato dūraṃ gamissase cittā' ti.|| ||

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[355] I will restrain you, mind, as elephants
Are by the towngate's sallyport[3] kept back.
I'll not abet you in your naughty ways,
You net of wishes, you of body born.

[356] Not your it will be, thus checked, to go at large.
As elephant that wins not through the gate,
Struggle your best, you witch, again, again;
You shall not roam, who are to sin so glad.

[357] Even as one who firmlyields the hook
Did turn the unbroken, untamed elephant
Against its will, so will I turn you back.

[201] [358] As the good driver, in horsebreaking skilled,
Did tame the mettle of the thoroughbred,
So will I bring you too beneath control.
By virtue of the fivefold spiritual force.

[359] Yes, by right meditative attentiveness I'll bind you fast,
Myself restrained, so will I Lord(Buddha) you.
Curbed in the harness of right energy,
You shall not, O my heart, go far from me.[5]

Thus restraining his thoughts did the Thera expand insight and win arahantship (enlightenment).

[1] Not the brother of Sariputta (CCXXXVIII.). Neither uncle is met with elsewhere.
[2] See XXXI.
[5] This is the second of the three poems conceived in this vein - namely, of a better self attempting to control the mutinies of older runregenerate impulses. Cf. LXXVII. and CCLXII.

5.9 [206] Commentary on the stanza of Vījitasenaṭhēra

The stanza starting with Olaggessāmi constitutes that of the venerable thera Vījitasēna. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Atthadassi; on having attained the age of intelligeuce, he gave up his household life, renounced the world by becoming a hermit recluse and was living in the forest, when he happened to have seen the Blessed One going through the sky, became pious-minded and stood raising his clasped hands showing the manner of his pleasing piety. The Master, having come to know his intention, descended from the sky. He offered deliciously sweet fruits to the Blessed One who accepted his offering out of compasion for him. On account of that act of merit he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the family of elephant trainers (hatthācariya) in the kingdom of Kosala, when this Buddha arose; having gained the name Vījitasena, he attained the age of intelligence. His uncles, Sena and Upasena, who were two elephant-masters, listened to the teaching of the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk, did their ordinary duties of the elementary stage of saintliness (vāsa dhura) in full and attained Araḥantship. Vījitasena also reached proficiency in the elephant training (sippa), but, because of his bent (ajjhāsaya) on escape from rounds of repeated rebirths (nissaraṇa), his mind got detached from household life and he became a monk in the presence of the theras’ who were his uncles, having aptly gaine pious faith after he had seen the twin-miracle of the Master; doing the deed of developing spiritual
insight according to the instruction and advice of his uncles, had himself clung (laṅghītvā) to the path of spiritual insight (vipassanā) and spoke stanzas in order to advise his own mind which was running about amongst several sense-objects (ārammaṇa) outside (bahiddhā).

355. “O Mind! I shall keep you under control similar to what I did with elephants at the needle gate. I shall not keep you engaged in evil; O you born of body, the net of sensual pleasures!

356. “You will not go (now, as you like); since you have now been kept under restraint; resembling the elephant not gaining the open-door, you will not be allowed to wander about as before, O ill-omened mind! You who had enjoyed yourself in the doing of evil deed, again and again under the influence of not seeing refuge for yourself (pasakkā).

357. “Just as the goad holder, possessed of vigour, wins over the newly captured wild elephant against its will (akāmaṃ), in the same manner I shall win you over.

358. According as an excellent charioteer, well clever in taming horses, tames the thorough-bred, in the same manner, having become established in the five forms of vigour, I shall subdue you.

359. “O mind! I shall bind you down with my awareness (sati); having become intent on taming, I shall subdue you. Since you are held down under the burden of my exertion, you will not go far from here.

There, olaggesasāmi means: I shall control, I shall restrain. Te means: you (taṃ); this genetive case-word is indeed in the sense of the accusative case (upayoga). In other words, there is the remaining expression in “Te gamanaṃ, your going.” Hatthināṃ means: the elephant (hatthīṇ); thus, is the meaning. Citta means: he addresses his own mind as O mind! According as he was desirious of restraining it, he said: “Ānidvār’eva hatthināṃ,” in order to show it. The small gate of the city enclosed by a wall is known as a small door (āṇidvāra); when a bowl (ghatikā) like hole (chidda) is thrown (pakkhitta) into the small door (Āṇi), it is not possible to open it for those who are stationed (thīta) right within, without a machine (yanta); since it is not possible for men, oxen, buffaloes and so on to go out, the elephant master (hatthācariyo) did not allow (nivāresi) the elephant who was desirous of going out of the city after having had it coaxed (palobhettvā) from the same (yato). I other words, a hindrance (paligha) door (dvāra) is a small gate (āṇidvara). Indeed there, after having placed an obstacle (paligha) across (tiriyaṃ) after having placed an obstacle (paligha) across (tiriyaṃ) they fix on it (āvuṇanti) a linch-pin (āṇim) reckoned as tree-needly (rukkhasūci). Pāpe means: such evil deeds as the spung up (uppajjanaka) covetousness (abhijjhā) and so on invisible forms (rūpe) etc.; taṃ na nīyojessaṃ means: I shall not urge (nīyojissāṃ). Kāmajāla means: O you who have become the net work (jāla) of sensual pleasures (kāma). Indeed, according as the net of fish catchers (bandha) and deer hunters bring about result in doing according to their desire (kāma) to fishes and so on, in the same manner, the mind which is made to fall in conformity with unwise mindfulness (ayonisomaṇasikāra) becomes the bringer about the result in doing according to the desire of Māra.
Indeed, on that account, he makes living beings fall into disadvantages (anattha). Saritaja means: O you who spring up (uppajjanaka) in bodies (sarīresu). Indeed, in the existence of five constituents of beings (khandha), mind has been said to be “Saṅgha (bodily product),” owing to its having the habit of being dependent upon the physical form (rūpapaṭibaddhavuttā).

Tvām olagga na gacchasi means: O ill-omen (kali) mind! Having been restrained (varito) by me with such driving (patoda) goods (anukusa) as awareness (sati) and wisdom (paññā) you will not go now according as you wish (yatharacīm); you will not get the chance of functioning (vattitum) according as you went by way of unwise mindfulness (ayoniso manasikāra). According as what? Dvāravivaram gajo va alabhanto means: according as an elephant not gaining the opening of the gate (dvāravivarakaṃ) for its going out either from the city or from the site of suppression of elephants (gajanirodha). Cittakali means: O ill-luck mind!

Punappunanā means: now and again (sapparamañ). Pasakkā means: by having no association with (or by not attending upon) the good seeing (sappassena) of refuges (saraṃga). Pāparato means: ever enjoying in the doing of evil deeds as you did formerly; na carissasi means: you will not do now; I shall not allow you to behave likewise; thus, is the meaning.

Adantaṃ means: unsubdued (adamitaṃ); not trained as an elephant should be tamed. Navaggaḥaṃ means: captured not long ago (aciragahitaṃ); ankusasagho means: an elephant-master (hatthācariyō). Balava means: possessed of such strength as the strength of the body and the strength of knowledge. Āvatteti akāmaṃ means: he makes (the elephant) turn away (nivattetī) from the point of view of prohibition (nisedhāna) but without its desiring it (anicchantaṃ). Evam āvattayissāmā means: according as the elephant master according as has been said, in the same manner, I shall make that mind, the mind of ill-luck turn away (nivattayissāmi) by way of prohibiting it from wicked conduct (duccarita).

Varahayadamakusalo means: clever (kusalo) in taming (damane) the work of taming most excellent horses. Sārathi pavaro means: even superior to that and eminent (visiṣṭha) amongst the charioteers who tame horses; dameti ājañña means: the charioteer does not go beyong that yoke, in the same manner, O mind! You also having been kept under control (niggahito) at the responsibility (dhura) of my exertion (viriya) not being allowed (alabhanto) to function (vattitum) otherwise (aṅñathā) than to do what is to be done truthfully (sattacca), you will not go outside far from here, the interior of pasture (gocarajjhatta).

Satiyā tam nibhandissamā means: O mind of ill-luck! I shall bind you down (nibandhissāmi) and keep you under my control (nīyamissāmi) by means of the rope (yotta) of mental awareness (sati) at the pillar of mental exercise (kammaṭṭhāna thambha) without allowing (adento) you to go outside the interior of pasture (gocarajjhatta). Payutto te damessami means: I shall subdue (damessami) you after having become intent upon (yuttappayutto) but binding you down (nibandhanto) there; I shall purely cleanse you from the impurities of self-depravity (saṅkilesa). Viriyadhura niggagito means: according as the said horse having been kept under control by means of the yoke (yuganiggagito) and made to go into the yoke (yugantaragato) by the clever excellent charioteer does not go beyong that yoke, in the same manner, O mind! You also having been kept under control (niggagito) at the responsibility (dhura) of my exertion (viriya) not being allowed (alabhanto) to function (vattitum) otherwise (aṅñathā) than to do what is to be done truthfully (sattacca), you will not go outside far from here, the interior of pasture (gocarajjhatta). Indeed, to one who is continously engaged (anuyutta) in the development of meditation (bhāvanā) anything other then mental exercise (kammaṭṭhāna) even the near matter (āsannaṃ) is but something afar (dūra) from the point of view of sigh (lakkhana); thus, the therī keeping his own mind but under control (nigganhaṇa) by means of these stanzas in this manner, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“On having seen the self-awareness Buddha of golden complexion, endowed with thirty two excellent marks (lakkhanā) going on top of the wood similar to the flowering Sal tree, I had a grass-spread prepared and made my request to Buddha, the best: May Buddha have compassion for me; I desire to
donate alms-food.
Buddha Atthadassī, full of fame, sympathy and mercy, having come to know my intention, descended down to my hermitage.
Having descended, the self-awakened Buddha sat down on the leaf-spread. Having procures marking nut (bhallā-taka), I offered it to Buddha, the best. The Conqueror then partook of that nut, while I was reflecting upon (that charity of mine). Making my mind piously pleased with it I then paid my homage to the Conqueror.
It was eighteen hundred aeons (kappa) ago, that I then made my offering of fruit; I do not remember any evil existence; this is the fruitful result of (my) fruit offering.
My depravity had been burnt. … Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke these stanzas in order to reveal his arahship. The Commentary on the stanza of the Thera Vijitasena is complete.
Chapter V.
Five Verses

207. Yasadatta

Reborn in this Buddha-age in a clan of Malla (king)rājas, and named Yasadatta, he was educated at Takkasilā. Thereafter making a tour with the Wanderer Sabhiya, they came to Sāvatthī, where Sabhiya put questions to the Exalted One(Buddha). Yasadatta listened to the answers, thinking as he took his seat, eager to criticize: 'I will show the defects in the Samana Gotama's(Buddha’s) discourse.' Now the Exalted One(Buddha) knew what was in his mind, and at the end of the 'Sabhiya Sutta' addressed him in these verses:

[360] Upārambhacitto dummedho suṇāti jinasāsanam,||
Āarakā hoti saddhammā nabhaso paṭhavī yathā.||

[361] Upārambhacitto dummedho suṇāti jinasāsanam,||
Parihayati saddhammā kāḷapakkheva candimā.||

[362] Upārambhacitto dummedho suṇāti jinasāsanam,||
Parisusti saddhamme macchā appodake yathā.||

[363] Upārambhacitto dummedho suṇāti jinasāsanam,||
Na virūhati saddhamme khette bījanṭya pūtika.||

[364] Yo ca tuṭṭhena cittena suṇāti jinasāsanam,||
Khepetvā āsave sabbe sacchikatvā akuppatan,||
Pappuyya paraman ṣantim parinibbāti anāsavo’ti.||

[360] Who witless and with criticizing mind
Did hear the Conqueror's doctrine told,
Far, far from the true Path(Dhamma) is he,
As from the heaven is the earth.[3]

[361] Who witless and with criticizing mind
Did hear the Conqueror's doctrine told.
From the true Path(Dhamma) he declines away.
As in the month's dark half the moon.

[362] [202] Who witless, etc. ...
In the true Path(Dhamma) he withers up,
As fish where water runns low.
[363] Who witless, etc. ...
In the true Path(Dhamma) he did not thrive,
As rotten seed in furrow sown.

[364] He who with glad contented mind
Did hear the Conqueror's doctrine told,
He, throwing out the Intoxicants(defilements.desires),
Did realize the Influctuate,[4] did win the Peace too great to express,
And is perfected, sane, immune.

Thus addressed by the Lord(Buddha), Yasadatta was filled with emotion, entered the Monk’s order, and, establishing insight, in due course won arahantship(enlightenment). And in declaring anna(supreme attainment) he uttered these very verses.

[4] Akuppatā, a very rare abstract noun from akuppa, undisturbed, unshaken. 'Is perfected' (parinibbāti, more usually the deponent form parinibbāyati) in the sense of rounded off, complete - i.e., attained life's climax and end. 'Sane,' etc. = anāsavo.

5.10 [207] Commentary on the stanza of Yasadattatthera

The stanza starting with uparambhacitto constitutes that of the venerable thera Yasadatta. What is the origin? This One also, having done devoted deeds of service toward former Buddhas, accumulated good deeds conducive towards escape from rounds of repeated rebirth (vaṭṭa) in this and that existence. In that manner indeed, he was reborn in a brahmin family at the time of the Blessed One Padumuttara, reached proficiency in the arts and sciences of the brahmins, gave up sensual pleasures (kāma) renounced the world by becoming an ascetic recluse, and was dwelling in the forest, when he happened to see the Master, became pleasingly pious -min ded, raised his clasped hands and made his praise. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal family of Malla in the kingdom of Malla, when this Buddha arose; having gained the name Yasadatta, he, on having come of age, went to Texila, made himself learned in all arts (sippa), and was wandering about on his tour together with the wandering philosopher (paribbājaka) Sabhiya, eventually approached the Blessed One, at Sāvatthi, and sat down saying to himself: “I shall see the defect (dosa) in the view (vāda) of the monk Gotama,” listening to what passed between the two when the question asked by Sabhiya were being answered, and spying results himself. Thereupon, the Blessed One, having come to find out his mental bahaviour (ācāra) spoke these five stanzas in order to give advice to him at the entire end of His teaching of Sabhiyasutta:-

360. “An unwise man (dummedho) who is
hostile hearted listens to the instruction of the Conqueror; he is far off from the good truth (saddhama) according as the earth is from the sky.”

361. “Hostile-hearted fool bears the message (sasana) of the Conqueror; he dwindles (parihāyati) from the good truth (saddhama), similar to the moon in her waning half.

362. “Hostile hearted ill intelligent individual listens to the teaching (sāsana) of the Conqueror; he becomes all-round dried up in the good truth (saddhama) resembling a fish in scanty water.

363. “Hostile-hearted ill intelligent individual listens to the dispensation (sāsanaṃ) of the Conqueror; he does not grow in good truth (saddhama) resembling a rotten seed in the soil of the field.

364. “Whoever, on the other hand, listens to the instruction of the Conqueror, with a happy (tuṭṭha) heart, he, having thrown off all cankers and visualised Arahantship (akuppaka) would attain absolute tranquility (paramaṃ santiṃ); he as canker-free enters nibbāna completely.

There, upārambhacitto means: aggressive minded; he who signifies (adhippāyo) to grow angry (dosāropana); thus, is the meaning. Dummedho means: unwise (nippañño). Ārakā hoti saddhammā nabhaso viya pathavī means: such an individual as he is far off even from the good truth (saddhama) of proper performance (paṭipatti) similar to the earth from the sky; all the more (pageva) he will be far away from the good truth (saddhama) of proper penetration (pativedha). To him who ever engages himself in such quarrelsome speech as: “You do not comprehend this dhamma and vinaya,” from where (would come) the tranquil and subtle good truth (saddhama) fo proper performance (paṭipatti).

Parihāyati saddhama means: he dwindles down (nihīyati) from such good truth (saddhama) as faith (saddhā) which belongs to the former portion (pubbabhāgiya) and so on and from the nine varieties of transcendental (lokuttara) truths (dhamma). Parisussati means: he will clearly dryup owing to the absence of gladdening (piñha) essence (rasa) and such good conditions (dhamma) as zest and joy (piṭipāmojja) and so on. Na virūhati means: he does not attain to growth (virūhi) and increasing development (vuddhi). Pūtikaṃ means that which had reached the condition of being rotten owing to no-existence of supplying (dāna) of smearing (lepa) with cow-dung (gomaya).

Tuṭṭhenacittena is an instrumentive expression in the characteristic (lakkhaṇa) of ablative case (ītthambhūta); was in his own elements (attamana) and became glad (pamudito); thus, is the meaning. Khepetvā means: having well cut off. Akuppataṃ means: Arahantship. Pappuyya means: having attained (pāpuṇītva). Paramaṃ samtiṃ means: nibbāna shorn of substratum (anupādisesa). His achievement of it (tadadhigamo) also wholly but without passage (agamana) of time; not anybody of any category (vidho); thus, in order to show it, it has been said by him as “Parinibbāti’nāsavo.”
Having been advised in this manner by the Master, he became remorseful, entered the Order of monks, established himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“I saw the most excellent of men (dvi-padduttama) shining similar to Kanīkāra flower, brilliant like the tree of lighted lamps and glittering resembling gold.

Placing the long spouted water jar (kamaṇḍalu), my reed-ribbon as well as my water pot, I put on my antelope skin with my one shoulder bare (ekāṃsaṃ) and made my praise of Buddha, the best.

O great Sage! You had crossed clear the (sea of) blinded darkness, which is destructive (vidhama), badly tangled (samākula) with the net of delusion after having shown the light of knowledge (ñāna).

There is nothing to compare with your knowledge as far as the earth (jagato) goes (gati) to the world whose boundary limit is eradicated (sumuddhara), unsurpassed by all possessions (sabbāvantamanuttaraṃ). O Omniscient Buddha! On account of that knowledge, you are thus said to be Buddha, the awakened.

I pay my homage to that great hero, the omniscient without any hindrance (anāvara).

It was a hundred thousand aeons (kappa) ago that I praised Buddha, the best. I do not remember any evil existence; this is the fruitful result of my praise of (Buddha’s) knowledge.

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

Having, however, attained Arahantship, in order to reveal his Arahantship (aññā) also the thera spoke but these self-same stanzas.

The Commentary on the stanzas of the Thera Yasadatta is complete.
Chapter V.
Five Verses

208. Soṇa-Kuṭikanna

Reborn in this Buddha-age in the country of Avanti in the family of a very wealthy councillor, he was given the name of Soṇa. Wearing ear-jewelry worth a crore(x10 million), he became known as Koṭi-, or Kuṭikanna (Crore-ears).[1] Grown up, he became a landowner, and when the venerable Kaccāna the Great[2] stayed near his house, he ministered to his wants, learned the Path(Dhamma), and finally growing disturbed, entered the Monk’s order through him. Collecting with [208] great difficulty a company of ten, he soon took leave of the Thera to go to Śāvatthī and salute the Lord(Buddha). Being admitted to pass the night in the Lord(Buddha)'s portion, and in the morning invited to recite, he was commended for the sixteen Aṭṭhakas. And when the verse -

'Seeing the evils of a worldly life,'

was finished, he developed insight and won arahantship(enlightenment).

And when he had obtained the Lord(Buddha)'s consent to the three matters which Kaccāna the Great had commissioned him to ask, he returned to his own living-place, and told the Thera his instructor. This is recorded more fully in the Udāna and Anguttara Commentaries,[3] but there it is said that he attained arahantship(enlightenment) while studying under his teacher.

Soon, while living in the bliss of emancipation(nirvana), he reviewed his achievement, and full of joy he breathed out these verses:

[365] Upasampadā ca me laddhā vimutto camhi anāsavo,||
   So ca me bhagavā diṭṭho vihāre ca sahāvasim.|| ||

[366] Bahudeva rattim bhagavā abhho kāsetināmayi,||
   Vihāarakusalo satthā vihāraṃ pāvisī tadā.|| ||

[367] Santharitvāna saṅghātiṃ seyyaṃ kappesi gotamo,||
   Stīho selaguhāyaṃ'va pahīnabhayabheravo.|| ||

[368] Tato kalyāṇavākkaraṇo sammāsambuddhasāvako,||
   Soṇo abhāsi saddhammaṃ buddhaseṭṭhassa sammukhā.|| ||

[369] Pañcakkhandhe pariṇāya bhāvayitvāna aṇjasan,||
   Pappuyya paramaṃ santim parinibbissatyānaṃsavo' ti.|| ||
[365] Not only did I initiation into monkhood win,
   Emancipated am I, sane, immune;
Yes, him have I now seen, the Exalted One(Buddha), And where he lived, there with him did I lodge.

[366] Far through the night he stayed beneath the sky,
   Then, versed in everything,
   The Lord(Buddha) in his chamber went to rest.

[367] His robe spread Gotama[4] and laid him down,
   Like unto lion in a rocky cave,
   For whom all fear and dread have passed away.[5]

[368] Thereafter in the presence of the Chief,
   The Awakened One(Buddha), did Soṇa, framing goodly speech,
   Disciple of the Buddha, speak the Path(Dhamma).

[204] [369] Well did he know the factors of this life,
   Well did he cultivate the [Ariyan] Way,
   So, having won to that most perfect Peace,
   Shall he complete becoming,[6] sane, immune.

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[1] Or is it possible he had the little point or faunlike peak (kuṭi) in the ears, like Julian Hawthorne's hero in 'Transformation'? See Vinaya Texts, ii. 32, n. 3.

[2] See CCXXIX.

[3] Udāna, v. 6; Manoratha-pūraṇī on Ang., i. 24, Ī 2; Vinaya Texts, i. 32 ff.

[4] See XCI., n. 8, in which for ten, read nine, times.


[6] Identical with the last line in verse 364, except that the verb is in the future, parinibbissati, making, by the way, a superfluous foot in the Pali metre.

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5.11 [208] Commentary on the stanzas of Sonakuṭikaṇṇatthera

The stanza starting with upasampadā ca me laddhā constitutes that of the venerable therā Sonakuṭikaṇṇa. What is the origin? It is said that this one became a banker, endowed with wealth in the city of Haṃsavati, at the time of the Blessed One Padumuttara; established in immensely (ulāra) authoritative (issariya) prosperity (sampatti), he, one day, happened to have met the Master, surrounded by a hundred thousand Arahatī who were free from cankers (āśava) entering the city with the great grace (līlā) of Buddha and prosperous power of the awakened One, became pleasingly pious-minded, paid his homage to Him and remained making his hands clasped. In the afternoon (paṭcchabhuddha) he went to the monastery along with devotees, and was listening to the truth (dhamma) in the presence of the Blessed One, when he saw the Master placing a monk in the foremost position of those clear reciters (kalyāṇavākkaraṇa), himself also aspired for that position, offered a great charitable offering and made his
self-resolution, The Master, after having seen the immediate certainty (anantarāyataṁ) (of his accomplishment) prophesied to him thus: “In time to come, in the dispensation of the well self-awakened Buddha named Gotama, he will become chief of clear reciters.”

He performed acts of merit as long as he lived there, and wandering about his rounds of repeated rebirths among divine and human beings, he became a monk in the dispensation at the time of the Blessed One Vipassi, fulfilled the major and minor duties, stitched the robe of a monk and offered the same to that monk. Again in the world devoid of Buddha, he became a tailor in Benares, he mended (ghatetvā) the torn end of the robe of a silent buddha and made his offering. Having made acts of merit in this manner here and there, he was reborn as the son of an abundantly wealthy banker, in the house of Kurara (the osprey), in the kingdom of Aventi, when this Buddha arose. They gave him the name Soṇa. Although he should be current (vattabbe) as “Koṭikaṇṇo (crore ear),” owing to his wearing (dhāraṇa) a pair of ear-embellishments at a price of a crore, he was known by the name of Kuṭikaṇṇa.

After having gradually grown up, in due course, he on setting up his household estate, listened to the truth (dhamma) in the presence of the venerable Mahākaccāna who was dwelling at the Pavatta hill depending on his family home, became established in the refuges and moral precepts and attended upon (the thera) with four kinds of recluse’s requisites. Subsequently he became remorseful over rounds of repeated rebirths, became a monk in the presence of the thera, had a chapter (vagga) of the clergy of ten monks assembled with stress (kiccha) and strain (kasira), had himself fully ordained, dwelt in the presence of the thera for a few days, begged leave of the thera, went to Sāvatthi to worship the Master, gained the privilege of abiding in the same fragrant chamber with the Master, invited (ajjhīṭṭho) at the time of sunrise and because he was spoken to after having been given congratulations excitedly (ussāraṇena) by a chapter of eight and sixteen monks, increasingly developed spiritual insight at the all-round end of his stanza of solemnly joyous utterance (udāna) starting with “Disvā ādīnavaṃ loke (having seen the disadvantage in the world),” and attained Arahantship. Hence has it been said in the Apadāna:—

“The Conqueror named Padumuttara, the worthy recipient of sacred sacrificial offerings (āhuti), together with a hundred thousand influential (vasī) Arahants, at that time, entered the city.

When such a Sage as was tranquil entered the city, gem jewels shone bright; there was proclamation (nighoso) continuously (tāvade).

On account of Buddha’s power, drums were sounded by themselves (vajju-maghaṭṭā), lutes sounded forth by themselves, when Buddha entered the city.

I adored Buddha, the best, the great Sage Padumuttara; having seen the miracle also, my mind became piously pleased with it.

Wonderful is Buddha, wonderful is dhamma and wonderful is our good fortune (sampadā) with the Master; even inanimate (acetanā) musical instruments play music but by themselves.

It was a hundred thousand aeons (kappa) ago, that I then gained the perception (saññā); I do not remember any evil existence; this is the fruitful result
of my perception (saññā) of Buddha. My depravity had been burnt ... Buddha’s instruction had been carried out.”

After, having, however, become established in Arahantship, he asked for five favours (vara); full ordination (upaśampadā) with a collection of clergy (gaṇena) which had the remoriser of discipline (vinayadhara) as the fifth in the border (paccantima) districts, permanent provision (dhuvanānām), skin spread (sammattharāna), sandals with serveral strands (guṇaṅguṇūpāhana) and thoughtlessness (vippavāsa) in robes (cīvara) in the manner (niyāma) informed (ācikkhita) by his preceptor (upajjhāya), gained them from the presence of the Master, went but again to his own dwelling place, and reported that matter to his preceptor. Here, this is in brief; at length, however, it should be understood in the manner as had come in the commentary of Udāna. In the Commentary of Anguttara, however, it has been said thus: “Having become fully ordained as a monk, he collected his mental exercise (kammaṭṭhāna), increasingly developed spiritual insight and attained Arahantship.”

On a subsequent occasion, he reflected over his own proper performance (paṭipatti) while he was dwelling with the bliss of emancipation, become delighted and spoke these five stanzas by way of his solemnly joyous utterance (udāna):

365. “Full ordination had been gained by me; I became emancipated and free from cankers; that Blessed One had been seen by me; together (with Him) I dwelt in the monastery.

366. “The Blessed One spent (atināmayi) but much of the night in open air; the Master clever in monastic residence, then entered the monastery.

367. “Having spread well His double robe, Buddha Gotama lay Himself down; resembling the lion in its stone-cave lair, He was deviod of danger and fear (bherava).

368. “Thereafter, Sona, speaker of good words, the disciple of the well self-awakened One, Buddha, spoke the good truth (saddhamma) in the very presence of Buddha, the best.

369. “Having all-round understood the five aggregates (khandha) and having developed the noble eightfold path (añjasa), he will be free from cankers and bound to nibbāna without any substratum of existence after having attained absolute (paramāṃ) tranquility (santi).

There, upassampadā ca me laddhā means: he said in connection with both full ordinations (tadubhayaṃ); that full ordination (upaśampadā) obtained by himself after having had a chapter of ten monks of the clergy assembled with difficulty and the full ordination (upaśampadā) as approved (anuññātā) by the Master, with a group (gaṇa) consisting of a bearer in memory of disciplinary rules (vinayadhara) as the fifth in all border districts by way of the granted favour (varadāna), however. The grammatical word ca is in the sense of accumulation (samuccaya); by means of it, there collect together (sangaṇāti) also other favours gained from the presence of the Master. Vimutto ca’mhi anāsavo means I am one, who had been emancipated owing to freedom from the entire realities of depravity (kilesavatthu) by means of the foremost right path (magga); but thereafter I became one free from such cankers as the canker of sensual pleasures and so on; thus, is the interpretation. So ca me Bhagavā diṭṭho means: for
whichever purpose I went from the kingdom of Avanti to Sāvatthi, that Blessed One also, whom I had never seen before, had been seen by me. Vihāre ca sahāvāsiṃ means: not only the privilege of but seeing that Blessed One had been gained by me, but than indeed I lived together (with the Master) in the monastery at the fragrant chamber of the Master, after the circumstantial cause (kāraṇaṃ) had been well marked by the Master in my being allowed to dwell there. Vihāre means: in the vicinity (samīpe) of the monastery according to some scholars (keci).

Bahudeva rattiṃ atināmayi means: the Blessed One spent the first watch by way of teaching the truth (dhamma) to the monks and also by way of cleansing (sodhana, scrutinise) their mental exercise (kammaṭṭhāna), the middle watch of the night by way of dispelling (chedana) the doubts of divine beings and brahmās, thus, but much of the night in the open air. Vihārakusalo means: clever in living the life of divine beings (dibba) of brahmā, of imperturbability and of a noble (ariya). Vihārampāvisi means: He entered His fragrant chamber (gandhakūṭi) for the purpose of removing (vinodana) the fatigue (parissama) that had arisen (uppana) owing to sitting and walking to and fro for a long time (ativalaṃ).

Santharitvāna saṃghātāṃ seyyaṃ kappesiṃ means: after having prepared His double robe (saṃghāṭi) of four strands He lay down like a lion (sīhaseyyaṃ kappesi). On that account he said “Gotamo sīho selaguhāyaṃ va, pahīnabhayabheravo (Gotama, like the lion in its stone-cave lair, devoid of dancer and fear).” There, Gotamo means: he announces (kitteti) the Blessed One by His clan. Sīho selaguhāyaṃ va means: in the cave of the stone hill; according as the lion, king of beasts does its lying down (seyyaṃ) placing carefully (accādhāya) one leg upon another on its right side, devoid of danger and fear owing to the condition of prominence (ussada) of its power (teja), in the same manner the Blessed One Gotama made His lying down, devoid of danger and fear, owing to the state of having well cut off every depravity (kilesa) which constitute the cause of mental excitement (cittutrāsa), hair-bristling and trembling; thus, is the meaning.

Tato means: later (pacchā); having done the lying down of the lion (sīhaseyya) He rose up thereafter, it was asked (ajjhesisito) by the Master thus: “O monk! Let the truth (dhamma) to be taught to you be evidently clear (paṭibhātu) to you;” thus, is the meaning. Kalyāṇavakkarāṇo means: excellent maker of speech (vacikaraṇo); the passage (kama) of words endowed with characteristic mark (lakkhaṇa); thus, is the meaning. Sīho abhāsi saddhamma Buddhasaṭṭhassa sammukhā means: the thera Soṇakukaṭikana but himself spoke as if he were some other monk in the presence of the well self-awakened, Buddha, the sixteen suttas of the eighth chapters (aṭṭhaka vaggiyasuttāni).

Pañcakkhandhe pariññāya means: having all round understood the five attaching aggregates (upādānakkhandha) by means of the three kinds of thorough knowledge (pariññāhi) and but knowing them all round; añjasaṃ means: having developed (bhāvayitvā) the noble eightfold path (magga); paramaṃ santam means: nibbāna; pappuyya means: having attained (pāpunitvā) anāsava means: stood free from cankers: parinibbissati means: but thereafter, now, he will enter nibbāna by way of that passing away without leaving any substratum of existence.

The Commentary on the stanza of the Thera Soṇakukaṭikakanāna is complete.
Chapter V.
Five Verses

209. Kosiya

Reborn in this Buddha-age in a Magadhan brahmin's family, he was called by his family name: Kosiya. Come of age, he often went to hear the General of the Path(Dhamma) teaching,[1] and by that, believing in the doctrine, entered the Monk’s order, and in due course won arahantship(enlightenment). Upon that reviewing his achievement, he expressed the venerableness and determining power for good of the wise in these verses:

[370] Yo ve garūnāṃ cenaṅṇu dhīro||
Vase ca tamhi janaye ca pemaṃ,||
So bhāttimā nāma ca hoti paṇḍito||
Ñatvā ca dhammesu visesi assa.||

[371] Yanṭ āpadā uppatitā ulārā||
Nakkhamphayante paṭisaṅkhayantam,||
So thāmavā nāma ca hoti paṇḍito||
Ñatvā ca dhammesu visesi assa.||

[372] Yo ve samuddo'va ṭhito anejo||
Gambhirapaṇño nipaṇṭhatthassitā,||
Asaṅhāriyo nāma ca hoti paṇḍito||
Ñatvā ca dhammesu visesi assa.||

[373] Bahussuto dhammadharo ca hoti||
Dhammassa hoti anudhassacārī,||
So tādiso nāma ca hoti paṇḍito||
Ñatvā ca dhammesu visesi assa.||

[374] Atthanṭ ca yo jānāti bhāsītassā||
Atthanṭ ca ñatvāna tathā karoti||
Atthantarō nāma sa hoti paṇḍito||
Ñatvā ca dhammesu visesi assā' ti.||

[370] He that is valiant and learned in the word of the masters,
In that can rest[2] and therefor can cherish affection,
Him you may call devoted[3] and wise: thus he may be
One that wins distinction in knowledge of doctrines.[4]
Him, whose firm philosophy hardship unparalleled
Testing has no power to disturb or bewilder,
Him you may call strong-willed and wise: thus he may be
One that wins distinction in knowledge of doctrines.

He who aremains as ocean unyielding, unfathomed
As to his insight in problems subtle and delicate,
Him you may call inexpugnable,[5] wise: thus he may be
One that wins distinction in knowledge of doctrines.

Erudite, one who bears the Word in his memory,
Practiser he of all doctrine, greater and lesser,
Him you may call all this and wise: thus he may be
One that wins distinction in knowledge of doctrines.

He who knows the meaning of that which is spoken,
Knowing the meaning, shaps his actions accordingly.
'Meaning-within-side' "[6] call him and wise: thus he may be
One that wins distinction in knowledge of doctrines.

[1] Sāriputta, a native of a village in Magadha.


[3] Bhattimā, meaning either this, or one who can distinguish (vide Childers). The former meaning seems required by 'can cherish affection,' but I doubt if this (later very prevalent) meaning occurs elsewhere in the Piṭakas. The Commentary's remark is: So ti so gaṇaṇaṃ vacaṇṇā dhīro, so yathānusīṭṭkaṃ paṭipattiyā, tattha, bhattimā ca nāma hoti.


[5] Lit., 'who may not be removed.'

[6] Atth-antaro. We are reminded of M. Bergson's phrase, that 'by intuition we may see the becoming of things from within, transported by an effort of sympathy' (Creative Evolution, pp. 361 f. 334). The Cy., however, reads atthandharo. Cf. dhammadharo just above.

5.12 [209] Commentary on the stanza of Kosiyatthera

The stanza starting with yo ve garūnaṃ constitutes that of the venerable therā kosiya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī, and on having attained the age of intelligence, he, one day, happened to have met the Master, became pious-minded and offered (Him) broken pieces of sugar cane. On account of that act of merit, he wandered about his rounds of repeated
rebirths among the divine and human beings and was reborn in a brahmin family in the kingdom of Magadha, when this Buddha arose. They gave him the name Koliya by way of his clan. On having attained the age of intelligence, he incessantly approached the venerable commander-in-chief of the truth (Dhammasenāpati) and listened to the teaching of the truth (dhamma) in his presence. He became a monk after having aptly gained pious faith in the dispensation on account of that, continuously engaged himself in the mental exercise and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“In the city of Bandhumatī, I was a gatekeeper; I saw the stainless, Buddha, who had perfect knowledge (pāragū) of all truths (dhamma). Taking along with me cut pieces of sugarcane I offered them to Buddha, the best, the great Sage Vipassi, being pious-minded and good-hearted.

It was ninety-one aeons (kappa) ago, that I then made my offering (of cut pieces) of sugar cane; I do not remember any evil existence; this is the fruitful result of (offering) cut pieces of sugar cane. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he reflected over his own proper performance (paṭipatti) and spoke five stanzas praising the life under a teacher and the reliable advice of good people (sappurisupanissaya).

370. “A firmly wise man (dhiro) who evidently (ve) understand the words of advice of wise teachers (garu) should dwell (according as advised) and arouse (in himself) affection for it (tamhi). He is known as possessor of provision (bhattimā) and a wise man; having comprehended the truths (dhamma) he would become distinguished (visesi).

371. “He, to whom violent (ulārā) dangers (āpadā) which have arisen (uppatita) do not have him shaken (nakkhambhayante) owing to his reflective discrimination (paṭisankhayantam) is said to be possessor of strength and wisdom; having comprehended the truths (dhamma) he would become distinguished.

372. “Whoever indeed have stood similar to an ocean, free from craving (anejo), of profound wisdom, is a seer (dassī) of subtle (nipuṇa) meaning, he is known as a wise man who cannot be destroyed (asamāhīrya) having comprehended the truths (dhamma), he would become distinguished.

373. “He is much learned, as well as the bearer (in memory) of truth (dhamma); he conducts himself in conformity with the truth (dhamma), he is known as such a wise man as that; having comprehended
the truth (dhamma) he would become distinguished.

374. “He, who knows the meaning also of what has been spoken to him and does according as that meaning which he has understood, becomes known as a wise man who makes himself qualified according to the meaning (atthantara) having comprehended the truths (dhamma), he would be distinguished.

There, Yo means any one among the four categories of such audience (parisā) as that of princely warrior (Khattiya) etc. Ve means: evidently (vyattaṃ). Garūnaṃ means: of wise men equipped with such qualities of a teacher as moral precepts and so on. Vacanaṇṇū means: knowing their words of instruction, regulating his life (patipajjamāho) according as he has been instructed and having the knowledge of fruitful result of that (regulated life), also; thus, is the meaning. Dhīro means: one who is endowed with firmness. Vase ca tamhi janayetha pemaṃ means: he should abide by (vaseyya) that words of advice of the teachers, he should regulate his life according as he has been instructed; having regulated his life, he should arouse his affection there and rouse up his respect thus: Indeed, by means of this advice I have overcome such painful misery (dukkha) as birth and so on. Indeed, these two constitute the making manifest (pākaṭṭakaraṇaṃ) of but the meaning of what has been said by the two expressions (pada) “Gerūnaṃ vacanaṇṇū dhīro (the firmly wise man who knows the word of teachers).” So bhattimā ca nāma hoti means: that firmly wise man, who knows the word of the teachers, by proper performance (paṭipatti) according as he has been instructed there is known as possessor of provision (bhatta); paṇḍito, he is also known as a wise man owing to his non-transgression (anatikkamanato) of that (instruction) even because of leading his life (jīvīyati). Nātvā ca dhammesu visesi assa means: regulating his life likewise, and but by means of that proper performance (paṭipatti), he would be distinguished and possessor of distinction (visesa) as: “Tevijjo, chaḷabhiṇño, patisambhidā patto (one of threelfold knowledge (vijja) six sorts of super (knowledge (abhiññā), one having attained analytical knowledge (paṭisambhidā);” as a result of knowing as caused by knowledge of the fourfold noble truths, by way of threefold knowledge (vijjā) in the mundane and supermundane truths (lokīyalokuttarakamā); thus, is the meaning.

Yaṃ means: whichever individual (puggalaṃ); owing to making of obstruction to proper performance (paṭipatti), the dangers (parissayā) which have gained the term (vohāra) “Āpadā (dangers),” such dangers as the obvious dangers comprising cold, heat, hunger, thirst, etc., as well as hidden (paṭicchanna) dangers comprising lust (rāga) etc.; uppatitā means: have arisen (uppannā); uḷārā means: do not cause to shake in the least (na kiñci cālenti). Why? Patisaṅkhavantaṃ means: reflecting discriminately and has become stationed in the strength of discriminate reflection; thus, is the meaning. So means: he, who should not be shaken (akkhambhanīyo) by firmer dangers even (daḷhatarahi āpadāhi); thāmavā means: he who possesses firmness is known as the maker of firm effort; paṇḍito means: he is known as a wise man owing to his being endowed with overwhelming (abhibhavanaka) strength of wisdom (paññābala) of the flank (pakka) of remainderless (anavasesa) self-depravity (samkilesa). Nātvā ca dhammesu visesi assa means: having become likewise (tathābhūto) he would be distinguished in the truths after having understood it as well. That meaning has but been said.

Samuddo va ṭhito means: he has the nature of having been established like unto the ocean. Indeed, according as the great ocean near the foot of Mount Sineru which is eightyfour thousand leagues (yojana) deep is ṭhito anejo, firmly establishes and does not shake, owing to not being shaken by normal (pakati) winds which have risen from eight directions even, is deep also, in the same manner, (a firmly wise man) is ṭhito anejo firmly established and unshaken by the winds of depravity (kilesa) and the storm of heretical views (titthiyavāda). Gambhīrapañño nīpuṇasaddassī means: he is of deep wisdom being the seer of subtlety, owing to having aptly penetrated into the meaning of the dependent origination (paṭiccasaṃuppāda) etc., which is subtle and delicate to one who has not gained the depth (gādha) with the heaped up (anupacita) accumulation (sambhāra) of knowledge (ñāna) and which is profound. Asamhāriyo nāma ca hoti paṇḍito means: such an individual as that wise man is known as one who cannot
be destroyed because of the state of not being destroyed by anyone either among the young divinity Māra and so on, or by forms of depravity (kilesa). He is known as a wise man (Paṇḍita) on account of the meaning, which has been accordingly said. The rest is but in the manner as has been stated.

Bahussuto means much learned by way of much learning in canonical texts (pariyatti). Dhammadharo means: he is a bearer of truth (dhamma), because he bears without rendering that very truth (dhamma) ruined similar to the serum (vasā) of lion poured into a vessel of gold. Dhammassa hoti anudhammacārī means: he is one who conducts himself in conformity of truth (dhamma) thus: he practises (carati) and regulates his life (paṭipajjati) according to such a classification as the four perfectly pure moral precepts, the austere practice (dhuṭanga) mental exercise comprising contemplating on unpleasant objects (asubhakammaṭṭhāna) and so on, reasoned as proper performance (patipadā) as the preliminary portion of practice (pubbabhāga) the deed (dhamma) in conformity with (anurūpaṃ) the nine transcendental truths (lokuttaradhamma) after having understood the text (dhamma) and comprehended the meaning (attha) of the truth (dhamma) according as he has heard and in conformity with the sacred texts (pariyatti); he clearly conducts himself (vicarati) banking after (ākaṅkhanto) the apt penetration (pativedha) into the noble truths as “ajja ajj’eva, to day and even now.” So tadiso nāmaca hoti paṇḍito means: whichever individual has become much learned and bearer of truth (dhamma) by having been dependent on whichever teacher and also is one who conducts himself in truth (dhamma) in conformity with the truth (dhamma); tādiso such an individual as that is known as a wise man similar to that teacher, owing to similarity in proper performance (paṭipatti). Having, however, become likewise he would be nātvā ca dhammesu vīsesi assa; that meaning has but been said.

Atthañ ca yā jānāti bhāsitassa means: whichever individual understands the meaning of the texts of truth (pariyattidhamma) taught by the well self-awakened Buddha; atthañ ca nātvāna tathā karoti means: understanding, however, according as has been said here and there thus: “Here, moral precepts (sīla) have been said; here, concentration (samādhi) has been said, here wisdom (paññā) has been said,” he regulates his life (paṭipajjati) according as has been instructed by the Master. Atthantarō nāma sa hoti paṇḍito means: such an individual as that who has become within the meaning (atthantarō), is a wise man who has made his qualification (upanissayaṃ) but commensurate with his understanding of the meaning (attajānanamattaṃ) on account of the meaning (atthakāraṇā). The rest is but as has been said.

Here again, by means of the first stanza starting with “Yo ve garūnaṃ,” the condition of distinction (vīsesabhāvo), the qualification (upanissaya) of pious faith saddhā has been said; by means of the second stanza starting with “Yām āpadā,” the qualification (upanissaya) of exertion (viriya); by means of the third stanza starting with “Yo ve samuddo va ṭhito,” the qualification of concentration (samadhi); by means of the fourth stanza starting with “Bahussuto,” the qualification of mental awareness (sati); by means of the fifth stanza starting with “Atthaṅ ca yo jānāto,” the qualification (upanissaya) of wisdom (paññā) has been said as condition of distinction (vīsesa); thus, it should be understood.

The Commentary on the stanza of the Thera Kosiya is complete.
The Commentary on the fifth Section is complete.
Chapter VI.  
Six Verses

210. Kassapa of Uruvelā

Reborn in the day of our Exalted One(Buddha) as the firstborn, of three brothers in a brahmin(priest) family, they were all called by their family name Kassapa,[1] and they all learned the three Vedas. They had a following of five, three, and two hundred brahmin(priest) youths respectively. And finding no vital truth in their scriptures,[2] but only subjects of worldly interest,[3] they left the world(for monkhood) and became ascetics. And they became named after the places where they lived as rishis, the eldest with his company going to live at Uruvelā. Many days after this came the great renunciation of our Bodhisat(Buddha), the starting of the Path(Dhamma)-Wheel, the arahantship(enlightenment) of the five Theras, the conversion of the fifty-three associates headed by Yasa, the sending forth of the sixty arahants(enlightened ones), 'Go you, bhikkhus(monks), and wander ..., the conversion of the thirty wealthy friends, and the coming of the Lord(Buddha) to Uruvelā. When he had there caused many wonders, beginning with the taming of the Nāga, Kassapa was convinced and entered the Monk’s order, his brothers following his example. To them and their [207] 1,000 followers, the Lord(Buddha), seated on the crest of a rock on Gayā Head, uttered the discourse on Burning, establishing them all as arahants(enlightened ones).

But Uruvelā-Kassapa reviewing his achievement, uttered lion-roar verses, declaring aññā(supreme attainment):

[375] Disvāna pāṭihāriṇī gotamassā yaśassīno,||
Na tāvāhaṃ panipatīṃ issāmānena vañcito.|| ||

[376] Mama saṅkappamaññāya codesi narasārathī,||
Tato me āsi sañyvego abbhuto lomahaṃsano.|| ||

[377] Pubbe jaṭilabhūtassa yā me siddhi l parittikā,||
Tāhaṃ tadā niraṃkathvā pabbañjīṃ jinasāsane.|| ||

[378] Pubbe yaññena santuttīho kāmadhātupurakkhato,||
Pacchā rāgaṃ ca dosaṃ ca mohaṃ cāpi samūhanīṃ.|| ||

[379] Pubbenivāsaṃ jānāmi dabbacakkhu visodhitam,||
Iddhimā paracittaṅnū dibbasotaṅ ca pāpuṇīṃ.|| ||

[380] Yassa catthāya pabbañjīto agārasmānaṇāyīṃ,||
So me attho anupatto sabbasamjojanakkhayo’ti.|| ||

[375] Seeing all the wondrous works achieved
By the high powers of glorious Gotama(Buddha),
At first, myself I humbled not,
Being deceived by envy and by pride.
[376] But He, Driver of men, who knew my thought  
And my intent, took me at length to task.  
By that anguish struck me, I was seized  
By thrill mysterious, hair-raising dread.

[377] And then the gifts that earlier were meant for me[4]  
As famed ascetic poor and worthless seemed.  
All these I upon that esteemed as nothing,  
And in the Conqueror's Order was enrolled.

[378] Once well content with sacrifice, above all  
Concerned within these worlds once more to live  
Now have I set myself to eradicate  
All passion, all sorrow will, illusion too.

[379] How I lived previously(past births) I know; the heavenly eye,  
Purview celestial, have I clarified;  
Power supernormal, reading others' thought,  
Hearing unbelievable, have I achieved.

[380] And the great Quest for which I left the world(for monkhood),  
Forsaking home, a homeless life to lead,  
Even that quest, that high reward I have won,  
For every chain now is broken down.[5]

[1] See CCIII., CCIV'. The incidents here outlined are told in Vinaya Texta, i. 119-139. This Kassapa is assigned chief rank among those bhikkhus(monks) who had great following (Ang., 25).


[5] He enumerates sixfold abhiññā(higher knowledge), or modes of higher knowledge, only calling the last 'destroying the (ten) fetters,' instead of the four intoxicants(defilements/desires), the more usual formula (cf. p. 32, n. 1). The last two lines are identical with (CXXVIII.) verse 136; the four in verse 379 occur, slightly different, in Uppalavanṇā's gāthās (Sisters, verse 227). Verse 380 = 136.

6. Sixth Section

6.1 [210] Commentary on the stanza of Uruvelakassapathtera

The stanza starting with disvana pāthirani constitutes that of the venerable thera Uruvela Kassapa. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Padumuttara. On having come of age, he listened to the truth (dhamma) in the presence of the Master, who was seen placing a monk at the foremost position of those who had abundant audience, himself aspired for that position, offered a
great charity and made his self-resolution. The Blessed One on having seen his un-intermittent accomplishment prophesied to him thus: “He will become foremost of those who have abundant audience in the dispensation of Buddha Gotama in time to come.”

He performed meritorious acts there as long as he lived, passed away thence wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the younger brother from different mother of the Blessed One Phussa ninetytwo aeons (kappa) ago. There were to him two other younger brothers also. Those three also made reverential offerings of highest honour (paramaya pujaya) to the order of monks headed by Buddha, did good deeds as long as they lived, wandered about their rounds of repeated rebirths among divine and human beings, became brothers in a brahmin family in Benares but prior to the springing up of our Blessed One, having been born one after another in their proper order (anukkamena), the three together became but known as Kassapas by way of their clan. On having come of age, those three took to the learning of the three vedas. The eldest brother among them had five hundred youths; the middle had three (hundred) and the youngest had two (hundred). On looking at essence in their own vedic texts, they saw the advantage pertaining but to the present existence (ditṭhadhammika) and became fond (rocesuṃ) of renunciation(pabbajjaṃ). Out of the three, the eldest brother, went to Uruvela, together with his retinue, renounced the world as an ascetic recluse, and came to be known by the name of Uruvela Kassapa. (The middle brother) who renounced the world at the bend of the great Ganges river, became known as Nadīkassapa, (the youngest) who renounced the world at Gayāsīsa, became known as Gayā Kassapa.

When they had renounced the world by having become ascetic recluses, in this manner and were dwelling in that and that place, our Bodhisatta made the great renunciation, after a lapse of many days, aptly penetrated the omniscient knowledge, turned the wheel of truth (dhamma) in due course, had the group of five (pañcavaggi) theras established in Arahantship, converted (vinetvā) the fifty five associates (saḥāya) headed by Yosa, sent off sixty saints (Arahants) saying: “O monks! Wander about your tour,” brought the group of good princes (bhaddhavaggi) into His disciplinary fold, went to the residential place of Uruvela Kassapa, entered the fire (or heating) house (agyāgāra) for the purpose of dwelling there, converted Uruvela Kassapa, entered the fire (or heating) house (agyāgāra) for the purpose of dwelling there, converted Uruvela Kassapa along with his audience (saparisā) by means of three and a half (aḍḍhuḍḍha) thousand miracles and made them monks. On having come to know the condition of his having become a monk, the two other brothers along with their audiences (saparisā) came over and became monks in the presence of the Master. All of them but became bearers of magic-made bowls and wearers of magic-made robes, when addressed to them as Come monks!.

The Master went to Gayāsīsa, taking along with Him those thousand monks, took His seat on the surface of a stone and had them all established in Arahantship by means of His discourse on Ādittapariyāya (burning means). Hence has it been said in the Apadāna.--

“The Conqueror named Padumuttare,
the Sage who had knowledge of the
whole world, the possessor of eyesight
arose a hundred thousand aeins (kappa)
ago.

Buddha, who was the giver of advice,
who brought about comprehension (of
the truth), the Sender of living beings
across (the sea of samsara), clever in
teaching discourse (desanākusala), sent
across much multitude of men.
The sympathiser, the merciful, seeker
of welfare of all living beings, had
all heretics (titthiya) who had reached
(His presence) established in the five
moral precepts.
In this manner He was free from
disturbance (nirākula) and void (suññata) of heretics also; He became variegated (vicittam) with Arahants who had become such sages as were possessed of powers (vasi).

That great sage was fifty eight cubits (ratana) in height, His appearance (sankasa) was priced (agghiya) like gold (kañcana); He was with thirtytwo excellent characteristics.

His life span was constantly (tāvade) for a hundred thousand years; remaining so long (alive) he sent much multitude of men across (the sea of saṃsāra). I was then in (the city of) Haṃsavati, a well recognised (sammato) brahmin. Having approached the shining light (pajjota) of the world, I listened to the truth (dhamma) taught (by Him). On having heard then a disciple of large audience (mahāparisā) being placed at the foremost position (etadaggamhi) of those who had great audience (mahāparisatim) I became glad.

Having invited the great Conqueror, together with His huge retinue, I offered charity along with a thousand of the brahmmins. Having offered my great charity, I paid my homage to the Leader; having stood on one side with joy I spoke these words.

O Hero! By means of my pious faith in you, and on account of the quality of my devoted service (adhikāraguṇa) may there be large audience (parisā) for me wherever I may be reborn.

Then, the Master, whose voice was as excellent as the trumpeting of an elephant (gajagajjita) and (as sweet as) the singing of a cuckoo (karavīharuto) said to the audience; See this brahmin. (See him) who is of golden complexion, with his strong arms (bahu), his eyes and mouth like lotus flower, with his elation born of body and glad as heart, full of pious faith in my qualities.

This one aspires for the position of the monk Sīhaghosa (the roar of a lion); he will gain that desired object (manoratha). A hundred thousand aeons (kappa) hence, there will be the daster in the world named Gotama by clan, the offering of Okkāka.

He will be an heir to his truth (dhamma)
a bosom son (oraso) created by truth (dhamma);
he will become a disciple of the Master,
named Kassapa by clan.

Ninetytwo aeons (kappa) ago, there arose
the unsurpassed Master Phussa, the foremost
leader of the world, the peerless (anûpamo)
and incomparable (asadiso).

Having dispelled all darkness, disentangled
abundant tangle, He poured down the rain
shower of immortality, satisfying (tappayanto)
the world together with the divine world.
At that time, indeed, in Baneres, we were
sons of the Sovereign, three brothers in
all, but well trusted (saṃvisaṭṭha) by
the king.

Our physical bodies were characterised
as heroic (virangarūpā), we were strong,
we were invincible in the battle field;
on that occasion, there was border
rebellion and the lord of the earth spoke
to us.

“Come. Having gone to the border, you
should clean-sweep the jungle-forest-like
rebel-army and having made it well conquered
(vijiritaṃ) and secure, you should give
it to me again;” thus, he spoke.

Thereafter, we spoke (in reply); “If you
would give us the Leader to be attended
upon we shall have your wish accomplished
consequently.

Having gained the favour (asked for)
thereafter, we, having been despatched
by the lard of the earth had the border
rebels lay down their weapons, and approached
again the sovereign.

We made our request to the king, the
leader of the people (loka) for doing our
service to the Master; having gained
(permission to serve) the heroic sage, we
made our sacred offering as long as we
lived.

Having offered highly costly clothes,
food of exalted essence (rasa). delightful
monasteries, and beneficial medicine to
the Sage along with His Order of monks,
(our articles of offering) were procured
by us righteously (dhammena). We
were possessed of moral precepts (sīla),
we were sympathetic (to others) and our
minds were devoted to development of
meditation (bhāvanā).

Having looked after the Leader with
pious faith and heart of loving kindness, and when that foremost of the world entered nibbāna we made our reverential offerings according to our capacity (bala).
On having passed away thence, we went to the excellent Tusita heaven, where we all enjoyed great happiness; this is the fruitful result of making our reverential offerings to Buddha.
According as a magician exhibits many shapes and forms (vikati) on a theatrical stage (ranga), likewise, I, rolling about in existences, became the sovereign chief (adhipati) of Videha kingdom. I was inclined (āsayo) towards the wrong view (micchadīṭṭhi-gata) owing to the statement of the naked ascetic (acela) of quality (guna); having climbed the path of purgatory, I did not take upon myself the advice of my daughter Rucā; being dependent (saṃsīto) many times on brāhma Nāroda, I gave up the evil view.

Having fulfilled distinctively the ten forms of mental exercise (kammaṭṭhāna), I reached heaven (sagga) as if it were my own mansion, on the dissolution of my body. When my last and final existence had well arrived, I became a brahmin (brahmabandhu); I was born in a great brahmin (vippa) family in the prosperous (phītā) city of Benares. Frightened with the danger of death, disease and old age, I plunged into the deep forest; I renounced the world all round among ascetics wearing braided hair, in quest (esanto) of the path to nibbāna. On that occasion, my two brothers made their renunciations together with me. Having built a hermitage at Uruvela, I dwelt there.

Named Kassapa by clan (gotta), I was one who took up abode at Uruvela; Consequently I became known thus: Uruvela Kassapa. My brother, in the presence (sakāsa) of the river was called (savhayo) Nādi Kassapa. He (my youngest brother) was in the presence of Gayā and he was named Gayā Kassapa. Of my youngest brother there were two hundred; three (hundred) of my middle brother; surely five hundred were mine; all my pupils followed me.
At that time Buddha approached me; the charioteer of men, foremost of the world, having made many varieties of
miracles for me, converted (vinesi) me. I became a monk of ‘Come, monk’ type along with (my) retinue of a thousand; together with even all of them, I attained Arahantship.

They as well as many other pupils surrounded my. I was able also to speak. Consequent upon that the seventh ascetic (isisattamo) appraised me.

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

Having, however, attained Arahantship, he reflected upon his own proper performance (paṭipatti) and spoke these six stanzas in order to roar the roar of a lion.

375. “Having seen the miracles of the famous Gotama, I did not so far fall down (paṇipatim, prostrate) before Him, owing to having been deceived by ill-will (issā) and pride (māna).

376. “Having come to know my intention the charioteer of men urged (codesi) me; consequently there came about my remorse. Strange and hair-bristling.

377. “Having thrown away (nirākatvā) then those meagre (parittikā) prosperity of gain and fame of mine when I was a plaited-hair ascenic formerly, I became a monk in the dispensation of the Conqueror.

378. “Formerly I was contented with (my) sacred sacrifice (yañña), headed (purakkhato) by sensual element (kāma-dhātu); later, I destroyed my lust (rāga), hatred (dosa) and delusion (moha) also.

379. “I remembered my former abodes (nivāsa); my divine eye had been clearly cleansed; I achieved divine ear also, I became a possessor of magical power, a knower of the mind of others as well.

380. “That advantage for me, for which purpose I had become a monk from the household life to the houseless life; had been accordingly achieved; all (my) fetters (saṃyojana) had been destroyed.

There, disvāna pāṭihārāni means: having seen such three thousand five hundred miracles as starting from the subduing of the huge serpent. The expressions: “Pāṭihēraṃ, pāṭihēraṃ and pāṭihāriya” are indeed one and the same from the point of view of meaning; in the details of orthography (byañjāna) only, they are different. Yasassino means: of one whose reputation sound has spread out (patthaṭa) according to the truth (yathābhuccaṃ) in the world together with the world of divine beings beginning with “Iti pi so
bhagava (thus also is that Blessed One).” Na tāvā’haṃ panipatim means: as long as the Blessed One did not threaten me thus: “O Kassapa! Indeed, you are neither an Arahant nor have you regulated your life to enter upon the right path (magga) of Arahantship; that proper practice (paṭipadā) by which you would either became an Arahant or well enter upon the path of Arahantship, cannot exist also in you,” till then, I did not make my prostration under what circumstance? Issāmānena vaṅcito means: being deceived and dropped down (pslambhito) by not only ill-will (issāya c’eva) which is characterised by not (being able to) bear (asahana) the sight of other people’s prosperity in such a manner as: “When I had approached the discipleship of this one, my gain and fame (sakkāro) will all round diminish and the gain and fame of but this one will increase,” but also pride which is marked (lakkhana) by stiffness (abhunnata) in such a manner as “I am the leader (pāmokkho) of a group recognised by much multitude of men;” thus, is the meaning.

Mama sankappamaññāya means: after having come to know of my wrong intention, the Blessed One showed the miracles of magical powers, whichever are beyond (uttari) human (manussa) deeds (dhammā); on having seen the (miracle), although, he thought thus: “Indeed, the great monk is the high magical power and of great influence,” he observed thus; ‘Indeed, according as I am, he is, indeed, not an Arahant yet; although He knew the wicked wild thought (micchāvitakkaṃ) that had happened (pavattam) in this manner, He exercised equanimity (ājhupekkhitvā) awaiting (āgamento) the all-round maturity of his knowledge, later, having made the river water recede (ussāretvā) in the middle of the river Nerañjara, He walked to the fro on the dust (raṇu)- borne (hata) ground, stood on the boat brought by him, then also he thought thus starting with “Mahiddhiko (much magically powerful)” but again remarked “According as I am, He is not, indeed, an Arahant,” thus, having come to know the wicked inclination that had happened; thus, is the meaning. Codesī narasārathi means: then, on having come to know the all round maturity of my knowledge, the Master, the charioteer and tamer of men incited and took me under (niggingñhī) with such a statement that started with “N’eva kho tvam arahā (indeed, you are but not an Arahant).” Tato me āsi samvego, abhutto lobhamahsano means: there-after caused by the urge (codanā) according as has been said, it is abhutto (strange) because of such a state as had never happened before for such (a long) time, it is lobhamahsano (hair-bristling), owing to the occurrence (pavatti) by way of bristling of hair; samvego means: there was to me the springing up of knowledge (nānuppādo) along with sense of fear for committing sin (ottappa) thus; “Methinks, as if I am an Arahant, although not being so.”

Jaṭilabūtassa means: to (me) who had been an ascetic. Siddhi means excellent prosperity of gain and respect (sakkāra). Parittikā means: small in extent (appamattikā). Tāhaṃ means:that I. Tada means: at the time when remorse sprang up (in me) owing to the urge made by the Blessed One. Nīrākatvā means: after having removed (apanetvā) and discarded (chaḍnetvā), having became regardless (anapekkho); thus, is the meaning: “Iddhi to bhāvanāmaya iddhī (magical power), thus, is the power made of development of meditation (bhāvana),” thus they say. It is not befitting (ayuttam) because of the state of his not having gained jhāna then. Indeed, in that manner it has been said; “Kāmadhātupurukkhato (headed by the element (dhātu) of sensual pleasure (kāma)).”

Yaññena santuṭṭho means: contented with making sacred sacrificial offering (yaññayajanena), having the perception (saññi) of having finished what ought to be done saying: “I shall enjoy heavenly bliss after caused by the urge (codanā) according as has been said, it is abhutto (strange) because of such a state as had never happened before for such (a long) time, it is lobhamahsano (hair-bristling), owing to the occurrence (pavatti) by way of bristling of hair; samvego means: there was to me the springing up of knowledge (nānuppādo) along with sense of fear for committing sin (ottappa) thus; “Methinks, as if I am an Arahant, although not being so.”

Yaññena santuṭṭho means: contented with making sacred sacrificial offering (yaññayajanena), having the perception (saññi) of having finished what ought to be done saying: “I shall enjoy heavenly bliss after having made sacred sacrificial offering (yaññayajitvā); this much is enough (alamettāvatā). Kāmadhātupurukkhato means: remained (thito) having put in front of him (purakkhatvā) the world of sensual pleasures (kāma) by means of making sacrificial offering (yaññayajanena) owing to the arisen craving (uppannata) in connection with (ārabba) the excellent existence (eugati) of sensual pleasures (kāma). If that sacrificial offering (yaññho) involves (paṭisanyutto hoti) the slaughter of living creatures, it is not possible for him to gain excellent existence (sugati); indeed, desirable (iṭṭho) and agreeable (kanto) result (vipāko) does not spring up for bad deed (akusala). However, whatever such meritorious (kusala) volition (cetanā) as offering of charity (dāna) and so on is there, when there is supporting condition coming together (paccayasamavāya), he might go to the excellent existence (sugati) by means of that volition. Pacchā means: posterior to the renunciation as a hermit, at the time when he had become devoted to the mental exercise (kammaṭṭhāna) on the four noble truths after having given up the heretical view (laddhi) of hermits sequel to the advice of the Master. Samūhamiṃ means: I properly put an end (samugghātesim)
to lust (rāga) hatred (dosa) and delusion completely by means of successive right paths (maggapaṭipatiyā) after having intently indulged in the development of spiritual insight (vipassanā).

Since, however, this therā had become an Arahant with six sorts of higher-knowledge (abhiññā) but by properly putting an end to lust (rāga) etc., by means of the noble (ariya) path (magga), therefore, he said the stanza starting with “Pubbenivāsaṃ jānāmi” in order to show that condition of his own being an Arahant with six sorts of higher-knowledge (abhiññā).

There, pubbenivāsaṃ jānāmi means I know and get enlightened (bujjhāmi) visibly (paccakkhato) like unto a myrobalan fruit (āmalaka) on the surface of the palm (hatthatala) by means of the knowledge of former (pubbe) abodes (nivāsa) the sprung up (nibbatta) aggregates (khandha) as well as those dependent on the aggregates (khandhapaṭibaddha) in past rebirths, the former abode (pubbenivāsaṃ) of his own as well as of others. Dibbacakkhu visodhitaṃ means: the knowledge of divine eye had been clearly purified; the knowledge of capability of making manifest an extremely fine (sukhuma) visible object (rūpa) which is either divine or human, stationed (ṭhita) across (ṭhita) at a far distance (dūra) as if it were a normal (pakato) visible object (rūpa) which has reached (gata) the range of being sighted (āpātha) by normal (pakati) eyes, had been aptly gained by me by means of the development of meditation (bhāvanā); thus, is the meaning. Iddhimā means: possessor of magical power, with such powers as the resolve (adhiṭṭhāna) magical power and psychic power (vikubbaniddhi) and so on; the gainer of knowledge of divers magical powers; thus, is the meaning. Paracittaññū means: knower of the minds of others owing to the knowing of the minds of others classified as being lustful (sarāga) and soon, it is having been said to be the gainer of the knowledge of the thoughts of others (cetopariya). Dibbasotañ ca pāpuṇim means: I aptly gained the knowledge of divine ear also.

So me attho anupatto, sabbasamyojanakkhayo means: whatever should be gained either by destruction or by having become exhausted of all fetters, that absolute (parama) advantage (attha) and my own benefit (sadattha) had been achieved (adhipato) by me with my attainment of the noble (ariya) path (magga). In this manner, by means of this stanza, there was the exposure of Arahantship (aññā) of the therā; thus, it should be understood. The Commentary on the stanza of the Thera Uruvela Kassapa is complete.

Chapter VI.
Six Verses

211. Tekicchakāri

Reborn in this Buddha-age as the son of a brahmin(priest) named Subuddha, he was safely brought into the world by the aid of physicians. Hence he was named Tekicchakāri, ‘doctor-made.’[1][1] He grew up, learning the arts and learning of his clan. Now his father, by his wisdom and policy having incurred the jealousy and suspicion of the King of Benares (sic), was by King Candagutta thrown into prison. Then Tekicchakāri, hearing of this, took fright and fled, taking sanctuary with the Thera living at the Vihāra(monastery) Hall, and telling him the cause of his trouble. The Thera initiated him into monkhood and gave him an exercise, upon which he became an open-air sedent bhikkhu,[2] heedless of heat or cold, and devoted especially to the cultivation of the Sublime Moods. Him Mara(deathlord/devil) the Evil One saw, as one slipping out of his reach; and in the desire of unbalancing the Thera, he drew near in the guise of a field-herd, when the harvest was over, tempting him thus:
All harvested is now the rice, and threshed
The barley. Not a bite or sup I'll get!
What shall I do?

Then the Thera, thinking, 'This fellow tells me of his state. But it is myself that I ought to address. I have no business to be discoursing,' thus taught himself to meditate on the Three Bases:

Think on the Buddha! infinite the thought!
You thus in gladsome piety, your frame
With rapture all suffused, shall ever live
Upon the heights.

Think on the Dhamma...

Think on the Monk’s order! infinite the thought!

you thus in gladsome piety, your frame
With rapture all suffused, shall ever live
Upon the heights.

Then Mara again, wishing to dissuade him from solitude, pretended to be his well-wisher, saying:

Does it live beneath bare skies? Cold are these nights
And wintry now. See that you perish not
down with cold. Get you within your lodge,
Your door well barred!

Then the Thera, showing that in house-living was a binding, but that there he was at comfort, said:

[386] My heart transported shall reach out and touch
The Four Immeasurable Moods;[4] by that
Ever shall I in blissful comfort remain.
Not mine down by cold to fail, who live
Unmoved and calm.

Thus saying, the Thera developed insight and realized arahantship (enlightenment).

And because this Thera lived in the time of King Binḍusāra, these verses must be understood as having been rehearsed as canonical at the Third Council.[5]

1. So in Oldenberg's MSS. and the Br. Cy. Only the S. Cy. has -kāni.
2. Two forms of the dhutangas. See Milinda, ii., book vi.
3. Repeat as in verse 382.
4. See his story and that of Subhūti. The Four Moods were Love, Pity, Sympathy for Happiness, and Equanimity. Line 1 is expanded from 'I shall touch,' an expression scarcely so significant to us as to a Buddhist or a Neo-Platonist. See my Buddhism, p. 218.
5. This interesting historical sidelight was noticed in Oldenberg's edition, p. 42 n., and in Dialogues of the Buddha, i. xvi. Binḍusāra, father of Asoka, was son of the usurper Chandragupta (Candagutta), who imprisoned the Thera's father.

6.2 [211] Commentary on the stanza of Tekicchakāritthera

The stanza starting with Atihitāvīhi constitutes that of the venerable thera Tekicchaka. What is the origin? This one also, having done devoted deeds toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī ninety one aeons (kappa) ago; on having attained the age of intelligence, he reached proficiency in the texts of physicians (vajjasattha) and made the ailing thera named Asoka who was an attendant in service to the Blessed One Vipassī become free from illness; he well administered (saṃvidahi) medicine to other living beings overwhelmed by ailment out of compassion (for them).

On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a brahman named Subuddha when this Buddha arose; they named him Tekicchakārī because of the state of his having been all round protected (paripālita) after having removed (apaharitvā) the danger (parissayām) at the time of his pregnancy by means of much
medicine. He grew up learning all arts and sciences at the place of learning, commensurate with his own family; at that time, Cānakka, on having seen the cleverness of wisdom (paññāveyyatiyaṃ) and dexterity in the wherewithal (upāyakosolla) as well as in his doings (kiriyāsu) of Subuddha, had him thrown into the prison (bandhanā) house by king Candagutta over his natural jealousy (issāpakato) saying to himself: “This one, gaining support (patiṭṭhaṃ) in this royal family might overshadow (alhibhaveyya) me.” On having heard that his father had been put into prison (bandhanāgārappavedanam) Tekicchakārī, became afraid, fled, went to the presence of the therī Sānavāsī, spoke to the therī the matter (Kāraṇa) of his own remorse (saṇvaga), became a monk, collected his mental exercise (kammaṭṭhāna) and dwelt after having been an open-air leader (abbhokāsiko) and austere sitter (nesajjiko) as austere practice. He did but the duties of a monk without calculating (agaṇento) cold and heat; distinctively he continuously engaged himself (anuyuñjati) in developing the meditation on the holy life of chastity (brahmavihārabhāvanaṃ). On having seen him, Māra, the evil one, went to the presence of the therī in the guise (vaṇṇa) of a field watcher (khettagopaka) at the time of the completion (nipphatti) of crops (sassa) being desirous of making disturbance (vikkhepa) saying to himself; “I shall not allow this one to go beyond my sphere (visaya) of influence,” and said a stanza in order to frighten (nippanḍento) him.

381. “Paddy (vīhi) had been harvested (atihitā); barley (sālī) had gone to be threshed (khala); yet I do not gain a lump (piṇḍaṃ) of food; how shall I do?.”

On having heard it, the therī said (three stanzas):—

382. “Having become piously pleased (pasanno) reflect upon (anussara) the immeasurability of Buddha; ever (satataṃ) elated (udaggo), you should have your body permeated (phūṭa) with zest (pīti).


384. “Immeasurability of the Order of monks. ... ever elated.

On having heard it Māra said:

385. “You dwell in the open air; these nights of the snowy cold season are cold. Do not get yourself afflicted and harassed by cold; you should enter the monastery the door of which can be kept fastened (phusitaggaḷaṃ).”

Thereupon, the therī replied thus:

386. “I shall have myself permeated with the four forms of holy life of boundless living kindness and so on (appamaññā); I shall dwell blissfully with those (boundless sentiments). I shall not be harassed (vihaññissam) by cold, (since I am) dwelling with unperturbed jhāna (aniñjito).

There, atihitā vīhi means: grains of paddy had been borne to the granary (koṭṭhāgāra) and kept there; there (the grains) had been set in order (paṭisāmitā); in other words, (the paddy grains had been borne home from the threshing floor (khalato); thus, is the meaning. Here, by the taking of paddy (vihigahaṇena) it takes together (sangānhāti) other grains (dhaṇḍaṃ) also. Khagatā sālī means: the barley crops (sālī),
However, generally get ripened (paccani) posterior to paddy (vihito pacchā); they have gone to the place of making grains; there they have been kept to stand in a state of a heap and by way of treading (maddana), winnowing (cāvana) and so on; thus, is the meaning. The taking of barley grains here separately (visūm) is for the purpose of showing the condition of staple (padhāna) grain (dhañña); he shows by means of both also that in the village as well as outside the village, the harvested crop (dhaññam) has stood all round full. Na ca labbe piṇḍam means: I do not get even to the extent of a lump of cooked rice (piṇḍam) at such a time of easy eatable when rice-grains are easy of gain in this manner.

Kathamahākassamaṃ means: now, how shall I do? How shall I live? Thus, he made fun (of the therā).

Having heard it, the therā said to himself thus:— “This miserable man (varāko) made manifest to me his own occurrence (pavatti) by himself; by me, however, myself should be advised but by myself; nothing also should be spoken by me,” and said three stanzas starting with “Buddhāpamāmeyyām,” urging (niyojento) himself toward the reflection (anussati) on the three realities (vatthu). There, Buddhappameyyām anussara means: do reflect over, do make your awareness occur (satimāvavatethi) with contemplation of Buddha as an object for concentration (Buddhārāmmanam) accordingly and continuously, beginning with “Iti pi so bhagavā araham sammāsambuddho (thus also that Blessed One) is worthy of honour, the well-self-awakened Buddha,” having been pious-minded, having become piously pleased with specially devout pleasure marked (lakkhana) by confidence (okappana); Buddha, the Blessed One is immeasurable (appameyyaṃ) because of the absence of such depravity (kilesa) as lust (rāga) and so on for the making of quantitative measurement (pamānaka), as well as because of being the incomparably fertile field of merit (puññhkakkhetta) on account of being endowed with immeasurable quality owing to the condition of His having become blossomed (vikasita) by means of definite (accanta) departure (vijama) from the drowsy sleep of ignorance (avijjā) along with its proclivity (savāsanāya). Satatamudaggo means: you should be unoverwhelmed by hunger and thirst also similarly as a result of cold and heat; thus, is the meaning.

Dhammañā means: noble (ariya) transcedental (lokuttara) truth (dhamma). Saṅgham means noble (ariya) absolutely (parama) meaningful (attha) Order of monks. The rest is but as has been said. Here, however, anussara means: do reflect on dhamma as “The truth (dhamma) had been well propounded (ariyaṃ) but by keeping on reflecting (anussarantova); you would aptly enjoy well immense (ulāra) zest and delight making Buddha as object of contemplation (ārammanam), by means of (your) reflection (anussati) on Buddha; you should be unoverwhelmed by hunger and thirst also similary as the taking of barley grains here separately (visūm) is for the purpose of showing the condition of staple (padhāna) grain (dhañña); he shows by means of both also that in the village as well as outside the village, the harvested crop (dhaññam) has stood all round full. Na ca labbe piṇḍam means: I do not get even to the extent of a lump of cooked rice (piṇḍam) at such a time of easy eatable when rice-grains are easy of gain in this manner.

On having heard it, the therā said the simth stanza starting with “Phusissamaṃ” in order to show thus: “To me there is no urge (payojana) for seeking a monastery; there is comfort (sukha) in my dwelling but here.” There, phusissaṃ catasso appamaññāyo means: I shall get myself permeated (phusissāmi) by leading the four forms of holy life (brahmavihāra) which had gained the term (vohāra) “Appamaññā (boundless),” because of the state of immeasurable sphere of influence (appanā) I shall regulate my life (accordingly) time after time (kālena kālām). Tāhicasukhito viharissamaṃ means: I shall dwell and make my bodily movements (iriyāpathe) also, having been with well promoted happiness (sañjātasukho)
comfortably (sukhito) with those boundless holy lives (appamaññāhi). On that account, there is but bliss for me at all times, not painful misery (dukkha). Yato nāhaṃ sīteṇa vihaññissaṃ means: I shall not be in miserable trouble (Kilamissāmi) by cold even within the eights i.e. eight days before and eight days after the full moon (antaraṭṭhaka) in the snow showering season (himapātasamaye). Aniñjito viharanto means: therefore, I shall dwell comfortably (sukhito) but with the bliss of self-attainment of jhāna (samāpatti) owing to the absence of shaking and stirring up (uppanniñjana) of causal conditions (paccaya) on account of the state of having well given up malevolence (byāpāda) etc., which made the stirring of the mind. In this manner, the theras increasingly developed spiritual insight (vipassanā) while still speaking this stanza, and visualised Arahanthood. Hence has it been said in the Apadāna:—

“In the city of Bandhumatī I was a physician, well-trained, bringer of happiness to multitude of man afflicted (ātura) with ailment and distressed with pain (dukkha). On having seen an ailing monk, possessor of moral precepts (sīla), greatly brilliant (juti), I, pious-minded and good-hearted, then, offered medicine to him. But by that medicine, the monk recovered his health (arogo). The monk was one whose senses (indriya) were well controlled (saṃvuṭa) he was known by the name of Asoka, the attendant on Buddha Vipassī. It was ninety one aeons (kappa) ago, that I made my offering of medicine; I do not remember any evil existence; this is the fruitful result of medicine (offering). In the eighth aeon (kappa) previous to the present I was a world king named Sabbosadha of great fruit, endowed with seven sorts of gems. My depravity had been burnt. :P; Buddha’s instruction had been carried out.”

Here, these stanzas had been sung together at the third council because of the springing up of this theras at the time of king Bindusāra; thus, it should be understood.

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

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Chapter VI.
Six Verses

212. Mahā-nāga

Reborn in this Buddha-age at Sāketa as the son of a brahmin(priest) named Madhu-Vaseṭṭha, he was given the name of Mahā-nāga.[1] He saw the wonder caused by Thera Gavampati,[2] while the Exalted
One(Buddha) was staying in the Añjana Wood, and receiving faith, he entered the Monk’s order under the Thera, winning arahantship(enlightenment) through his advices.

Now while he abode in the bliss of emancipation(nirvana), the Thera Mahā-nāga saw how the six bhikkhus[3] habitually failed to show respect to their co-religionists, and he addressed them in verses which became his declaration of aṅñā(supreme attainment):

[387] Yassa [43] sabrahmacārīsu gāravo nūpalabbhati,||
    Parihāyati saddhammā maccho appodake yathā.|| ||

[388] Yassa sabrahmacārīsu gāravo nūpalabbhati,||
    Na virūhati saddhamme khette bījanṭa pūtikaṇṭa.|| ||

[389] Yassa sabrahmacārīsu gāravo nūpalabbhati,||
    Arako hoti nibbānā, dhammarājassa sāsane.|| ||

[390] Yassa sabrahmacārīsu gāravo nūpalabbhati,||
    Na vihāyati saddhammā maccho bavhodake yathā.|| ||

[391] Yassa sabrahmacārīsu gāravo nūpalabbhati,||
    So virūhati saddhamme khette bījanṭa bhaddakaṇṭa.|| ||

[392] Yassa sabrahmacārīsu gāravo nūpalabbhati,||
    Santike hoti nibbānaṃ dhammarājassa sāsane' ti.|| ||

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[387] Who towards his fellows in the Rule
    Shows no reverence nor respect,
From the true Path(Dhamma) he wilts away,
    Like fish where water runns low.

[388] Who towards his fellows in the Rule
    Shows no reverence nor respect,
In the true Path(Dhamma) he did not thrive,
    Like rotten seed in furrow sown.

[389] Who towards, etc.
    Far from Nibbana stands he
Within the Path(Dhamma)-Lord’s cult and school.

[390] Who towards his fellows in the Rule
    Shows due reverence and respect,
From the true Path(Dhamma) falls not away,
    Like fish where many waters be.

[391] Who towards his fellows in the Rule
    Shows due reverence and respect,
In the true Path(Dhamma) he thrivs well
    As seed benign in furrow sown.
Who towards his fellows in the Rule
   Shows due reverence and respect,
   He to Nibbana's very near,
   Within the Path(Dhamma)-Lord's cult and school.[4]

[1] Nothing else is known of this Monk. His namesake 'of the Black Creeper Pavilion' is a much later personage (Jāt., iv. 490; vi. 30 [text]; JRAS, 1901, p. 893). The name = great wondrous-being or spirit, applied equally to a serpent, an elephant, a thera, and to a class of fairies.

[2] See XXXVIII.

[3] A notorious group of intriguingers, whose doings severely tested the organization of the Sangha. See Ps. V.; Vinaya Texts, i. 218 n.

[4] Who towards ... shows (not) is, literally rendered: For whom with respect to his co-religionists reverence does (not) exist, or is not found, or seen (cf. Kathāvatthu Commentary on n'upalabbhati, p. 8; Dialogues, ii. 166, 'is [not] found'). The occasion of these verses as described by Dhammapāla above, let alone the religious consequences invoked, justify my differing hare from Dr. Neumann's rendering. For the similes, cf. CCVII. Cult and school = sāsana.

6.3 [212] Commentary on the stanza of Maahānāgatthera

The stanza starting with Yassa Sabrahamacārīsu constitutes that of the venerable thera Mahānāga. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds, conducive towards escape from rounds of repeated rebirths (vātta) in this and that existence, was reborn in a family home at the time of the Glorius One Kakusandha; on having attained the age of intelligence, he, one day, happened to have seen the Blessed One Kakusandha who, having plunged into the forest, was seated with the bliss of jhana at the foot of a certain tree, became pious-minded and offered Him pomegranate (dālīma) fruit. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a brahmin named Madhuvāsettha at Sāketa, when this Buddha arose. His name was Mahānāga. On having attained the age of intelligence, when the Blessed One was dwelling in the Collyrium grove (Añjanavana), at Sāketa, he happened to have seen the miracle of the thera Gavampati, aptly gained pious faith, became a monk in the presence of but that thera, abided by the latter's advice, and attained Arahatship. Hence, has it been said in the Apadāna.--

"The great Hero Kakusandha, who had
gone to the further shore of all truths
(dhamma) secluded (vāpakāṭṭho) Himself
from the crowd of monks (gaṇa) and went
depth into the forest.
Having collected pithy seeds (bijamiṃja)
I strung them (āvaṇin) with a creeper; at
that juncture, the Blessed One was
meditating (jhāyate) inside a hill
(pabbatantare).
After having seen the divine of the
divine (devadevam), I offered the
pithy seed (bījamiñja) to the Hero, the worthy recipient of dedicated donations with my piously pleased (vippasannena) mind. It was but in this aeon (kappa) that I then made my offering of the marrow (miñjaṃ); I do not remember any evil existence; this is the fruitful result of my making pithy-seed offering. My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, the thera spoke six stanzas by was of advice to the group of six monks (chabbaggiye bhikkhu) whom he saw dwelling without paying any respect to their fellow leaders of holy life (sabrahmacāri), while he was dwelling with the bliss of emancipation.

387. “He, of whom respect is not duly gained among his fellow leaders of holy life (sabrahmacārisu) dwindles (parihāyati) from good truth (saddhampā) similar to a fish in meagre water.

388. “He, whose respect does not exist toward those who are leading holy lives like him (sabrahmacārisu) does not grow in the good truth (dhamma) resembling a rotten seed in the field.

389. “He whose respect does not exist toward his fellow-monks (sabrahmacāri) is far away from nibbāna in the dispensation of the spiritual sovereign (dhammarājā).

390. “He, to whom thera exists respect toward his fellow monks (sabrahmacāri) does not get diminished from the good truth (saddhama) like a fish in abundant water.

391. “He, whose respect for his fellow-monks exists, grows in the good truth (saddhama) similar to good seeds in a field.

392. “He whose respect for his fellow monks exists, is near to nibbāna in the dispensation of the spiritual sovereign.

There, Sabrahmacārisu means: they practise such holy (brahman) deed (dhamma) as moral precepts and so on among equals (samānaṃ); thus, fellow monks (sabrahmacāri); and co-religious people (sahadhammikā) who had reached (gatā) monkhood’s (sāmañña) moral precepts (sīla) and view (diṭṭhi); among them. Gāravo means: the condition of being a teacher (garubhāvo), the making of a teacher (garukaranaṇa) characterised (nimittaṃ) by such qualities as moral precepts (sīla) and so on. Nūpalabbhati means: does not exist, does not exist, does not occur does not stand near (upatitthati); thus, is the meaning. Nibbāna means from the extinguishment (nibbāpana) of (the fires) of depravity (kilesa), from the exhaustion of depravity (kilesakkhaya); thus, is the meaning. Dhammarājassa means: of the Master. Indeed, the Master pleases (rañjeti) and satisfies (toseti) the world together with the divine world according as they are worth (yathārahāṃ) with the mundane (lokiya) and super-mudane (lokuttara) truth
(dhamma), thus dhammarāja (spiritual sovereign. Here also “Dhammarājassa sāsane (in the dispensation of the spiritual sovereign);” by this is named nibbāna, in the dispensation of but the spiritual sovereign; not anywhere else. There, whoever is devoid of respect towards his fellow monks, he, accordingly, is far away from nibbāna; likewise, he is far away from the dispensation of the spiritual sovereign also; thus, he shows. Bavhodake means; in much water. Santike noti nibbānaṁ nibbāna is but near him in his presence. The rest is but in the manner as has been said. These stanzas but became those that reveal the Arahantship (aññā) of the therā.

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

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Chapter VI.
Six Verses

213. Kulla

Reborn in this Buddha-age at Sāvatthī in the family of a landowner, and named Kulla, he was converted by faith, and was initiated into monkhood by the Lord(Buddha). But he was often seized by fits of lustful passion. The Lord(Buddha), knowing his tendencies, gave him the exercise on foul things, and asked him to often meditate in the charnel-field(cemetery). And when even this sufficed not, he himself went with him and asked him to mark the process of putrefaction and dissolution. Then, as Kulla stood with heart disinfatuated, the Exalted One(Buddha) sent out a glorious divine image, producing in him such mindfulness that he discerned the lesson, attained first jhāna, and on that basis developing insight, won arahantship(enlightenment).

Reviewing his experience, he breathed forth these verses, first speaking of himself (then repeating the Lord(Buddha)'s words and finally adding his own):

[393] Kullo sīvathikaṁ gantvā addasa itthimujjhataṁ,||
Apaviddhanā susānasminā khajjanti kimihī phutānā.||

[394] Āturaṁ asuciṁ pūtim passa kulla samussayanā,||
Uggharantaṁ paggharantaṁ bālānām abhinanditaṁ.||

[395] Dhammādāsaṁ gahetvāna nnāṇadassanapātīyaṁ,||
Paccavekkhiṁ imaṁ kāyaṁ tucchaṁ santaraṁśanāması.||

[396] Yathā idam tathā etam, yathā etam tathā idam,||
Yathā adho tathā uddhanā yathī uddhanā tathā adho.||

[397] Yathā divā tathā rattiṁ yathā rattiṁ tathā divā,||
Yathā pure tathā pacchā yathā pacchā tathā pure.||

[398] Pañcāṅgikena turiyena na ratī hoti tādisi,||
Yathā ekaggacittassa sammā dhammaṁ vipassato ti.||
[393] Kulla had gone to where the dead lie still
And there he saw a woman's body thrown,
Untended in the field, the food of worms.[1]

[394] [212] See the foul material body, Kulla, diseased,
Impure,[2] dripping, oozing, pride of fools.[3]

[395] Grasping the mirror of the holy Path(Dhamma),
To win the vision by its wisdom revealed,
I saw reflected there, without, within,
The nature of this empty fleeting frame.

[396] As is this body, so that one was once,
And as that body, so will this one be.[4]
And as it is beneath, so is it above,
And as it is above, so is it beneath.

[397] As in the daytime, so is it at night,
And as it was once, so will it hereafter be,
And as it will be, so was it - in the past.

Such charm as comes over him who with a heart
Intent and calm rightly sees the Path(Dhamma)!

These verses were the Thera’s declaration of aññā(supreme attainment).

[1] Cf. CXCVIII.


[3] Complacent in calling it 'I,' 'mine' (Commentary).


[5] Cf. p. 175, n. 1; and verse 1071.

6.4 [213] Commentary on the stanza of Kullatthera

The stanza starting with Kullo sivathikām constitutes that of the venerable thera Kulla. What is the origin? This one also having done devoted deeds of service toward former Buddhas accumulating acts of merit in this and that existence, was reborn in the family of an estate owner, in Sāvatthi, when this Buddha arose; having gained the name Kulla, he, on having attained the age of intelligence, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith and became a monk; he, however, was a born eagerly lusty (Tibbarāgajātika) individual owing to his being of lustful (rāga) conduct (carita). On that account forms of depravity (kilesā) remained (tiṭṭhanti) constantly. (abhikkhaṇaṃ) taking hold (pariyādāya)
of his mind. Thereupon, the Master, having come to know the conduct of his mind, gave him mental exercise (kammaṭṭhāna) pertaining to unpleasant objects (asubha) and said thus: "O Kulla! You should always wander about on a tour in the cemetry." He entered the cemetry, saw such unpleasant objects as these and those swollen corpses and so on had his mindfulness of unpleasant objects arise for that moment but was overwhelmed by lust for sensual pleasures (kāmarāga) but immediately after he had come out of the cemetry. Again, the Blessed One, on having come to know that happening of his, one day, showed him after having created a recently dead beautiful young lady (taruṇīṭhāvinī) whose skin had not been spoilt (avinaṭṭhacchāvīm) on the occasion of his having reached the cemetry region. Immediately on his having seen it there arose to him lust swiftly (sahasā) as if in the living lady of extraordinary (visabhāga) reality (vatthu). Thereupon, the Master showed him, while he was but looking on (pekkhanta) the corpse after having the same extremely despicable (bībhacchaṃ), foul-smelling, disgusting (jegucchaṃ) and loathsome (paṭikkūlaṃ), infested by insects and worm-kind (kimikalākulaṃ), whose impurities (asuci) were oozing and flowing out from nine openings of sore (vaṇamukha); observing pekkhanto it, he remained having become detach (viratta)-minded. Thereupon the Blessed One spread out (pharitvā) His rays of light, arousing (janento) his awareness (sati) and said this stanza.--

"O Kulla! See the miserable (āturaṃ), dirty (asuci) rotten (pūti) heap (samussaya) oozing up and flowing out, which had been the enjoyment of the foolish people."

On having heard it, the thera, realising (upadhārento) the nature of the physical body (sarīrasabhāva) but rightly (sammadeva), aptly gained the perception (saññā) of unpleasant object (asubha) caused (his) first jhāna to spring up there, made that as (his) basis (pādaka), increasingly developed spiritual insight (vipassanā), attained Arahantship, reflected (paccaavacchāvī) upon his own proper performance (paṭipatti) and recited these stanzas by way of joyous utterance (udāna).

393. “Kulla went to the cemetry and saw a lady thrown away, discarded (apaviddham) in the graveyard, being bitten and pervaded by vermins.
394. “Afflicted (āturam) … having become the enjoyment of foolish people.
395. “Having caught hold of the mirror (ādāsa) of truth (dhamma), for the attainment of the insight of knowledge (paññadassana), I reflected upon this body which is vain (tuccha) both within and without (santarabāhiraṃ).
396. “According as this (my body) likewise is this (dead lady); according as this (dead lady) likewise in this (body of mine); according as below likewise is above; according as above likewise is below.
397. “According as day, likewise is night; according as night, likewise is day. According as before, likewise is after; according as later likewise is formerly.
398. “By means of five kinds of musical instruments, such a one as you does not become delighted (ratī), according as your one-pointed mind sees
clearly (vipassato) the truth (dhamma) in a righteous manner (sammā).

There, Kullo means: the therī speaks of but himself as if he were another (monk).

Āturaṁ means: aptly afflicted (paṭipātitaṁ) always with several sorts of suffering (dukkha). Asuciṁ means: devoid of purity, disgusting and loathsome. Putiṁ means: bad smelling (duggandham). Passa means: look at it according to its nature. Kulla means: the Blessed One addressed the therī at the time of giving him (His) advice. On the occasion of making his joyous utterance, however, the therī spoke about himself but by himself. Samussayaṁ means: physical body. Ughharantaṁ means: impurity flowing (savantāṁ) upwards through the holes (mukha) of sores. Paggharantaṁ means: impurity flowing downwards on all sides through holes (mukha) of sores. Bālaṁ abhinanditaṁ means: enjoyed by foolish blind common folks (puthujjana) with special joy of wrong view (liṭṭhi adhinandanā) and craving (tanṭhā) after having adhered to it (abhinivissā).

Dhammādāsaṁ means: mirror made of dhamma. According as, indeed, living beings see good (guna) and bad (dosa) points either on their own faces or on their bodies by means of a mirror, in the same manner, an earnest student (yojāvacara) sees deeds (dhamma) of self-depravity (saṅkilesa) and purity (voddāna) in his own body (attabhāva) consistently (yathāvato); that knowledge of clear spiritual insight (vipassanā) has been said here as Dhammādāsa (the mirror of truth); here, having made that mirror arise in my own system (santāne) for the achievement (adhigama) of spiritual vision (dhammacakkhu) reckoned as knowledge of the right path (magga) of the knowledge of insight (nāṇadassana). Paccavekkhiṁ imaṁ kāyaṁ means: I reflected upon this wretched body as tuccha, being devoid of essence (sāra) always (nicca). Santarābhāhīram means: under the classification (vibhāgato) of one’s own bodily system (attasantana) and the bodily system of other people; I observed and observed again by means of my eye of knowledge.

The stanza starting with “Yathā idaṁ” has been said in order to show it, according as I made my reflection, however. There, yathā idaṁ tathā etaṁ means: according as this unpleasant material (asubham) of mine reckoned as (my) physical body (sarīra) shows its doings (kiriya) in the likeness (upamam) of deceptive appearance (māyā) in divers (nānā) details (vidham) owing to the non-disappearance (anapagamā) of life-span (āyu), heat (usmā) and consciousness (viññāna), but likewise was this dead body formerly owing to non-disappearance of those phenomena (dhamma). According as this dead body, at present, does not show anything to be done owing to the disappearance of those ingredients (dhamma), likewise, this body of mine also will become but ruined (nassate) owing to the disappearance of those ingredients (dhamma). According as this body of mine, at present, had not been dead and not laid to rest (sayita) in the cemetery. Has not reached such a state as being bloated and so on, likewise formerly was this one, though, at present is a dead body. According as, however, this dead body has, at present, been laid to rest (sayita) in the cemetery and has reached the state of having become swollen and so on, likewise will this body of mine become. In other words, according as this body of mine is impure, foul-smelling, despicable, loathsome, impermanent, painful (dukkha) and non-self (anaṭṭa), likewise is this dead body also. Alternatively, according as this dead body has but the nature of being dirty (asuci) and so on and is liable to be impermanent and so on, likewise is this body of mine also. Yathā adho tathā adhoṁ means: according as this body downwards below the navel (nābhi) is dirty (asuci), foul-smelling, despicable, loathsome, impermanent, painful (dukkho) and non-self, likewise (the portion of my body) above, from navel upwards has the nature of being dirty (asuci) and so on. Yathā uddhaṁ tathā adhoṁ means: according as (my body) above the navel has the nature of being dirty (asuci) and so on, likewise (the prition) below downward from the navel also.

Yathā divā tathā rattiṁ means: according as this body, in the day time, has such an impurity flowing out as “Akkhimhā akkhigūthako (eye-dung from eyes)” and so on; likewise, at night also. Yathā rattiṁ tathā divā means: according as at night this body exudes impurity likewise in the day also; there is no state of difference (aṇṇathabhāvo) owing to classified division (vibhāga) of time; thus, is the meaning. Yathā pure tathā pacchā means: according as this body previously and formerly, at the time of a tiny baby (taruṇa) was dirty (asuci) foul smelling disgusting and loathsome, likewise as well afterwards at the time of old age (this body) has a tendency to be dirty (asuci) and so on, likewise, formerly at the time of being a tiny baby. Alternatively, according as formerly at the time that had past and at the time when alive (saviññāna) this body has the tendency to be dirty (asuci) and so on, the tendency to be impermanent and so on, likewise
later in time to come, at the time of having become lifeless, devoid of consciousness; thus, in this manner, the meaning ought to be understood here.

Pañcaṅgikena turiyena means: to the ruling man (issarajana) endowed with the bliss of sensual pleasures, being bemused by means of music endowed with five kinds of instruments (aṅga) in this manner: “Ātataṃ vitataṃ atatavitataṃ ghanam susīraṃ (drum closed on one side, drum closed on two sides, drum closed on all sides, solid and hollow (susīra)); tādisī means: shaped alike that (tathā), rati means there is no enjoyment (assādo) of happiness. Yathā ekaggacittassa, sammā dhammam vipassato means: such a delight (rati) in dhamma as of a serious student (yogāvacara) who perceives the rise and disappearance (udayabbaya) of the aggregates (khandha) by means of spiritual insight (vipassanā) by having entered upon (paṭipanna) the process of cognition (viṭṭhi) because of being single in taste (ekarasa) of controlling faculties (indriya) having made the yoking together (yuganaddhāṃ) the calm composure (samatha) and spiritual insight (vipassanā); the delight in sensual pleasure (kāmarati) does not come near a fraction of that (delight in dhamma) Indeed, this had been said by the Blessed One.--

“Since and whence he meditates upon the rise and disappearance of the aggregates (khandhas) he gains zest and elation and that immortality (amata) of those who have clear comprehension (vijānataṃ).

These self-same stanzas but became those which exposed the Arahantship (aññā) of the thera. The Commentary on the stanza of the Thera Kulla is complete.
Chapter VI.
Six Verses

214. Mālunkyā's Son[1]

Reborn in this Buddha-age at Sāvatthī as the son of the King of Kosala's valuer,[2] his mother was named Mālunkyā, and he became known by her name. When he was come of age his naturally religious disposition prevailed, and he left the world as a Wandering ascetic. Then, on hearing the Lord(Buddha) teach, he entered the Monk’s order, and in due course won sixfold abhiññā(higher knowledge). Visiting his home out of compassion [213] for his family, these entertained him with great display of hospitality, seeking to allure him back, and saying: 'With this wealth that belongs to you, you could support a family and do good works.'

But the Thera, unfolding his disposition, said:

[399] Manujassa pamattacārino taṇhā vaṭṭhati māluvā viya,||
So palavati hurā huraṃṭ phalamicchaṃ va vanasmiṃ vānaro.|| ||

[400] Yaṃ esā sahate jammi taṇhā loke visattikā,||
Sokā tassa pavaṭṭhati abhivatṭhamj va bīrāṇaṃ.|| ||

[401] Yo cetanā sahate jamminā taṇhamj loke duraccayamj.||
Sokā tamhā papatanti udabinduva pokkharā.|| ||

[402] Taṇ [44] vo vadāmi bhaddanj vo yāvantetha samāgaṭā,||
Taṇhāya mūlaṃ khaṇatha usūrattheva bīrāṇaṃ,||
Mā vo naḷaṃj va soto va māro bhaṇji punappunaṃ.|| ||

[403] Karotha buddhavacakaṇaṃ khaṇo vo mā upaccagā,||
Khaṇaṭṭaḥ hi socanti nirayamhi samappitā.|| ||

[404] Pamādo rajo sabbadā pamādunapatito rajo.||
Appamādena vijjāya abbahe sallamattano' ti.|| ||

[399] Is[3] there a man who careless, heedless lives,
Craving in him will like a creeper grow.
He hurries craving from birth to birth,[4]
In quest of fruit like ape in forest tree.
[400] Whom she did overcome, - the shameful jade,
   Craving, the poisoner of all mankind,[5]
   Grow for him griefs as rank as jungle-grass.

[401] But he who did her down, - the shameful jade,
   Hard to outwit, - from him griefs fall away
   As from the lotus glides the drop of dew.

[402] This word to you, as many as are here[6]
   Together come: May all success be yours!
   Dig up the root of craving, as you were
   Bent on the quest of sweet usira root.
   Let it not be with you that, you the reed,
   Māra the stream(of death & rebirth), he break you over and over!

[403] Bring you the Buddha-Word to pass; let not
   This moment of the ages pass you by!
   That moment lost, men mourn in misery.[7]

[404] [214] As dust [mixed and defiled], is carelessness;
   And dust-defilement comes through carelessness.
   By earnestness and by the Wisdom you hear,
   Let each man from his heart draw out the spear[of sin].[8]

[1] A second poem of this Thera is given as CCLII. The Thera is met with in Sāny., iv. 72 (a Sutta identical with the latter poem), and presumably in Ang., ii. 248, and Majjh., i., Suttas 63, 64.


[4] Hurāhuraj, in the Commentary, seems to mean both 'craving' and 'from birth to birth,' the latter with the former implied. See JPTS, 1909, p. 168.

[5] To connect visatti-ka with visañ may not be correct etymologically. Visatti may mean very powerful, or withdrawing power, but as an agency we should almost expect vesattikā. But both Buddhaghosa (Atthasālinī, p. 264) and Dhammapāla connect the word with poison. The latter, however, adds āsattatā. Cf. Dhammapada Commentary (Fausböll), p. 409.


6.5 [214] Commentary on the stanza of Mālukyaputtaṭṭhetera
The stanza starting with manujassa constitutes that of the venerable thera Malukyaputta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of main-seat-holder (aggāsanika) of the king of Kosala in Sāvatthi, when this Buddha arose. His mother was named Mālukyā; by way of her, he came to be known as Mālukyaputta. On having come of age, he gave up his household life, owing to his inclination (ajjhāsaya) to escape (nissaraṇa), renounced the world by becoming a wandering recluse and was wandering about when he listened to the teaching of the truth (dhamma) in the presence of the Master, aptly gained pious faith in the dispensation (sāsane), became a monk, did his deed of developing spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge (abhiññā) but before long. Out of compassion for his relatives, he went ot the family (kulam) of his kinsmen. His relatives entertained him with exalted food, hard and soft and being desirous of seducing (palobhetukāmā) him with wealth heaped up a huge pile of wealth closely before him, and made their request thus: “This wealth belongs to you; disrobe (vibbhamitvā) yourself and do meritorious deeds supporting (pañjagganto) your wife and children with this wealth. The thera stood in the sky and taught the truth (dhamma) with these six stanzas upsetting (viparivattento) their intention (ajjhāsayaṃ).

399. “The craving (taṇhā) of a human being who is negligent (pamatta), in conduct (cārino) increases like the māluva creeper; he runs about (plavati) from this existence to that existence like a fruit-fetching monkey, in the forest.

400. “Whomever this mean (jammi) clinging (visattikā) craving (taṇhā) overcomes in the world, his anxieties increase like the thriving (abhivāṭṭhaṃ) bīraṇa grass.

401. “Should whoever overcome this mean craving which is difficult to be discarded (duraccayaṃ), anxieties fall from him resembling drops of water from the lotus leaf.

402. “Should however overcome this mean craving which is difficult to be discarded (duraccayaṃ), anxieties fall from him resembling drops of water from the lotus leaf.

402. “Under that circumstance (tam), I speak to you. May you be well (bhaddaṃ), you as many as are assembled together here: “Dig up the root of craving, resembling him who is in need of that kind of grass named usira otherwise known as bīrana; let not Māra break you asunder (bhañji) over and over again similar to the flowing water of the river destroying the reed (growing on the river bank).”

403. “Act up to the Buddha’s word; you should not let any moment pass off; indeed, those who let (good) moments
pass by come to grief having been burn in purgatory.

404. “Negligence constitutes lack of awareness; it is dusty owing to lust; because of the influence (anupati) of negligence, it is stainful (rajo); by means of diligence and knowledge (of foremost path) one should remove one’s own thorn (of lust and so on).

There, manujassa means: of a living being. Pamattacārino means: of one of negligent conduct, with negligence marked (lakkanēna) by relinquishment (vosagga) of awareness (sati); neither jhāna, nor spiritual insight (vipassanā) nor the right path (magga) nor fruition (phala) increase. According as, however, the Māluva creeper grow bigger entwining and enveloping a tree for the ruination of that tree, in the same manner craving desire grows larger springing up again and again in visible forms (rūpa) and so on dependent upon the six sense doors of his; according as the Māluva creeper increasing but in size does fell down the tree which had been its own support after having submerged the same, in the same manner, the individual under the influence of craving (taṇhā) is made to fall down into purgatory. So plavati means: that individual, under the influence of craving (taṇhā) now and then (aparāpara) floats about and runs all over existsences, major and minor. According as what? Phalamiccha va vanasmi vānaro means: according as a monkey who wants to eat fruits of trees catches hold of a branch of a tree, running about in the forest, releases that branch and seizes another, after letting go that another branch; it does not reach (āpajjati) the stage when it should be said to be “Not having got a branch it has become seated;” in the very same manner, the individual under the influence of craving (taṇhā), running about from hither existence to thither existence does not reach the stage when he should be said as: “Not having obtained any object of sense (ārammaṇa) he has reached the stage of his craving (taṇhā) being defunct (apavattam).”

Yañ means: whichever individual; jammi means: this craving is base (or mean) owing to its being inferior (lāmaka). Visattikā means: six-doored craving which has reached (gatā) to be reckoned (sankām) as poisonous and clinging owing to the condition of its bearing poison, the state of its being the basic root of poison, the consition of its fruit of poison, the state of partaking (paribhoga) of poison, the condition of having clung to and the state of being attached to visible objects (rūpa) etc.; sahate means: it overcomes that individual. Bīraṇaṃ means: according as in the forest when the rain pours down its shower again and again, the well rain-sodden (abhivaṇhāya) bīraṇaṃ (grass of Bīraṇa species) grows great, in the same manner, anxieties born of rounds of repeated rebirths (vaṭṭa) increase in particular and reach a great growth; thus, is the meaning.

Yo c’etam ... duraccayam means: on the other hand, an individual sahate who overcomes the craving which is difficult to discard (duraccaya) owing to the difficulty of doing the passing over (atikkhamitu) and forsaking (pajhātum) characteristically as has been said in this manner, enxieties rooted in the rounds of repeated rebirths (vaṭṭamūlakā) from that individual, according as a drop of water which does not keep itself standing when it has fallen on the lotus leaf in the lotus bed (pokkhare); in this manner his anxieties do not keep themselves standing; thus, is the meaning.

Ṭam vo vadāmi means: for that reason, I do say to you. Bhaddaṃ vo means: my good be to you! Do not arrive at disappearance (vibhavā) and disadvantage (anattham) similar to the individual who functions under the dictates (anuvatta) of craving (taṇhā) thus, is the meaning. Yavant’ettha samāgata means whatever quantity has assembled in this place, that number. If asked; What did he say? Taṇhāya mūlaṃ khanatha means: dig up and cut off well by means of the spade (kudāla) of the knowledge of the path of Arahantship the jungle (gahana) of such depravity as ignorance (avitthā) which constitutes the maker of the foundation of this six-doored craving (chadvārika taṇhā). Similar to what? Usirattho va bīraṇaṃ means according as a man in need of usira root digs up the grass named usira, known as bīraṇa with a huge spade, in the same manner, you should dig up its root; thus, is the meaning. Mā vo nālaṃ va soto va, māro bhañjii punappunaṃ means: let not Māra of depravity (kilesa), Māra of death (maccu) Māra, the divine youth crush (bhañjii) you again and again similar to the stream of a river which has come down with much momentum eroding the reed that has grown on the shore of the river; thus, is the meaning.
Karotha Suddhavacananā means: therefore, act up to the word of the Blessed One; Buddha, as has been said starting with “Jhāyatha bhikkhave mā pamādattha (O monks! Do meditate, do not be negligent)” regulate your life (sampādetha) with proper performance (paṭipatti) according as has been instructed. Khano vo mā upaccagā means: indeed, whoever does not act up to the word of Buddha, all such momentary opportunities also as this momentary opportunity of the rising of Buddha (Buddhuppādakkhaṇa), the momentary opportunity of springing up in a suitable abode, the momentary opportunity of having aptly gained the right view (sammādiṭṭhi), the momentary opportunity of being marked by (lakkhaṇo) absence of deficiency (vekallaka) of six organs of sense (āyatana); let not that momentary opportunity be missed by you. Khaṇātā means: indeed, those who miss that momentary opportunity, alternatively those individuals whom that momentary opportunity went past; nirayamhi samappitā means:they, having sprung up there in the purgatory, become sad for a long time.

Pamādo rajo means negligence is marked (lakkhano) by absence (vossagga) of awareness (sati) in such sense-objects (ārammaṇa) as visible form (rūpa) etc.; stain (rajo) owing to its state of being mixed (missa) with the stain of lust (rāgaraja) on account of the condition of the nature of self-deprevity. Pamādanupatito rajo means: indeed, whatever stain there is, it is known as one who is with lust and so on (rāgādika); all that springs up (uppajjati) but by way of negligence, owing to falling into negligence. Appamādena means: by diligently proper performance (paṭipatti) woing to not being negligent. Vijjāya means: by means of knowledge of foremost path (magga). Abbahe sallamattano means: one should pull out (uddharayya) and remove (samūhaneyya) one’s own thorn of lust, etc., which lies dormant (nissitaṃ) in the heart.

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

Chapter VI.
Six Verses

215. Sappadāsa

Reborn in this Buddha-age at Kapilavatthu as the son of the King[1] Suddhodana's priest, he was named Sappadāsa. He received faith on the occasion of the Lord(Buddha)'s visit to his own people,[2] and entered the Monk’s order. Overmastered by corrupt habits of mind and character (the kilesa's), he never got concentration and singleness of mind. This finally distressed him so much that he was about to commit suicide, when, the inward vision suddenly expanding, he attained arahantship(enlightenment). Confessing aññā(supreme attainment) he said:

[405] Paṇṇavīsati vassāni yato pabbajito ahaṁ,||
Accharāsaṅghātamattampi cetosantimanajjhagaṁ.|| ||

[406] Aladdhā cittassekaggam kāmarāgena addito,||
Bāhā paggayha kandanto vihārā upanikkhamiṁ.|| ||

[407] Satthaṁ vā āharissāmi ko attho jīvitena me,||
Kathaṁ hi sikkhaṁ paccakkhaṁ kālan ṭh kubbetha mādiṁ.|| ||
[408] Tadāham ṣ khuramādāya mañcakamhi upāvisiṣṭa.||
Parinīto khuro āsi dhamaniṁ chettumattano.||

[409] Tato me manasikāro yoniso udapajjathā,||
Ādīnavo pāturahu nibbidā samatīṭṭhattha.||

[410] Tato cittaṁ vimucci me passa dharmasudhammatam,||
Tisso vijjā anuppattā kataṁ buddhassa sāsanan’ ti.||

[405] Full five and twenty years have passed since I
Had left the world(for monkhood) and in the Monk’s order lived,
And yet not for one fngersnap of time
Had I found peace [and sanity\(^3\)] of mind.

[406] Intent and single vision never I won,
Distraught and harassed by desires of sense;
In tears, wringing my hands, I left the lodge.\(^4\)

[407] no now I'll take a knife or else - For what
Is life to me? And how can such as I,
Who by my life the training have denied,
Do better than set term to it and die?

[408] So then I came and with a razor sat me down
Upon my couch. And now the blade was drawn
Across my throat to cut the artery. ...  

[409] [215] When lo! in me arose the deeper thought:
Attention to the fact and to the cause.
The misery of it all was manifest;
Distaste, indifference the mind possessed,

[410] And so my heart was set at liberty!
O see the seemly monk’s order of the Path(Dhamma)!
The Threefold Wisdom have I made my own,
And all the Buddha remains us do is done.\(^5\)

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\(^1\) Distinguished by the Commentary as mahārāja.

\(^2\) See CXXXIX.

\(^3\) Cetasa samādānaṇa. Comy.

\(^4\) Comy.: anupanikkhamiṇ, bahi nikkhanto.

\(^5\) = verses 269 f. Cf. CXV., CCV.
6.6 [215] Commentary on the stanza of Sappadāsatthera

The stanza starting with Paṇṇavīsati constitutes that of the venerable therà Sappadāsa. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as the son of the private chaplain (purohita) of the great king Suddhodana in Kapilavatthu when this Buddha arose; his name was Suppadāsa. On having come of age, he aptly gained pious faith at the coming together of the relatives of the Master, became a monk, and not gaining concentration (samādhi) of mind (ceto) because of being overcome by depravity (kilesa), led the life (caritvā) of chastity (brahmacariya), became remorseful, and later stabbing himself (sattham āharanto) developed his mindfulness wisely (yoniso), attained Arahantship and spoke these stanzas revealing his Arahantship (aññā):–

405. “It has now been twentyfive years since I became a monk; I did not achieve (ajjhagaṃ) mental tranquility (cetosantiṃ) even to the extent of the snapping of my fingers (accharāsanghāta).

406. “Not having gained one-pointedness of mind, I was oppressed (aṭṭito) by the lust (rāga) for sensual pleasures (kāma); weeping with my arms raised, I came out of my monastery.

407. “I would rather stab myself (sattham vā āharissāmi); what is the use (attho) of my being alive. Indeed, how does a monk like me meet his death (kāḷam kubbetha) abandoning my moral precepts of monkhood?

408. “I then took hold of a razor and got on to my couch; the razor was there brought ready to cut my own veins.

409. “Thereafter there arose my wise (yoniso) mindfulness; disadvantage became evident and disgust (nibbidā) stood out well (samatiṭṭhatha).

410. “Subsequently, my mind became emancipated. See the good nature (sudhammatā) of truth (dhamma); threefold knowledge (vijjā) had been duly achieved; Buddha’s instruction had been carried out.

There, paṇṇavisativassāni, yato pabbajito ahaṃ means: they are these twenty five years beginning from the time I became a monk. Accharāsanghātamattampi, cetosantimanajjhagaṃ means: I did not gain concentration (samādhānaṃ) of mind and mental tranquility even to the extent of the time taken by the snapping of fingers as I kept on leading the holy life (brahmacariyaṃ caranto) for this much length of time.

Because of not having gained the one-pointedness of mind, however, in this manner, he said the stanza starting with “Kāmarāgeneaṭṭito,” stating the cause (kāraṇaṃ) there. There attito means: having been oppressed and overwhelmed; thus, is the meaning. Bāhā paggayha kandanto means: having held up my arms I kept weeping with my face upwards thus: “Here, this extremely unbefitting thing happens; when I am not able to pull myself out of the swampy soil (paṅka) of depravity (kilesa) after having become a monk
in the dispensation (sāsane) which provides the way of escape from rounds of repeated rebirths (niyyānike).” Vihārā upanikkhamiṃ means: I went outside from my residential monastery.

In order to show that significance by which he went outside his monastery, he said the stanza starting with “Satthaṃ vā āharissāmi.” There satthaṃ vā āharissāmi means: the expression vā is in the sense of indecision (vikappana). There is such a text (Pāḷi) also as “Paccakkhā,” after having given up (paccakkhāya); thus, is the meaning. Kālaṃ means: death; indeed, how would a monk like me cause my death without relinquishing my monkhood morals (sikkhāpaccakkhānaena); thus, is the meaning. Indeed, relinquishment of moral precepts (sīkha) is known as death in the discipline (vinaye) of the noble (ariya). Accordingly the Blessed One said thus: “Maranāṃ” atāṃ bhikkhave yo sikkhaṃ paccakkhāya hīnāyāvattati (O monks! Indeed, this is death as and when a monk returns to low life (hīnāya āvattati) after having relinquished his moral precepts of monkhood.” In the reading: “Sikkhaṃ paccakkhā,” however, how would a monk like me die, indeed, after having relinquished the moral precepts of monkhood? I would die, however, after having been but endowed with moral precepts of monkhood; therefore, I might, perhaps, stab myself; what is the benefit of my being alive; thus, is the interpretation.

Tadā ‘haṃ means: when I was getting disgusted (nibbindanto) ober my life owing to the condition of not being capable of doing a monk on account of having, been overcome (abhībhava) by depravity (kilesa), then. Khuraṃ means: sharp razor or a weapon resembling a razor. Mañcakamhi upāvisiṃ means: sat down on my couch after having entered my inner chamber (ovaraka) for fear of other monks’ hindrance (nivāraṇa). Parinito means: brought near (upanīto); having placed at (my) throat (gala); thus, is the significance. Dhamanim means: they say “Yaṇṭha dhamanim, kaṇṭhadhamanim galavalaya (the vein at the throat, throat vein, round (valaya) the throat (gala). Chettuṃ means: to cut.

Tato me manasikāro, yoniso upapajjatha means: I placed the razor at my throat in order to cut its vein saying “When I shall die:” subsequent to it, later, there arose zest (pīti) on having seen my moral precepts to have been all round pure, without being broken (akkhaṇḍa) or torn (acchidda) when I reflected upon the same thus; “Indeed! Is my moral precept (sīla) healthy; the body of my zestful mind became calm down; there arose wise (yoniso) mindfulness, under the influence (vasa) of spiritual insight (vipassanā) because of the condition of concentration (samāhita) of my mind, while I kept on enjoying my disinterested (nirāmisa) bliss of my calmly cool body (passaddhakāya). In other words, tato means when the razor was placed (upanaya) at my throat and when the sore (vaṇa) sprang sensation (vedanā) that has arisen; now, in order to show reflecting upon (paccavekkhāna) the right path (magga) and “Ādinavo pāturahu (disadvantage became evident)” and so on. Its meaning has but been said before (heṭṭhā).

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

Chapter VI.
Six Verses

216. Kātiyāna

He was reborn in this Buddha-age at Sāvatthī as the son of a brahmin(priest) of the Kosiya family, but was named Kātiyāna after the family of his mother. Seeing his friend Sāmanṇakāni became a Thera, he, too, entered the Monk’s order. While at his studies he determined to discipline himself at night as to sleep. While pacing on the terrace he dozed, overcome by sleepiness, and fell right there to the ground. The
Lord(Buddha), seeing what had happened, went himself, and standing above him, called him 'Kātiyāna!' He because of that rose up, saluted, and stood much agitated. Then the Lord(Buddha) taught him the Path(Dhamma) thus:

[411] Uṭṭhehi nisīdi kātiyāna||
Mā niddābahulō ahu jāgarassu,||
Mā taṃ alasaṃ pamattabandhu||
Kūṭeneva jinātumaccurājā.|| ||

[412] Sayathāpi mahāsamuddavego||
Evāṃ jātijarāṭivattate taṃ,||
So karohi sudīpamattānā tvāṃ||
Na hi tāṇaṃ tava vijjateva aṇṇaṃ,|| ||

[413] Satthā hi vivesi maggametam||
Saṅgā jātijarābhavā atītaṃ,||
Pubbāpararattamappamatto||
Anuyuñjassu daḷhaṃ karohi yogam,|| ||

[414] Purimāni pamuṇca bandhanāni||
Saṅghāṭi khuramunḍabhikkhabhojī,||
Mā khiḍḍāratiṅca niddanā||
Anuyuñjittha jhāya kātiyāna. || ||

[415] Jhāyāhi jināhi kātiyāna||
Yogakkhemapathesu kovidosi,||
Pappuyya anuttaram visuddham||
Parinibbāhisi vārīnāva joti.|| ||

[416] Pajjotikaro parittaramśo||
Vātena vinamynate latāva,||
Evampi tuvaṃ anādiyāno||
Māram indasagotta niddhunāhi,||
So vedayitāsu vītarāso||
Kālaṃ kaņkha idheva sītibhūto' ti.|| ||

[411] Rise up, arouse you, Kātiyāna, seat you crosslegged.[3]
Be not filled with drowsiness. Watch and keep vigil.
Child of heedless race, let not the King of Mortals
By a simple trick overcome you self-indulgent.

[412] Even as billow sweeping over the mighty ocean
So may round of birth and age overwhelm and drown you.
See that you do make yourself an island of safety,[4] For nothing else is there may serve you as a refuge.

[413] Lo! for you the Lord(Buddha) has prepared this Right Way,
Past all bonds and past all fear of birth and dying.
Be you diligent when night is young, and after;
Strive with all your might, and strenuous make your study.

[414] Loose all earlier ties; live as befits a Monk,
Robed in yellow dress, by razor shaved head, and alms fed.

[415] Concentrate, conquer, O Kātiyāna! Make you
Adept in the path to sure salvation leading.
Have you won the ultimate purification,
You shall reach the Going-out, as flame in water.

[416] Light of feeble ray is as a wind-torn creeper.
So do you, clansman of Indra,[6] clutching nothing,
Shake off Mara(deathlord/devil). Cleansed of passion for sensations,
Wait your hour, even here in holy peaceful living.

Thus aided by the Lord(Buddha)'s discourse to win the Nibbāna in which is no residual base of rebirth, the Thera developed insight and attained arahantship(enlightenment). Thereafter he uttered the verses as taught by the Lord(Buddha) in confessing aţţa(supreme attainment).

[1] Cf. CCIX.
[2] See XXXV.
[3] So the Commentary as the prescribed posture for meditation.
[5] The Cy. (Br.) supplies the other ca after niddaɱ.
[6] Kosiya is one of the god Indra's names. The application of the simile of the light (lamp) is not, I venture to think, that Māra's(deathlord/devil) death-torch was to be extinguished by Kosiya (cf. Neumann), but that his own rebirth - 'fire,' grown 'cool' and low, was in dying out to checkmate Māra's designs for his rebirth.

6.7 [216] Commentary on the stanza of Kātiyānatthera

The stanza starting with Uţṭhehi constitutes that of the venerable thera Kātiyāna. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of a certain brahmin, of the clan of Kosiya; having gained the name Kātiyāna by way of the clan of his mother, he came of age, happened to have seen the thera who had been the lay companion of the thera Sāmaţţa, became a monk, and doing his duties of a monk and at night ascended the cloister-walk (caţţkama) saying to himself: “I shall dispel (vinodessāmi) my sleepy drowsiness (niddābhibhavaɱ).” Walking about to and fro, he became overwhelmed with sleep; he was beginning to do (pacalāyamāno), fell down (paripatitvā) and lay himself down but there on the bare
ground (anantarahitāya bhūmiyā); the Master came to find out that happening (pavattim) of his, went there Himself stood in the sky, and minded (saññam akāsi) the therā as “O Kātiyāna.” On having sighted the Master, he stood up, paid Him his homage, and remained remorseful. Thereupon, the Master said these stanzas in order to teach him the truth (dhamma).

411. “O Kātiyāna! Stand up; sit down; do not be overcome by much sleep; you should be wakeful; do not let the king of death, the kinsman of negligence, overcome you as a lazy monk but by mean of his smare (kūṭa).

412. According as the speed waves of the great ocean, in the same manner birth and old age spread over you (one above the other). You should make a good island of your own; because there exists but no other shelter for you.

413. “Indeed, the Master prepared (vijesi) this path (magga), which can lead beyond (ātitāṃ) the clinging (saṅga) lust (rāga) etc., and the danger of birth and old age. You should make your meditation (yoga) firm, putting forth your continuous effort (anuyuñjassa) by being diligently mindful both in the early and later portion of nights.

414. “O Kātiyāna! Rel*age your former fetters, since you are now clad in double robe (saṅghaṭī), bald-headed by means of razor and fed by alms-food. Let there be no sportful joy (khiddārati); continuous effort (anuyuñjittha) and meditate (jhāya).

415. “O Kātiyāna! Burn your depravity with deep meditation (jhāyāhi); do know that your depravity had been conquered (jānāhi), you should be clever in reaching the path to nibbāna, secure from four bondages (yoga). Having attained the unsurpassed (anuttaram) clear purity (visuddhim), you should enter parinibbāna resembling the mass of fire (joti) extinguished by water.

416. “A lamp lighted with a wee wick is like a creeper easily eliminated by wind. In the same manner, O you of the clan like unto inda shake away Māra by being free from attachment. You who are that one as have become devoid of lust (rāga) in all sensations (vedayitāsu) and having become cool (i.e. bound for nibbāna, in this very existence, abide by your time
There, Utthehi means: make your active (uṭṭhāna) (viriya) after getting up from having gone off to sleep; since lying down is known as belonging to the wing of laziness, therefore, do not lie down to sleep. Nisīda means: sit down crossing your legs keeping your body resolutely straight, setting your mindfulness alert. Kātiyāna means: Buddha addressed him by his name. Mā niddābahulo ahu means: do not be sleeping abundantly and do not be overcome by sleep. Jāgarassu means: be wakeful, do continuously indulge in wakefulness. Mā tam alasam pamattabandhu, kuten’eva jinātu maccurājā means: do not let king of death, kinsman of negligence defeat, overcome and envelope (ajjhottharatu) you, lazy, idle and not continuously connected with wakefulness with old age and ailments similar to a hunter capturing either a deer or a winged creature without way laying (duhana); thus, is the meaning.

Seyyathā pi means: perhaps according as. Mahāsamuddevego means: the speedy vigour of waves of large oceans. Evam means: according as the violently speedy waves of large oceans as they swell and rise up overwhelm a man who is unable to pass over them, in the same manner birth and old age as well, ativsttate one above the other the other swallow (ajjhottharati) up him who is overcome with laziness (kosajjāhabhūtaṃ). So karohi sudīpa attano means: O Kātiyāna! You should make an island to spring up (uppādehi) in your own bodily system (santāna) reckoned as the fruition of Arahantship, which should not be swallowed (anajjhottharaniyam) by the four floods (ogha). Na hi tāṇam tave vijjate eva aṇṇāma means: hi is an indeclinable participle in the sense of cause (hetu); Since there does not exist (upalabbhati) either here or in the next world any other shelter (tāṇam) for you besides and beyond the foremost fruition, therefore, you should make that good island reckoned as Arahantship.

Satthā hi vijesi maggam etam means: the Master conquered (vijesi) and prepared (sādhesi) for you the noble (ariya) path (magga) which has gone beyond the danger of birth and so on, as well as the five kinds of attachment (sāṅga) and which has become the cause of that good island after having overcome Māra, etc., that which could not be accomplished (sādhetum avisahanta) by many holders of other views (aṇṇatiththyā) since they have become defeated. Pubbāpararatt appamatto means: since what belongs to the Master should be achieved (adhigantabba) by His disciples and not to be missed (na vissa jetabbam), therefore, for the achievement of that, he should be aware (sato) and thoughtful (sampajāno) during the earlier and later portion of nights, in the first watch up to last watch of the night. Anuyuñja yogaṃ means: having become so, you should make your meditation (bhāvanā) firm.

Purimāni pamunca bandhanāni means: set yourself free and release yourself from the fetters of strands of sensual pleasures, the layman’s bound you up formerly at the time you was a householder; you should have no regard (anapekkho) there. Saṅghāti khuramunabhikkhabhojī means: the wearer of double robe (saṅghatidhārī), bald headed made (katasiramundo) by a razor (khurenā), fed by alms-food (bhikkhāhārabhogī); thus, a set of three varieties (vidha) is the instrumental or causal expression (kāranavacana) of being continuously connected with joy in sport and sleep headed (pamokkha) by former bondage (purimabandhanā); since you, who dress yourself in double robe (saṅghātipāruto) are bald-headed (muṇḍo) lives as one whose food is what has been begged; therefore, it is not befitting to you to ever indulge in the bliss of sensual pleasures as well as in sport, jubilation and sleep; consequently, set yourself free from fetters and do not indulge in sport, jubilation and sleep; thus, is the interpretation. Jhāya means: do enter upon jhāna; anuyuñja means: continuously connect yourself with reflection (upanijjhāna) on the object of concentration (ārammana).

Practising it, however, and as a result of entering upon whatever jhāna, forms of depravity (kilesā) become conquered in all respects (sabbaso jitā); he said the stanza starting with “Jhāyāhi jināhi,” in order to show thus; do practise that reflection (upanijjhāna) on the characteristic mark (lakkhana). Yogakkhemapathesu kovido’si means: you should be clever and versed in the doctrines (dhamma) of the wing (pakkhiya) of enlightenment (bodhi) which have become the paths to nibbāna secure from the four fetters (yoga). Anuttaranvisuddhi pappuya means: therefore, intently indulging (ussukkāpento) in the development of meditation (bhāvanā), you will enter parinibbāna after, however, having attained Arahantship bound for nibbāna, the clearly pure condition unsurpassed by any and every thing. Vārinā va joti means: you will enter complete nibbāna with the fulling down (nipāta) of the rain-shower (vuṭṭhi) of noble (ariya) path (magga) similar to (the disappearance of) mass of fire by the falling down of shower of rain water of abundant character.
Pajjotakaro means: the lamp which supplies light (pajjotiṃ karo). Parittaramso means: that has a small wick. Vinamyate means: extinguished (vinamiyati) and dispelled (apaniyyati). Latā va means: like a creeper. This has been said:— according as either a lamp with meagre ray (parittaramso) and feeble light (mandapabho) due to deficiency of (vekalla) such supports (paccaya) as wick and so on, or a small (appikā) creeper, gets blown off and destroyed vidhamiyyati (viddhamsiyati), in the same manner you also will be blown off and destroyed. Indasagotta means: O you whose clan is similar to that of inda, sakka, owing to his clan being Kosiya. Anādiyāno means: without turning out to be (anāvattanā) under and owing to not being attached to (anupādānato) the influence of him (Māra) niddhunāhi means: ruin him and destroy Māra; in this manner, however, destroying (Māra) you will have your lustful desire (chandarāga) removed in all sensations felt by you; Idh’eva means: in this very existence (attabhāva); sitibhūte means: owing to the absence of heat and burning of all depravity (kilesa) you will have all your fires extinguished and cooled down; Kaṅkha means: you wait for the time of your parinibbāna. In this manner, owing to the teaching made by the Master, after having made him reach nibbāna which does not leave behind any substratum of existence, the therā, at the end of the teaching, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Having, however, attained Arahantship, he spoke these stanzas but in the manner taught by the Master. They (these stanzas) but became the revelation of the therā’s Arahantship (aññā).

The Commentary on the stanza of the Thera Kātiyāna is complete.
Chapter VI.
Six Verses

217. Migajāla

Reborn in this Buddha-age at Sāvatthī as a son of the great lay-lady Visākhā,[1] he would often go to the Vihāra(monastery) [217] to hear the Path(Dhamma). Finally he entered the Monk’s order, and in due course won arahantship(enlightenment). Confessing aññā(supreme attainment) he said:

[417] Sudesito cakkhumatā buddhenādíccabandhunā,||
   Sabbasaṃyojanätito sabbavaṭṭavināsano.|| ||

[418] Niyyāniko uttarano taṇhāmūlavisosano,||
   Visamūlaṃ āghātanaṃ chetvā pāpeti nibbutin.|| ||

[419] Aññaṃ mūlabhedāya kammaṃ antavighāṭano,||
   Viññāṇaṃ parillahe ṇāṇavajītanipātino.|| ||

[420] Vedanāṃ viñṇapano upādānappamocano,||
   Bhavaṃ āṅgārakāsunā va ṇāṇena anupassako|| ||

[421] Mahāraso sugambhīro jarāmaccunivāraṇo,||
   Ariyo atṭhaṅgiko maggo dukkhūpasamano sivo.|| ||

[422] Kammaṃ kammanti ṇatvāna vipākaṃ ca vipākato,||
   Paṭiccuppanadhammānaṃ yathā vā lokaddassano||
   Mahākhemāṅgamo santo pariyosānabhaddako' ti.|| ||

[417] Well taught it is by Him who sees all -
   The Buddha, offspring of the sun's high race[2] -
   Through it all bonds are bygone things, through it
   All constant rolling on[3] is razed away;

[418] It leads on and out,[4] it bears over,
   Through it the root of craving withers up;
   Cutting the poison-root, our tragic doom,
   It brings us to evil's utter end;[5]

[419] By severing the root of ignorance,
   It breaks in pieces Kamma's living car;[6]
   It hurls the bolt of insight on the goods
   That dower consciousnesses at rebirth;[7]
The truth beneath all our sentience laying bare,
And from all fevered grasping setting free,
Revealer it is to us, by knowledge given,
Of rebirth as a fiery pit of coals;[8]

Of mighty properties, far-reaching, deep,
Averter of decay and death to come:
Such is the Arian, the eightfold path,
Healer of all ill, auspicious, blessed.[9]

Action it knows, - what the act did mean,
And fruit of action as the fruit indeed.

Showing a vision by the light of truth
Of things as come to be by way of cause.
Yes, to the mighty Shelter[10] did it walk;
High peace it brings and bliss lies at the end.[11]

Thus the Thera, showing in manifold ways the Ariyan Path(Dhamma), declared how he himself had followed it as declaration of ațñā(supreme attainment).

[2] See XXVI., CXXXIX.
[3] Sabbavaṭṭavināsano, 'because it destroys the rolling on of the results of corrupt karma.' Cy.
[5] Nibbuti = nibbāna - i.e., of all kamma(karma sanskaras) and kilesa(sorrows). Cy.
[8] Cf. Majjhima, i. 74. Here rebirth in hell is specified; the simile is elsewhere (iremain., p. 365) applied to sensuous desires, by which rebirth is incurred.
[9] Two words for sivo (cf śiva, the later popular Hindu deity).
[10] Khema (ver. 32, 227, 310). 'Shelter' implies here its primary meaning of 'safe place,' or 'hold,' and not anything marine (cf. verse 415).
[11] The whole of this most eloquent gāthā is a rosary of adjectival terms and phrases, in praise of the Dhamma, a connection confirmed by the Commentary. This is rightly indicated in the Oldenberg text by the absence of stops. By Dr. Neumann the epithets are twisted to apply to the Buddha - twisted from the instrumental, in which case they would have stood, to the nominative. The English rendering mocks the glowing poetry of the original.
6.8 [217] Commentary on the stanza of Migajālatthera

The stanza starting with Sudesito constitutes that of the venerable thera Migajāla. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of the great lady devotee Visakhā, at Sāvatthi, when this Buddha arose. His name as Migajāla. He went to the monastery, aptly gained pious faith on account of listening to the truth (dhamma) always, become a monk, increasingly developed spiritual insight (vipassanā), attained Arahantship and spoke these stanzas in order to reveal his Arahantship (aññā).

417. “The going beyond (atito) of all fetters (saṃyojana) and the clear destruction of all rounds of repeated rebirths have been well taught by Buddha, the possessor of eyesight and the kinsman of the sun.

418. “Buddha who had led himself out (of saṃsāra), who had crossed over (the large flood of saṃsāra), who had clearly dried up the course of craving (taṇhā), having cut off the killing (āghātanaṃ) poisonous root (visamūlaṃ) of craving made men attain nibbāna.

419. “Destroyer of machinery (yanta) of action of the (canker) variety which constitutes the root of ignorance (aññāṇa), dropper (nipātano) of the diamond weapon of knowledge for those (who remain) collecting (pariggahe) consciousness (viññāṇa);

420. “Informer (viññāpano) of sensations (vedanā), the releaser (pamocano) of attachment (upādāna), the meditator (anupassano) on existence (bhava) like unto a burning coal pit, with knowledge.

421. “The noble (ariya) eightfold path (aṭṭhaṅgiko maggo) is highly delicious (mahāraso), excellently profound, prohibitor (or preventer) of old age and death cool (sivo) tranquilliser (upasamano) of pain (dukkha).

422. “Having come to know action (kamma) as action, reaction (vipāka) also as reaction, he, who sees (dassano) the light (āloka) but accordingly (yathā'va) of the truths (dhamma) of dependent origination (paṭiceapanna) becomes tranquil (santo) bound for the great
security (khema) and excellent (bhaddako)
finally (pariyosana).

There, sudesito means: excellently pointed out; had been taught by way of making manifest (vibhāvana) according as they are (yathāvato) of the absolute (parama) meaning (attha) pertaining to the present (diṭṭhadhammiko) as well as the future (samparāyika) commensurate (anurūpaṃ) with the inclination (ajjhāsaya) of living beings amenable to discipline (veneyya); thus, is the meaning. In other words, sudesito means: well (sammā) pointed out; spoken and well taught by way of making manifest (pakāsana) steadfastly (āviparīto) the occurrence (pavatti) and turning away (nivatti) as well as the causes (hetu) of both of them; thus, is the meaning. Cakkhumatā means: by Buddha who possessed such five kinds of eye as fleshy (mamsa) eye, divine (dibba) eye, wisdom (paññā) eye, awakened (buddha) eye and universal (samanta) eye. Buddhena means: by omniscient Buddha. Ādiccabandhunā means: by One who is of the sun kinsman. Indeed, there are two kinds of the lineage of princely warriors (khattiya); the lineage of the sun and the lineage of the moon; there, the royal lineage of king Okkāka should be understood as the lineage of the sun; owing to their having sprung up from that lineage, the Sākiyans were of the clan of the sun and the Blessed One has been spoken of as “Ādiccabandhu (the kinsman of the sun).” In other words, He is the kinsman also of the sun, thus, the Blessed One is the sun’s relative; this is that meaning in the manner as said before (heṭtha). Sabbasamyojanātītī means: had passed beyond all fetters owing to the condition of having himself passed beyond all fetters (samyojana) starting with the fetter of lust (rāga) for sensual pleasures (kāma); sabbavaṭṭa vināsano means: the destroyer of all circles of rebirths owing to having brought, to ruin, all rounds of repeated rebirths (vaṭṭa) of depravity (kilesa) and consequences (vipāka) of actions (kamma) as but the result of that; nīyāṇiko means: leading to escape owing to being led out of wandering about the rounds of repeated rebirths (samsāra); uttaro means: the crosser, owing to the meaning of self-crossing (samaṭṭharanattha) from the large flood (ogha) of rounds of repeated rebirths (samsāra); tanhāmūlaavisosano means: One who had the source of craving dried up since he had the ignorance (avijjā), the source (mūla) of all such craving (tanhā) as craving for sensual pleasures (kāma); as well as unwise (ayoniso) mindfulness (manasikāro) evaporated and dried up; visamūlam means: the foundation of poison owing to its being the cause of being the piosonous pain (visassadukkhassa) owing to its destruction (viddhamsana) of self-penetration (sampativedha) of the three kinds of knowledge (veda) also; āghātanam means: the killing because of the condition of being the place where ruination (byasana) of living-beings springs up (uppatti), in other words an act (kammaṃ) of depravity (kilesa); chetvā means: after having personally cut off (samucchinditvā) nibbuti means: causes to attain nibbāna.

Unwise (ayoniso) mindfulness (manasikāro) and cankers (āsavā) as well constitute the root of unintelligence (aānā); indeed, it has been said thus: “On account of the origin (samudaya) of ignorance (avijjā); bhedāya means for the purpose of breaking asunder by means of knowledge which resembles the diamond-weapon (vajira); in other words this one, to when there is the root of unintelligence owing to such a statement as: “Avijjā paccayā saṃkhāra (dependent) on ignorance there originated confections,” and so on; the wheel of existence (bhavacakka); it has been taught for the purpose of the cutting away (padālana) of that wheel by the diamond weapon (vajira) of knowledge of the right path (magga); thus, is the connection (sambandha). Kammayantavighātano means: the destroyer (viddhamsano) of the machinery (yanta) of the body (attabhāva) for killing (ghatitassa) the actions (kamma) viññānānam pariggahe means: when he stood by (upatthite) collecting (gahane) consciousness (viññāna) according as by means of the deed, done by himself (yathāsakakammanu) in existences of sensual pleasures (kāmabhava) and so on; thus, is what remains to be said (vacanaseso). Indeed, on account of having taken conception in this and that existence, there become but having taken also all consciousness (viññānāni) dependent on this and that existence. Nānavaṭṭha nipātano means: the falling down of the diamond-weapon of knowledge; having made the diamond weapon of knowledge fall down and had them out asunder (padālētā); indeed, the transcendental truth (lokuttaradhamma), in springing up (uppaṭjamāno), does so (uppaṭjati) but by breaking the forms of consciousness (viññānāni) which are worthy of arising in the seventh existence and so on.

Vedanānaṃ viññāṇaṇaṃ means (One who informs (pavedako) of the three types of sensation (vedana) starting with happiness (sukha) according as the stand serially (yathakkamaṃ), by way of permanent
painless thorns (dukkha-sallānicca) consistently (yāthāvato). Upādānappamocano means: the liverator (vimocako) of the mind system (santāna) from four kinds of such attachment as the attachment of sensual pleasure and so on. Dhavaṁ anāgārakāṣaṁ va, ēśaṁ anupassano means: the pointer out (dassetā) to the existence of such nine kinds also as sensual existence and so on as being burnt by cloven forms of fire which resemble a heap of burning coal beyond human height (sādhikaporisāva), as continuously reflected upon by means of the knowledge of the right path (magga).

Mahārasso means: highly delicious, owing to the meaning of making (kara) unsatiated (atitti) on account of tranquility (santa) and excellence (pañīta); suṭṭha gambhīro jāramacunivāraṇo means: the prohibitor (paṭisedhako) of old age and death by turning back (nivattanena) from effecting (abhinipphattiya) future existence, because of being established (patiṭṭhatāya) in what ought not to be gained (alabhbaneyya) on account of being difficult to be absorb in (duravāghatāya), by means of accumulated (anupacita) material (sambhāra). Now, in order to show the truth (dhamma) connected with the distinctive quality (gunaṇavisesa) according as has been said in the same form (sarūpato, in details) he said thus: “Ariyo atthaṅgiko (the eightfold noble),” and again in order to make manifest (vibhāvetutā) his few (katipaye) qualities (guna) he said “Dukkhūparasamo sivo” and so on. Its meaning is – ariyo (noble) because of its meaning of all round purity: aṭṭhaṅgiko (eightfold) because of the combination (samodhāna) of eight truths (dhamma) beginning from right view (sammadiththi); maggo (right path), owing to it’s meaning of the search (gavesanaṭṭa) for nibbāna; dukkhauparasaṇano (complete cessation of painful suffering) owing to its meaning of allaying (vūpasamanā) the entire pain (sakaladukkha) of rounds of repeated rebirths (vaṭṭa); sivo (cool) owing to its meaning of being secure.

Paticcuppanṇadhammānaṁ means: according as on the occasion outside (bāhīraka) this dispensation (ito) there may be (siyā) perversion (vipallāso) over action and reaction (kammavipāko), owing to not having been informed by well self-awakened Buddha; not being perverted in this manner and having understood action (kammam) as reaction (vipāka) also as reaction in the deeds (dhamma) of dependent origination (paṭiccasamuppannesu) by destroying (vidhamanena) the misconception (gāha) of eternalism (sassata) and nihilism (uccheda) as being the cause (hetu) of the promotion (janana) of preliminary (pubbabhāga) knowledge (ñāṇa); yāthāvato ālokadassano (seeing the light consistently), the seer (dassano) of the light (āloka) of transcendent (or supermundane) knowledge (lokuttaranāṇa) of the doer (takkaraṇa). Mahākhemangamo means: He goes and make living beings go as well to nibbāna, the greatly secure place because of the fact that it is not troubled by anyone to anyone at any time whatsoever. Santo means: tranquil because all the burnings and heat of depravity (kilesa) had become extinguished and cooled down (vūpasama); pariyoṣabhaddako of the element (dhātu) of nibbāna, by causing the attainment of the element (dhātu) of nibbāna, with the steadfast (akuppāya) emancipation of mind (ceto vimuttiya) as well as without any substratum of existence (anupādisesāya), which had been well pointed out by Buddha, possessor of eyesight (cakkhumā); thus, is the interpretation.

In this manner, the thera made manifest by indicating (padesena) his Arahantship (āññā) the state of achievement, by himself, of that truth (dhamma) praising the noble (ariya) truth (dhamma) by a variety of ways.

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

Chapter VI.
Six Verses

218. Jenta
The Priest's Son[1]
Reborn in this Buddha-age at Sāvatthī as the son of the King of Kosala's priest, he was named Jenta. When grown up he became intoxicated with his advantages of birth, wealth, and position, despising where he should have honoured, and stiff with pride. One day he approached the Lord(Buddha), who was teaching in the midst of a great company, and he thought: 'If the Samana Gotama(Buddha) will first address me, I will also speak; I will not voluntarily address him.' Thus the Exalted One(Buddha) not addressing him, and he through pride not speaking either, he showed the motive for his coming as he stood there. Him the Exalted One(Buddha) then addressed in a verse:

To live on proud, vain fancies is not well.  
Cultivate, brahmin(priest), that which profits.  
The good which you do seek in coming here -  
That, and that only should you live upon.

Jenta thinking, 'He knows my thoughts!' was greatly drawn to him, and fell at his feet, paying the highest degree of homage. And he asked the Lord(Buddha), saying:

For whom is one to cultivate no pride?  
Whom should one honour? Whom should one revere?  
To whom if one show reverence is it well?

To him the Exalted One(Buddha) said:

For mother and for father too, likewise  
For eldest brother, for the teacher, for  
The brahmin(priest) and for them of yellow robe:  
For these is one to cultivate no pride,  
These should one honour, these should one revere,  
To these if one show reverence it is well.  
The arahants(enlightened ones) peaceful, adept, sane, immune,  
For whom pride perished as they crossed the goal,[2]  
To them beyond all others homage pay.

Jenta by that teaching became a Stream-winner(Sotapana/first samadhi of Nirvana) , entered the Monk’s order, and in due course won arahantship(enlightenment). Upon that in celebrating his achievement he thus declared aññā(supreme attainment):

[423] Jātimadena mattohaṃ bhogaissariyena ca,||  
Saṇṭhāṇavaṇṇarūpena madamatto acārihaṃ.|| ||

[424] Nāttano samakaṃ kaḍci atirekaṃ ca maṇṇisan.||  
Atimānahato bālo patthaddho ussitaddhajo.|| ||
[423] Infatuated with my birth, my wealth
And influence, with the beauty of my form
Intoxicated, thus I led my life.

[424] Over much I fancied none was like to me.
A poor young fool proud & spoilt,
Stubborn with pride, posing and impolite.

[425] Mother and father, and others too
Claiming respect and honour, never one
Did I salute, discourteous, stiff with pride.

[220] [426] Then saw I Him the Guide, Leader Supreme,
The unmatched Chief among drivers of mankind,
In glory shining like the sun, with all
The company of monks in following.

[427] Throwing away conceit and wanton pride,
A pious gladness filling all my heart,
Lowly I rendered homage with the head
To Him among all creatures Best and Chief.

[428] Well eradicated now and put away
Is both false pride and hypocrisy;
The what and that ‘I am’ is broken in two,
Yes, every form of self-conceit is killed.[3]

[1] To distinguish him from the Jenta of CXI.

[2] Māna is one of the last ‘fetters’ to be broken in the fourth or highest path leading to arahantship(enlightenment). As Stream-winner(Sotapana) he enters the first path(of nirvanic trance). Cf. also Bud. P Ny., p. 298, n. 3.

[3] Nine forma, says the Commentary. These are enumerated in the Vibhanga, p. 389 f. In Buddhism māna comprises all intrusions of the ego. This as entity was a myth, and was not to be set in rivalry over against the myth in one's neighbour.
6.9 [218] Commentary on the stanza of Purohitaputtajentatthera

The stanza starting with jātimadena matto’haṃ constitutes that of the venerable thera Jenta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of the private chaplain (puchita) of king Kosala, when this Buddha arose; his name was Jenta. On having come of age, he, having become intoxicated (matto) with the conceit (mada) over his wealth, authority (issariya) and handsomeness (rūpa), wandered about (vicarati), disdaining (hilento) other people, making no reverence (apaciti) to those who took the place of teachers (guruṭṭhāniya) and puffed up with pride (mānathaddho). One day he happened to have seen the Master teaching the truth to a large audience around Him, and in approaching, he did so, arousing in his mind this idea; “If the monk Gotama addressed me first I shall comply accordingly; if not, I shall not address Him;” he stood (in that attitude) and when the Blessed One did not address him first, he himself, due to his pride, did not make any address and showed his sign of going (away), the Blessed One addressed him by means of a stanza.

“O brahmin! Pride is not good for one who is in need, O brahmin! You should say according to that desire (attha) for which you had come.

He, saying to himself; “Monk Gotama knew my mind,” became particularly pious, fell down on his head at the feet of the Blessed One and asked after having made (his) absolute (parama) humbleness (nipaccākāra), thus:—

“Among whom should no pride be made?
Toward whom should there be with respect? To whom should there be reverence? To whom is it that the reverential offering (pujitā) well made is good?”

The Blessed One, answering his question, taught him the truth thus:

“In the mother and the father also, moreover in the oldest brother; fourthly in the teacher as well as in monks and leaders of noble life (brāhmaṇa); amongst them pride should not be shown (mānaṃ kayirātha); one should be with respect toward them.

Let there be reverence to them; reverential offering well done (supūjita) to them, let there be good (sādhu),

Putting down (nihassa) pride and unconceited (atthaddho) one should pay homage (namasse) to the unsurpassed (anuttara) Arahants, who had become cool (sītibhūta), who had done what they should do and who had been free from cankers.
By means of that teaching he became a Stream-winner (sotāpanna), became a monk, did the deed of developing spiritual insight, attained Arahantship and spoke these stanzas revealing his Arahantship (aññā) in the face of (mukhena) making the announcement (kittana) of his proper performance (paṭipatti):

423. “Having become mad with the madness of birth, with wealth and authority as well, with handsome (rūpa) physical form (saṇṭhāna) and complexion (vanna), I wandered about intoxicated with madness.

424. “I thought that there was no one equal to myself but that I was beyond everyone (atireka); I bore my excessive pride and I was foolish, quite stiff (patthaddho) and with (my) flag (dhaja) erected high (ussita).

425. I did not pay my homage (abhivādesiṃ) to my mother and father also and others as well, recognised (sammata) as teachers; puffed up by pride I had no sense of respect.

426. On having seen the foremost clear leader (vināyaka), the most excellent among charioteers, shining similar to the sun, at the head of the retinue of monks, 427. I cast off my pride as well as intoxication and paid my homage with my head, to the most excellent of all living beings with my mind piously pleased (vippasannena cetasā).

428. My pride, superior and inferior had been forsaken and well removed; egoistic (sami) pride had been well cut off; all kings of pride had been killed.”

429. My pride, superior and inferior had been forsaken and well removed; egoistic (sami) pride had been well cut off; all kinds of pride had been killed.”

There, jātimadena matto'ham means: I was born in a high class (udicca) brahmin family; I conducted myself (acāriṃ) puffed up (thaddho) with pride, intoxicated with family pride thus: “There does not exist any other person who was well born on both parent’s side like me;” thus, is the interpretation.

Bhogaissariyena ca means dependent (paṭicca) on good fortune (sampadam) in wealth and blessing (sampadam) in authority (issariya) with wealth and lordship (ādhipacca) which had become the cause (hetu), I conducted myself (acāriṃ) intoxicated with arisen madness; thus, is the interpretation. Saṇṭhāna vaṇṇarūpena means: the form (saṇṭhāna) is prosperity in height (ārohasampatti) and girth (parīṇāha); complexion (vaṇṇa) is prosperity of skin (chavisampatti) in the condition of clear golden colour and so on; beauty (rūpaṃ) gracefulness (sobhā) of major and minor members (of the physical body). Here also, the interpretation should be understood in the said manner. Madamatto means: intoxicated with other manners of madness other than the manner that has been said.

Nāttano samakām kañci’ atirekaṃ ca maññissaṃ means: I do not think any one similar and equal to me with regard birth and so on; I do not consider any one to be either similar or superior (atireka) to myself; I do not think anyone similar to me; where can there be my superior (adhikaṃ); thus, is the significance.

Atimānahato bālo means: I am foolish; over and above that (tato) of being foolish I cleverly conducted (kusālācāro) myself continuing to lead a life of false ideas (khatūpahata). Paththaddho ussiṭaddhajo means: but beyond that, I had become abundantly (bhusaṃ) quite stiff (thaddho), unbendingly stubborn (anonamanathaddha) with my flag (dhaja) of pride hoisted (ussita), owing to not making the manner of obedience (nipacca) to teachers even.
The stanza starting with “Mātaram (mother)” has been said in order to make the meaning of what has been said clearer. There aññā(attainment) means: to eldest brothers and so on as well as monks and leaders of noble life (brāhmaṇa). Garusammate means: recognised as teachers and those who take the place of a teacher. Anādaro means: devoid of respect.

Divsā vināyakaṃ āggāṃ means: having become puffed up with pride (mānathaddho) in this manner, and wandering about, (I saw) the disciplinarian leader because of His being the leader owing to His being self-dependent, because of His disciplining those who are amenable to discipline (veneyyānaṃ) by means of absolute (parama) advantages (attha) pertaining to the present (diṭṭhadhammika) and the future (samparāyika); the foremost (āggāṃ) in the world including the divine world, because of being the best (saṭṭha) on account of such qualities (guna) in the world including the divine world, because of being the best (saṭṭha) on account of such qualities (guna) as moral precepts (sīla) and so on; sārathīnaṃ varuttamaṃ means: the most excellent charioteer because of (His) taming definitely (accantatā) of men who should be subdued; varuttamaṃ means: excessively most excellent; tapantaṃ varuttamaṃ means: shining similar to the sun with such rays of light as fathom-length rays and so on; after having seen the Master, the most excellent of all living beings, at the head of His surrounding retinue of monks, teaching the truth (dhamma); chaḍḍetvā means: after having forsaken such madness over intoxication of wealth and so on as were (then) occurring (pavattamānaṃ) thus: “None but I am the best; others are inferior (hīnā),” being thoroughly threatened (santajjito) by the power of Buddha, I paid my homage (abhivādesiṃ) by means of my head with my piously pleased mind; thus, is the interpretation. How, however, did this one forsake his pride just by the sight of the Master, puffed up with pride (mānathaddho) though ******.

Indeed, however, this should not be seen in this manner. He did not forsake his pride the very moment as and when he sighted the Master; he gave up his pride, whoever, owing to such teaching as begun with: “O brahmin! Pride is not good” and so on. It has been said in that connection (sandhaṃya) thus: “Mānaṃ madañ ca chaṭṭetvā, vipassannena cetasa sirasā abhivādesim, (I), with my mind piously pleased, worshipped with my hand.” Vipassannena cetasā means: the instrumentative statement is to be seen in the marking (lakkhanē) of ablative case (itthambhūta).

Atimāno means: the pride that occurs as “Ahameva seṭṭho (none but I am the best).” Omāno means: they say: is the of the burning (dahantassa) owing to inferiority to others saying “These, however, are degraded (nihīnā).” Atimāno means: superior pride (seyyamāna) that has occurred (pavatto) of the burning (dahanta) owing to himself being superior after having gone beyond other people, however, thus: “Seyyo’hamasmi (I am better).” Omāno means: inferior pride (hīnamāna) that has occurred thus: “Himo’hamasmi (I am inferior)” pāhīnā susamuhātaṃ means: after having become forsaken by means of lower (heṭṭhima) paths (maggā), and reported (samugghātita) excellently (sutta) by the foremost (agga) path (maggā). Asimimāno conotes: the pride that has occurred by way of grasping (gahāna) as “Eso’hamasmi (this is I (or) I am this)” and as “Ahm (I)” in the aggregates (khandha). Sabbe means: not only wholly of the superior pride, inferior pride, egoistic pride (asimama) but also (atha) indeed, any and every (sabbe) variety of pride (mānavidha) and pertions (kotthāsa) of pride which are such nine kinds of pride as superior pride (seyyamāna) of the superior (seyya) etc. and which are of many a variety by internal (antara) classification (bheda): hatā means have been abolished by the tipmost (agga) path (maggā).

The Commentary on the stanza of the Thera Jenta is complete.
219. Sumana

Reborn in this Buddha-age he took birth in the family of a certain lay-disciple who had become the lay-attendant of the venerable Thera Anuruddha.\[1\] Now that layman's children till then had died young. And the father said: 'If yet one more son is born to me, I will have him initiated into monkhood by the Thera. After ten months a healthy boy was born to him, and accordingly, when the child was seven years old, he was initiated into monkhood. And from the ripeness of his insight, it was not long before he acquired sixfold abhiññā(higher knowledge), waiting the while upon the Thera. Taking a jar to fetch him water, Sumana through iddhi-power came to the Anotatta Lake.\[2\] And a wicked serpent-king, coiled about the lake, reared its great hood uprisen and would not allow him to get water. Then Sumana took the shape of a garuda-bird\[3\] and \[221\] overcame the serpent, and flew back with the water to the Thera. And the Lord(Buddha), seated in Jeta Grove, saw him as he went, and called Sariputta to see, praising him in the four verses below.

Now Sumana, in testifying to aññā(supreme attainment), added those verses to his own as follows:

\[
\begin{align*}
[429] & \text{Yadā navo pabbajitā jātiyā sattavassiko,} \\
& \text{Iddhiyā abhibhotvāna pannagindanā mahiddhikanā.} \\
[430] & \text{Upajjhāyassa udakam anotttā mahāsārā,} \\
& \text{Āharāmi tato disvā maṃ satthā etadabravī.} \\
[431] & \text{Sāriputta imaṃ passa āgacchantam kumāraṃ,} \\
& \text{Udakumbhakamādāya aṭṭhattanā susamāhitam.} \\
[432] & \text{Pāsādikena vattena kalyānairiyāpatho,} \\
& \text{Sāmaṇeronuruddhassa iddhiyā ca viśārado.} \\
[433] & \text{Ājānīyena ājañño sādhunaḥ sādhukārito,} \\
& \text{Vinīto anuruddhena katakiccena sikkhito.} \\
[434] & \text{So patvā paramaṃ paramaṃ sacchikatvā akuppataṃ,} \\
& \text{Sāmaṇero sa sumano mā maṃ jaññāti icchatī tī.}
\end{align*}
\]

\[429\] When newly made a Monk seven years old,
By supernormal power I overcame
The wondrous potence of the serpent king,

\[430\] When as I water for my teacher's use
From the great lake of Anotatta fetched.
Me coming thus the Lord(Buddha) saw and spoke:
[431] See, Sariputta, how the little lad
Holding his jar of water comes along,
Rapt all his being, utterly intent.

[432] Noble his carriage on his gracious quest,
And well-matured in supernormal power,
This novice of our Anuruddha's band.

[433] By trainer of high breeding highly bred,
By the proficient made throughly expert,
By perfect competence made competent,
By Anuruddha taught and disciplined:

[434] He having won the highest peace and good
And realized the influctuate, even he -
This novice Sumana - [would hide his power]
And thus: Let no man know me! did desire.[4]

---

[1] See CCLVI.

[2] One of seven mythical lakes in the Himalaya regions (Vinaya Texts, i. 124; Milinda, ii. 137).


[4] Sumana might well be the Sumana of CCI. if Anuruddha were the uncle, and it may be another case of a bifurcate legend. The name, however, is not unusual. This Sumana is possibly the venerable Thera 'from the West,' who, with three others and four from the East, presided at the Council of Vesālī a century after the Buddha's death (Vinaya Texts, iii. 407). There was anyway a tradition that, of these eight Theras two - Sumana and Vāsabhāgāmi - were pupils of Anuruddha, and 'had seen the Tathagata' (Dīpavanga, iv. 48 ; v. 24).

6.10 [219] Commentary on the stanza of Sumaṇatthera

The stanza starting with yadānava pabbajito constitutes that of the venerable thera Sumana. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in the family of a garland maker at the time of the Blessed One Sikhī; on having attained the age of intelligence, he, one day saw the Blessed One Sikhī, became pious-minded and made reverential offerings of jasmine flowers (to Him). On account of that act of merit, he wandered about his, rounds of repeated rebirths among divine and human beings and took conception in the house of a certain devotee when this Buddha arose. That devotee was the attendant on the venerable thera Anuruddha. Such boys as were born prior to him dies. On that account he planned (cittṃ uppādesi) thus: “Now, if I shall gain a son, I shall make him a monk in the presence of out lord, the thera Anuruddha.” He also was given birth to with the lapse of ten months, was but healthy, grew up gradually, and became seven years of age; him his father made to become a monk in the presence of the thera. He entered the Order of minks, and thereafter, doing the deed of developing spiritual insight (vipassanā) because of all-round maturity of knowledge, became an Arahant with six sorts of higher-knowledge, but before long;
attending upon the ther, he went to the Anotatta lake by means of his magical power taking along with him a water-pot (ghaṭa).

Chapter VI. Six Verses

220. Nhātaka-Muni[1]

Reborn in this Buddha-age at Rājagaha in a brahmin(priest) clan, and well educated in Vedic wisdom, he became known by the mark and order of a graduate as Nhātaka, the bath-graduate. Becoming an ascetic, he lived in a forest glade three leagues from Rājagaha, living on wild rice and worshipping fire.

Now the Lord(Buddha), seeing the conditions of arahantship(enlightenment) shining within his heart like a lamp in a jar, came to his hermitage. He, filled with pleasure because of that, placed before him food prepared in his own way. The Exalted One(Buddha) ate it; and so three days went by. On the fourth day the Exalted One said: 'You who are of such extreme delicacy, how can you support life on this food?' And thus commenting on saintly content, he taught him the Path(Dhamma). And the ascetic upon that from Stream-winner(Sotapana/first samadhi of Nirvana) became arahant(enlightened). The Exalted One confirmed him in that and went. But he, continuing to live there, fell ill of cramp. The Lord(Buddha) went, and with kindness asked after his health:

[435] you who down with cramping pains
Lives in the jungle, in the woods,
Your range confined, in hardship dreadful,
Tell me, bhikkhu, how will you live?

[435] Vātarogābhīnīo tvan vr haram kānane vane,||
Paviddhagocare lūkhe kathām bhikkhu karissasi.|| ||

Then the Thera said:

[436] Pītimukhena vipulena pharitvāna samussayaṁ,||
Lūkham abhisambhonto viharissāmi kānane.|| ||
With bliss and rapture's flooding wave
This mortal frame is all suffused.
Though hard and rough what I endure,
Yet will I in the jungle live.\(^2\)

Wisdom's seven branches practising,
The Powers five, the Forces too,\(^3\)
Rapt to ethereal heights of thought,
So will I in the jungle live.

From all corrupting thoughts set free,
With heart all pure and undefiled,
Often to meditation given,
So will I in the jungle live.

And all the intoxicants(defilements/desires) that once,
Within, without, obsessed my life,
Hewn and thrown out are one and all,
Never to rise for me again.

The factors five are understood,\(^4\)
Persisting yet with severed root.
The end of sorrow now is won,
And all rebirth for me is done.

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\(^1\) There is a close connection between the brahmin(priest) graduate's and our knight's sacramental bath. A \textit{Nhātaka} might not unfairly be called a 'C.B.,' Companion of the Bath.

\(^2\) Cf. Vakkali, CCV.

\(^3\) Cf. \textit{Compendium}, pp. 180, f, d, e.

\(^4\) = CXX.

Chapter VI. Six Verses
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221. Brahmadatta

Reborn in this Buddha-age at Sāvatthī, as a son of the King of Kosala, and named Brahmadatta, he witnessed the majesty of the Buddha at the Jeta Grove inauguration, entered the Monk’s order because he believed, and in due course acquired sixfold *abhiññā* (*higher knowledge*), together with thorough grasp of the letter and meaning of the Path (Dhamma).

One day as he went round for alms, a brahmin (priest) abused him. The Thera heard in silence and went on with his business. The brahmin (priest) again reviled him, and people commented on the Thera’s silence. Upon which Brahmadatta taught them, saying:

- [441] Akkodhassa kuto kodho dantassa savajīvino,|| Sammadaññā vimuttassa upasantassa tādino, || ||


- [443] Ubhinnamatthanatho carati attano ca parassa caṃ|| Paraṃ saṅkupitaṃ ūtavā yo sato upasammati.|| ||

- [444] Ubhikkaṃ tikicchantaṃ tanj attano ca parassa ca,|| Janā maññanti bāloti ye dhammassa akovidā.|| ||

[441] From where rises wrath for him who void of wrath  
Holds on ‘the even tenor of his way,’  
Self-tamed, serene, by highest insight free?

[442] Worse of the two is he who, when reviled,  
Reviles again. Who did not, when reviled,  
Revile again, a twofold victory wins.[1]

[443] Both of the other and himself he seeks  
The good; for he the other’s angry mood  
Did understand and soothe [checking himself].

[444] Him who of both is the physician, since  
Himself he heals and the other too,  
Folk deem a fool, they knowing not the Path (Dhamma).
Then the reviling brahmin(priest), hearing these words, was both distressed and glad of heart, and asked for the Thera's forgiveness. Yes, he took Orders under him, and was taught the exercise of meditating on love towards others, the Thera thus arming him against obsession by anger:

---

[445] Uppajje te sace kodho āvajja kakacūpamaṇ,||
Uppajjaje ce rase taṇhā puttamaṇṣūpamaṇ sara.|| ||

[446] Sace dhāvati cittaṇ te kāmesu ca bhavesu ca,||
Khippanj niggaṇha satiyā kiṭṭhādam viya duppasun' ti.|| ||

---

[445] If anger rise in you, then think upon
The Figure of the Saw; and if arise
Craving in, indulge yourself, remember you
The Parable of how they ate the Child.

[446] If, lusting for new lives in heaven and earth,
Your heart run wild, O check and curb it swift
By mindfulness, as it was the beast men find
In young corn grazing trespasser, and bind.\[2\]

---


[2] These three parables occur in three discourses ascribed to the Buddha: Majjh., i. 129; Saṅyutta, ii. 98; iv. 196. A similar reference to similes from the Suttas is made by Sumedha (Sitters, p. 173).

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Chapter VI. Six Verses

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Six Verses

222. Sirimaṇḍa

Reborn in this Buddha-age at Suṇsumāragira in a brahmin(priest) family, he entered the Monk’s order through faith got on hearing the Lord(Buddha) teaching in the Bhesakala Wood.\[1\] One feast-day, while he was seated where the Pāṭimokkha(confession) was [225] to be recited at the end of the recitation of the introduction\[2\] ‘... for [a fault] when declared shall be light to him,’ he pondered on the advantage gained by the confession of faults concealed, and upon that exclaimed with eager interest and gladness: ‘Oh, how
utterly pure is the rule of the Lord(Buddha)!' And so expanding insight he attained arahantship(enlightenment). Reviewing the course to that with a glad heart, he addressed the monks:

[447] Channamativassati vivaṭṭaṁ nātivassati,||
Tasmā channam ṭhivaretha evaṁ taṁ nātivassati.||||

[448] Maccunābbhāhato loko jarāya parivārito,||
Taṅhāsallena oṭīṇo icchādhūpāyi to sadā.||||

[449] Maccunābbhāhato loko parikkhitto jarāya ca,||
Haṅñati niccamattāṇo pattadaṇḍo'va takkaro.||||

[450] Āgacchantaggikhandhā'va maccu vyāḍhi jarā tayo,||
Paccuggantum balaṁ naṭhi javo natthi palāyitu.||||

[451] Amoghaṁ divasaṁ kayirā appena bahukena vā,||
Yaṁ ya vijahate rattiṁ tadūnaṁ tassa jīvitaṁ.||||

[452] Carato tiṇṭhato vā pi āsīnasayanassa vā,||
Upeti carimā ratti na te kālo pamājjituṁ ti.||||

[447] Heavily falls the rain of guilt on fault
Concealed; less heavy where the fault lies bare[3]

[448] By death the world is overcome much; by age
And by decay it is shrouded and beset,
Pierced by the dart of craving forever,
By itch of pestering desires assailed.

[449] By death the world is held enslaved; by age
And by decay escorted, guarded sure,[4]
Without a refuge, everlastingly
Struck as by thief with bludgeon and with sword.[5]

[450] Like forest fires see them drawing near:
- Death and disease, decay, dread trinity,
Whom to confront no strength suffices, yes,
No swiftness aught avails to flee away.

[451] Make you the day not futile, not in vain,
Whether it be by little or by much.
For every day and night[6] that you do waste,
By so much less your life remains to live.

[452] Whether you walk or stand or sit or lie,
For you the final day of life draws near;
No time have you to comfort heedlessly.[7]
Chapter VI. Six Verses

223. Sabbakāma

Reborn in this Buddha-age, after the Exalted One(Buddha) had passed away, at Vesālī in a noble clan, and named Sabbakāma, he, when he was come of age, gave gifts and possessions to his family, and following his religious inclination left the world(for monkhood), taking orders under the Treasurer of the Path(Dhamma).

In course of his studies he came back to Vesālī with his instructor and visited his family. And his former wife, afflicted, lean, in sorry array and tears, greeted him and stood by. Seeing her thus, affection led by pity arose in him, and losing the deeper view in the present object, carnal feeling came over him. Then like a high-bred horse at the touch of the whip, anguish arose, and he departed to the charnel field(cemetry) to learn the lesson of Foul Things. By that jhāna supervening, he expanded insight and won arahantship(ennoblement). Now his father-in-law brought his daughter decked out once more in finery to the Vihāra(monastery), with a great no. of attendants, seeking to make him secede, but the Thera declared to them how he had ejected all such desires as follows:

[453] Dipādakoyaṇḍ asuci duggandho parihīrati,||
Nānākuṇapaparipūro vissavanto tato tato.|| ||

[454] Migaṇṭ nilīnāṇṭ kūṭena baḷiseneva ambujan,||
Vānarāṇṭ viya lepena bādhayanti puthuijanan,|| ||

[455] Rūpā saddā rasā gandhā phoṭṭhabbā ca maneramā,||
Paṇcakāmaguṇā eti thi rūpasmiṁ dissare.|| ||
[453] This ugly thing, impure, foul smelling,
   Full of foul matter, ebbing thus and thus,
   Is cherished as the chief of all our care.[2]

[454] Ah hidden deer by craft, as fish by hook,
   As ape by pitch, so is the world entrapped.

[455] Sights, sounds and tastes, odours and things to touch,
   That pleasure and charm, the fivefold way of sense:
   All these are shown combined in woman’s shape.

[456] [227] The worldly people, who with heart inflamed pursue
   And woo her, fill the dreadful field of death[3]
   And make accumulation of rebirth.

[457] But he who shuns it all, as with the foot
   The serpent’s head is shunned, he, vigilant,
   Did avoid this poisoner of the world.[4]

[458] And I who evil saw in sense-desires
   And in renunciation safety, lo!
   Detached from all that worldly aims commend,
   Of all the intoxicants(defilements/desires) have made an end.[5]


[2] = Sutta-Nipiita, i. 11, 13. My third line expands the word paṭihīrati (for nhirījati).


Chapter VII. Seven Verses
224. Sundara-Samudda

Reborn in this Baddha-age at Rājagaha, as the son of a very wealthy councillor, he was named Samudda. And because of his beauty he became known as Sundara-Samudda.[1] In the prime of his youth he saw the majesty of the Buddha at the festival of his coming to Rājagaha, and through faith and his native inclination he left the world for the (Monks)Order. Entrusted with a message he went from Rājagaha, to Sāvatthi and there stayed with a virtuous friend, learning how to practise himself in insight. Now his mother at Rājagaha, seeing other councillors' sons and their wives dressed in their best enjoying themselves at a festival, thought of her son and wept. And a certain prostitute to comfort her offered to go and entice him back. The mother promised, if she would do so, and he were to marry her, to make her mistress of the family, and gave her many gifts. Well attended, she went to Sāvatthi, and stopping at a house where the Thera came day after day on his alms round, she caused him to be carefully attended to, showing herself decked and decorated and wearing golden slippers. And one day, slipping these off at the house door,[229] she saluted him with clasped hands as he passed and invited him in with seductive air. Then the Thera, a worldly thought fluttering, resolved then and there to make a supreme effort, and so standing, conjured up meditation and acquired sixfold abhiññā(higher knowledge). Concerning this it is said:

[459] Alaṅkatā [49] suvasanā mālabhārī1 vibhūsitā,||
Alattakakatāpādā pādukāruyha vesikā.|| ||

[460] Pādukā oruhiṁvāna purato pañjalīkatā,||
Sā maṁ saṁhena mudunā mihitapubban abhāsatha.|| ||

[461] Yuvāsi tvaṁ pabbajito tiṭṭhāhi mama sāsane,||
Bhuñja mānusake kāme ahaṁ vittaṁ dadāmi te.|| ||

[462] Saccan te paṭijānāmi aggin vā te harāmahan,||
Yadā jinā bhavissāma ubho daṇḍaparāyanā,||
Ubho pi pabbajissama ubhayattha kaṭaggaho.|| ||

[463] Taṁ ca disvāna yācantiṁ vesikaṁ pañjalīkatam,||
Alaṅkataṁ suvasanam maccupāsaṁ va oḍditam.|| ||

[464] Tato me manasikārā yoniso udapajjatha,||
Ādīnavo pāturahu nibbidā samatitṭhatha.|| ||

[465] Tato cittam vimucci me passa dharmasudhammatam,||
Tisso vijjā anuppattā kataṁ buddhassa sāsanam’ ti.|| ||

[459] Decorated and clad to make a gallant show,
Crowned with a wreath and decked with many gems,
Her feet made red with lac, with slippers wearing,
A woman of the town approached me,
Wearing her slippers, greeting hands-to-head,  
With soft, sweet tones and opening compliment:

'So young, so fair, and have you left the world(for monkhood) -  
Stay here within my Rule and Ordinance. 
Take you your fill of human pleasures. See,  
it is I will give you all the means to that. 
No, it is the truth that I am telling you. 
Or if you doubt, I'll bring you fire and swear.

When you and I are old, we both of us  
Will take our staff to lean upon, and so  
We both will leave the world(for monkhood) and win both ways.'

Seeing that public woman making plea,  
And offering obeisance dressed in bright colors  
In boldly dress like trap of Mara(deathlord/devil) laid,

because of that arose in me the deeper view:  
Attention to the fact and to the cause.  
The misery of it all was manifest;  
Distaste, indifference the mind possessed;

And so my heart was set at liberty.  
O see the seemly Monk’s order of the Path(Dhamma)!  
The Threefold Wisdom have I made my own,  
And all the Buddha remains us do is done.

Chapter VII. Seven Verses

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225. Lakuṇṭaka-Bhaddiya

Reborn in the time of our Lord(Buddha) at Savatthi in a wealthy family, he was named Bhaddiya, but from his extreme shortness, he was known as Lakuntaka (Dwarf)-Bhaddiya. Hearing the Lord(Buddha) preach, he entered the Monk’s order, and becoming learned and eloquent, he taught others their work with a sweet voice. Now on a festival-day, a certain woman of the town, driving with a brahmin(priest) in a chariot, saw the Thera and laughed, showing her teeth.[1] The Thera, taking that row of teeth as an object-sign, evoked

[1] Sundārā-Samud'da = beautiful sea. Samudda does not play a part elsewhere in the Canon, but his sobriquet only appears as the name of a bhikkhu(monk) of Rājagaha cited in the Vinaya, or type of bhikkhu(monk) who underwent similar St. Anthony's ordeals (Vinaya, iii. 86).
jhāna, and on that basis established insight and became a Non-Returner (Anagami). And after practising mindfulness regarding the body, administered by the Captain of the Path (Sāriputra), he was established in arahantship (enlightenment). Later he thus declared aññā (supreme attainment):

[466] Pare ambāṭakārāme vanasaṇḍamhi bhaddiyo,||
Samūlaṃ taṇhamabhuyha tattha bhaddo jhāyyati. || ||

[467] Ramanteke mutiṅgehi vīṇāhi paṇavehi ca,||
Ahaṃ ca rukkhamūlasmiṃ gaṇḍo buddhassa sāsane.|| ||

[468] Buddho ce me varam dajjā so ca labbetha me varo,||
Gaṇhehaṃ sabbalokassa niccaṃ kāyagataṃ satiṃ.|| ||

[469] Ye maṃ rūpena pāmiṃsu ye ca ghesena anvāgū,||
Chandarāgavasūpetā na maṃ jānanti te jānā.|| ||

[470] Ajjhattam ca na jānāti bahiddhā ca na passati,||
Samantāvaraṇo bālo sa ve ghesena vuyhati.|| ||

[471] Ajjhattam ca na jānāti bahiddhā ca vipassati,||
Bahiddhā phaladassāvī so'pi ghesena vuyhati.|| ||

[472] Ajjhattam ca pajānāti bahiddhā ca vipassati,||
Anāvaraṇadassāvī na so ghesena vuyhati' ti.|| ||

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[466] Beyond the gardens of Ambataka,
In woodland wild, craving and craving's root
Withdrawn, and rapt in deepest reverie (trance/samadhi),
There happy sits fortunate Bhaddiya.

[467] [231] And some are charmed by cymbals, lutes and drums,
And I in leafy shadow of my trees
Do live entranced by the Buddha's Rule.

[468] Let but the Buddha grant one boon to me,
And if that boon were mine, I'd choose for all
Perpetual study in control of self.

[469] They who decry me for my shape, and they
Who listen spell-bound to my voice, such folk
In toils of lust and impulse know me not.

[470] The fool hemmed in on every side knows not
The inner life, nor sees the things without,
And by a voice indeed is led away.

[471] And if the inner life he knows not,
Yet can discern the things that are without,
Watching alone the outer fruits that come,  
He also by a voice is led away.

[472] He, who both understands the inner life,  
And did discern the things that are without,  
Clear-visioned, by no voice is led away.[7]


[2] The grade of salvation next below the arahant(enlightened), in which final death is to come after one more life in one of the remoter heavens.


[5] This park is probably that at Macchikasaṇḍa, given by Citta to the Monk’s order (Dhammapada Commentary, ii. 74).

[6] Mutingehi means a variety of drum. Our drum nomenclature is insufficient for the number of Indian species of this instrument. The sweet voice probably went with a musical ear, and this is why he ranks music as second only to his own supreme source of delight.

Kāyagatāsati. is not 'Study in control of self' but 'minding the gates of the senses' (minding the gates to body)

[7] Bhaddiya (the name means Felix, Fortunatus; his soubriquet distinguishes him from the other Bhaddiya, cf. CCLIV.) is in Ang., i. 25, ranked as the sweetest voiced among all the monks. This distinction is said to have been the result of an aspiration made in past ages, before Padumuttara Buddha. The evolutionary momentum of this caused him rebirth, under Vipassi Buddha, as a 'variegated-feathered cuckoo' (cittapattakokila), a sweet warbler in India. The Cy. does not refer to the realization of his wish, but the poem betrays it. 'Study in control of self': kāyagatāsati.

Chapter VII. Seven Verses

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226. Bhadda

He was reborn in this Buddha-age at Sāvatthi in a Councillor's family, as the child of until now childless parents, to [232] whom, after prayers to gods and the like, none had been born. They had gone to the Lord(Buddha) saying, 'If, your reverence, we shall get a child we will offer him to you as your servant.'
They named him Bhadda (Faustus), and when he was seven years old, they dressed him in his best, and led him to the Lord(Buddha), saying, 'This, your reverence, is the child we got after asking you; we deliver him to you.' The Lord(Buddha) asked Ānanda to initiate him into monkhood, and withdrew to the Fragrant Chamber. And Ānanda instructed him, and so ripe was in him the efficient cause that, while studying, even as the sun rose, he conjured up meditation, and acquired sixfold abhiññā(higher knowledge).

Now the Exalted One(Buddha) knew what had happened, and called, 'Come, Bhadda!' So he went, saluting the Lord(Buddha) with clasped hands. This was his initiation into monkhood. And this Buddha-ordination, the Thera, beginning with his birth, magnified when thus confessing aññā(supreme attainment):

[473] Ekaputto aham āsīṃ piyo mātu piyo pitu||
   bahūhi vatacariyāhi laddho āyācanāhi ca.|| ||

[474] Te ca maṃ anukampāya atthakāmā hitsino,||
   Ubbho pitā ca mātā ca buddhassa upanāmayun. ||||

[475] Kicchā laddho ayaṃ putto sukhumālo sukhedhito,||
   Imaṃ dadāma te nātha jinassa paricārakāṃ. ||||

[476] Satthā ca maṃ paṭiggayha ānandam etadabravi,||
   Pabbājehi imaṃ khippan hessatyājāniyo ayaṃ.||||

[477] Pabbājetvāna maṃ satthā vihāraṃ pāvisī jino,||
   Anoggatasminj suriyasminj tato citta vimucci me.||||

[478] Tato satthā niraṅkatvā paṭisannānavuṭṭhato,||
   Ehi bhaddā' ti maṃ āha sā me āsūpasampadā.|| ||

[479] Jātiyā sattavassena laddhā me upasampadā,||
   Tisso vijjā anuppattā aho dhammasudhammatā' ti.|| ||

[473] An only child was I, to mother dear
   And to my father dear. By many a rite
   And much observance was I gotten,yes,
   And many prayers. To do me kindness they,

[474] My good desiring, and my happiness,
   Conducted me - father and mother too -
   Into the presence of the Buddha blessed.

[475] 'Hardly has he been gotten, this our child,
   And he is delicate and softly reared.
   Him do we give, O Lord, to you, that he
   May wait as servant on the Conqueror.'

[476] The Lord(Buddha) took me unto Him and thus
   To Ānanda did say: 'Quickly admit
   This child, for he a thoroughbred shall be.'
And then, thus sanctioning my coming forth,
The Conqueror withdrew to spend the night.
And as the sun rose up out of the dawn
Lo! then my heart was set at liberty.

Then to complete his work the Lord(Buddha), aroused
From quietude: 'Come, Bhadda!' called to me;
By that to me was initiation into monkhood given.

Seven were my years when I was thus initiated into monkhood.
The Threefold Wisdom have I made my own.
Hail to the seemly Sangha of the Dhamma!

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[1] Cf. CXVII.; Sisters, verse 109, n. 4.

Chapter VII. Seven Verses

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Chapter VII.
Seven Verses

227. Sopāka2

Reborn in this Buddha-age to a pariah's wife, he was called, according to his birth, Sopāka (pariah). Some say he was born in a trader's family. This is contradicted by the Apadāna text (pāliyā):

When to my last birth I had won,
Into Sopāka-womb I came.

Four months after birth he lost his father, and was maintained by his uncle. The latter, when Sopāka was seven years old, was remainden by his own ill-tempered son to kill the child. So he took him to the charnel-field(cemetery), bound his hands, and tied him by the neck to a corpse, thinking, 'Let the jackals and others devour him,' for he was not able himself to kill the child, who had come to his last rebirth. The jackals and other creatures came, and the child at midnight cried:

\[
\text{O what the fate in store for me,} \\
\text{Or who to the orphan lone is kin!} \\
\text{In midst of dreadful deathfield bound,} \\
\text{Whom shall I find to be my friend?}^{[1]} \\
\]

The Lord(Buddha), at that hour surveying what fellow-men were redeemable,\(^{[2]}\) saw the conditions of arahantship(enlightenment) shining \([234]\) within the child's heart, and drew his attention by emitting a glorious divine image, saying:
Come then, Sopaka, fear you not;  
See the Tathagatha (i.e Buddha)!  
I, even I, will bear you over,  
As moon comes safe from Rāhus jaws.\[3\]

The boy by the Buddha's power broke his bonds, and at the end of the verse stood, a Stream-winner (Sotapana/first samadhi of Nirvana), before the Fragrant Chamber.\[4\] Now his mother sought him, and the uncle telling her nothing, she went to the Exalted One (Buddha), thinking 'the Buddhas know all, past, future, and present.' The Lord (Buddha), as she came, hid the boy by iddhi, and to her saying, 'Lord, I cannot find my son, nevertheless the Exalted One knows what he is doing?' he replied:

Sons are no shelter nor father, nor any family relatives.  
For one overtaken by death, bloodbond is no refuge, ...\[5\]

so teaching her the Path (Dhamma). She, hearing, became a Stream-winner, but the boy an arahant (enlightened). Then the Exalted One withdrew iddhi, and she, overjoyed, saw her son. Hearing he was arahant (enlightened), she made him to leave the world (for monkhood), and went her way.\[6\]

Now he came and saluted the Lord (Buddha), as he was walking in the shade of the Fragrant Chamber, and followed him. And the Exalted One (Buddha), desiring to grant him initiation into monkhood, asked him the ten questions beginning: 'What is the one'?\[7\] He, grasping the Lord (Buddha)’s intention, supplied the answers, 'All beings are sustained by food,' etc., by his omniscience. From where the name of the 'Boy-Questions' arose. And the Lord (Buddha), satisfied in mind by his replies, initiated him into monkhood. All this the Thera set forth in confessing aññā (supreme attainment) thus:

\[480\] Disvā pāsādacchāyāyanaj caṇjakamantañ naruttamañ,||  
   Tattha naṃ upasaṇkamma vandisaṇ purisuttamañ,|| ||

\[481\] Ekaṃ saṃ cīvaraṃ katvā saṃharitvāna pāṇayo,||  
   Anucaṇkamissamā virajāṃ sabbasattānamuttamañ,|| ||

\[482\] Tato pañhe apucchi maṇ pañhānaṃ kovido vidū,||  
   Acchambhi ca abhīto ca vyākāsi satthuno ahañ,|| ||

\[483\] Vissajjitesu pañhesu anumodi tathāgato,||  
   Bhikkhusaṅgham viloketvā imamattham abhāsatha,|| ||

\[484\] Lābhā aṅgānamagadhānaṃ yesāyaṃ paribhunjati,||  
   Cīvaraṃ pinḍapātanā paccayaṃ sayāsansañ,||  
   Paccuṭṭhānaṃ ca sāmīcīṃ tesāṃ lābhāti cābravi. || ||

\[485\] Ajjatagge maṇ sopāka asanāyupasāṇkama,||  
   Esā ceva te sopāka bhavatu upasampadā.|| ||
[486] Jātiyā sattavassohā laddhāna upasampadanā,||
Dhāremi antimaṇḍ dehaṇ ṣaho dhammasuddhaṃtā' ti.|| ||

[480] In the shade upon the terrace walking, lo! the Chief of men.
There went I, in His presence worshipping the Man of men.

[481] Draped my robe was on one shoulder, forth my clasped hands were stretched,
In the footsteps of the highest of all beings so I walked.

[482] Then He asked me questions, He so skilled in questions and so wise.
And unwavering, unafraid answered there the Lord(Buddha) I.

[483] Tathagatha (i.e. Buddha) then commended how the questions answered were.
And the monks-host surveying, to them made this matter known

[484] 'Fortunate are they of Anga, and of Magadha, from whom
Such as he procurs dress, food and lodging, medicine
And the reverence that is seemly, yes, they are happy!' so He said.

[485] 'From to-day from now on, Sopāka, come to see Me when you will.
Our discourse alone, Sopāka, shall your initiation into monkhood be.'

[486] Seven were my years when to me initiation thus was given.
Now I bear the final body. Hail! fair Monk’s order of the Path(Dhamma).[8]


[6] Cf. the similar episode in Yasa's legend (CXVII.).


[8] I have rendered these relatively crude and artless verses almost literally, not trying to recast them in
English more esthetically satisfying. If there be any truth in the tradition, they were composed by a boy of
the people, of natural genius (for deep questions), but of no education. And the youth and lack of literary
ability seem to be betrayed in the simply told Pali. There is a world of difference between it and the form
and contents of such poems as, say, Migajāla's, Kosiya's, or those of the Kassapa brothers.

Chapter VII. Seven Verses
Chapter VII.  
Seven Verses

228. Sarabhanga

Reborn in this Buddha-age at Rājagaha, as the son of a certain brahmin(priest), he was given a name according to or independent of family traditions, he having no distinctive marks[1] [and that name is forgotten]. But he became, when of age, an ascetic, making a hut for himself out of reed-stalks, which he had broken off, and from that time he was known as Sara-bhanga - reed-plucker. Now the Exalted One(Buddha), looking over the world with the Awakened(divine) Eye, discerned in him the conditions of arahantship(enlightenment), and going to him taught him the Path(Dhamma). And he, convicted and becoming a member, in due course won arahantship(enlightenment), continuing to live in his hut. This became decayed and crumbling, and people noticing it, said: 'Why, your reverence, do you not repair it?' The Thera, saying: 'The hut was made when I was doing ascetic practices; now I cannot do the like,' set forth the whole matter thus:

---

[487] Sare hatthehi bhañjitvā katvāna kuṭimacchisam,||  
Tena me sarabhaṅgoti nāmaṁ sammutiyā ahu.|| ||

[488] Na [51] mayhaṁ kappate ajja sare hatthehi bhañjitum,||  
Sikkhāpadā no paññattā gotamena yasassinā.|| ||

[489] Sakalaṁ samattam ṛogam sarabhaṅgo nāddasam 4 pubbe,||  
So'yaṁ ṛogo diṭṭho vacanakarenātidevassa.|| ||

[490] Yeneva maggena gato vipassī||  
Yeneva maggena sikhī ca nessabhū,||  
Kakusandhakoṇāgamanā ca kassapo||  
Tenañjasena agamāsi gotamo.|| ||

[491] Viṭataṃhā anādānā satta buddhā khayogadhā,||  
Yehayan 1 denito dhammo dhammadhūtehi tādihi.|| ||

[492] Cattāri ariyasaccāni anukampāya pāṁinaṁ,||  
Dukkhanā samudayo maggo nirodhō dukkhasaṅkhayo.|| ||

[493] Yasmin nivattate dukkhanā samṛārasminā anantakam,||  
Bhedā imassa kāyassa jīvitassa ca saṅkhayā,||  
Añño punabbhavo natthi suviumuttomhi sabbadhi ti.|| ||

---

[487] yes, reeds in handfuls once I plucked, and built  
A hut in which I stayed; hence the name  
'Reedpicker' given me by the common voice.
[488] But not to me did it belong to-day
To pluck the reeds in handfuls as of yore,
Because of what the training did prescribe,
Revealed to us by glorious Gotama(Buddha).

[489] How wholly and entirely he did ail:-
That had Reedpicker never seen before.
This much ailing state he came to see
Through word of Him who is beyond the gods.

[490] The selfsame Path by which Vipassi(First Buddha) went,
The Path of Sikhi(Buddha) and of Vessabhu(Buddha),
Of Kakusandha, Konagamana,
And Kassapa Buddhas, even by that very Road Lo!

now to us there comes Gotama(Buddha).

[491] And all these seven Buddhas,[2] - they for whom
Craving was dead, and nothing was grasped, and who
Stood planted on Abolishing of sorrow,[3] -
They taught this Path(Dhamma), yes, even such as they,
Who were themselves the body of the Path(Dhamma),[4]

[492] In great compassion for us all, even these
Four Ariyan Truths: the Truth of sorrow; the Cause;
The Path; the End, the abolishing, of sorrow,

[493] By which the endless tale of grief and pain
In life's great cycle cannot take its course,[5]
For when this body dies and life is spent,
No other rebirth comes more - yes, free
Am I from birth, from evil utterly![6]

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[1] See legend in CCXXXII., CCXXXIII.

[2] On the seven see Dialogues, i. 1 ff.


[4] Dhammabhūtā - Path(Dhamma), become dhammakāyā, paraphrases Dhamniapāla, using the term so largely coming into favour in Mahāyānism.

[5] Nibbattate, paraphrased as (nirvattate) na pavattati, (no) uppaṭṭi, i.e., through nirodha, Nibbāna.

The symbolism (hut = body) holds, but the reason for not rebuilding his hut would more likely have been the need to destroy plant life to do so.

[6] So the Commentary: sabbehi kilesehi, sabbehi bhavehi. The reader might well miss the point of this fine poem without the simple but illuminating legend, and imagine it was not becoming for a Thera to work with his hands, as Dr. Neumann's rendering seems to imply. The bhikkhus(monks) built 'huts' galore, made and mended their garments, etc. But Sarabhanga's point is that of those other two Hut-theras in LVI, LVII.: their 'one thing needful' is the non-renewal of the attabhāva-kutikā, as the Commentary calls it, the 'personal organism-hut,' and hence it is, that he so harps on the ending of sorrow - i.e., of rebirth. The state of his reed-
hut is a trifling detail, useful only as a symbol. Poem and legend may have grown up out of the interpretation of the name. This occurs as that of a seer, not only in the *Jātakas* (iii. 454; v. 127 ff.), but also in the Mahābhārata and Rāmāyana.

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**Chapter VIII. Eight Verses**

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**Chapter VIII. Eight Verses**

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**229. Kaccā[ya]na the Great**

Reborn in this Buddha-age at Ujjēnī, in the family of the priest of King Caṇḍapajjota, he learned the three Vedas as he grew, and succeeded, at his father's death, to the post of priest. And he was known by his clan's name of Kaccāna.[1] Now the king heard of the Buddha's advert, and said: 'Teacher, do you go and bring the Lord(Buddha) here.' He, with a party of seven, went to the Lord(Buddha), who taught him the Path(Dhamma) with such effect that at the end of the lesson, he, with his seven attendants, were established in arahantship(enlightenment) with thorough grasp of letter and meaning. Then the Lord(Buddha), saying, 'Come, bhikkhus(monks)!' stretched forth his hand, and they forthwith were as Theras of a century of rain-seasons, hair of two fingers' length cut off, and equipped with bowl and robes.

Then the Thera, having successfully accomplished his own salvation, invited the Lord(Buddha) on the king's behalf:

'Lord, the King Pajjota desires to worship at your feet and hear the Path(Dhamma).' The Lord(Buddha) said: 'Do you, bhikkhu, go [239] yourself; by your mission, too, will the king be satisfied.' He, thus remainden, went with the seven, satisfied the king's desire, established him in the faith,[2] and returned to the Lord(Buddha).

One day many bhikkhus(monks), having put aside their duties, and finding pleasure in worldly activities and in society, were leading desultory lives. The Thera upon that addressed them in two verses, and in the next six addressed the king:

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[494] Kammaṁ bahukaṁ na kāraye||
    Parivajjeyya janaṁ na uyyame,||
    So ussukko rasānugiddho||
    Atthan riñcati yo sukhādhivāho.|| ||

[495] Paṅko' ti hi naṁ avedayum||
    Yāyaṁ vandanaṁjanā kulesu,||
    Sukhumāṁ sallam durubbaṁ||
    Sakkāro kāpurisena dujjaho.|| ||
Let not a Monk occupy himself
With busy works, let him keep clear of folk,
Nor strive [to copy nor to emulate].
Who greedy seeks to taste life's feast entire,
Neglects the good that brings true happiness.

A treacherous bog it is, this patronage
Of bows and gifts and treats from wealthy folk.
it is like a fine dart bedded in the flesh,
For erring human hard to extricate.\[3\]

To the King :

[496] Na parassupidhāya nammaṃ maccassa pāsakaṃ,||
Mattanā taṃ na seneyya kammabandhūhi mātiyā.|| ||

[497] Na pare vacanā coro na pare vacanā muni,||
Attā ca namyathā vetti devā'pi namy tathā vidum. || ||

[498] Pare ca na vijānanti mayamettha yamāmase,||
Ye ca tattha vijānanti tato sammanti medhāgā.|| ||

[499] Jīvate vā'pi sappacco api vittaparikkhayo,||
Paññāya ca alābhena vittavā'pi na jīvati.|| ||

Not evil are the actions of a man
Because of what another [saith or did];
it is of himself he must from wrong abstain,
Of their own acts the offspring mortals be.\[4\]

No speech of others makes a man a thief,
No speech of others makes a man a sage;
And what we know at heart we really are,
That do the gods who know our hearts know too.\[5\]

People can never really understand
That we are here but for a little spell.
But they who grasp this truth indeed,
will make all strife and quarrels to dissipate.\[6\]

The wise man is alive, and he alone,
Although his wealth be utterly destroyed;
And if the man of wealth do wisdom lack,
For all his wealth he did not truly live.

To the King consulting him about a dream.\[7\]
Things of all sorts by way of ear we hear;  
Things of all sorts by way of eye we see;  
And for the wise and strong it is not fit  
All to neglect as things unseen, unheard.

Let him as seeing be as he were blind,  
Let him as hearing be as he were deaf,  
Let him, in wisdom versed, be as one dumb,  
And let the man of strength be as the weak;  
But let the thing of genuine good arise: -  
Be that for him the nesting-place of thought.\[8\]

[1] He was one of the eleven or twelve 'Great' Theras (Vin. Texts, ii. 317, 359), and the teacher of Soṇa-Kuṭikanna (CCVIII.). In the Vinaya and Nikāyas, the name usually appears as Kaccāna. So, too, the Cy. The king is met with in Jāt., v. 133; Dhammapada Commentary, i. 192 ff.; and as Pajjota in Vinaya Texts, ii. 186. See also Kathāsaritsāgara, i. 102.


[5] The Commentary reads attā ca naṃ yathāvedīti naṃ sattam taasa attā cittaṃ yathā ayam parisuddho aparisuddho cīti yathāvato avedi jānāti. The devas are then credited — i.e., the purer gods — with knowing the thoughts of others.


[7] The king’s dream is not told. He is only said to have gone next day to the Thera and told it 'in the order in which he had seen it.' The oracular reply may not have proved satisfying, but it is quite in keeping with the 'Great Sīla' of Dialogues, i. 17(4). The priest was largely an astrologer and dream interpreter; the Sākiya-samaṇa was concerned with the bed-rock realities of waking life and moral law.

[8] The last six lines we quoted in Milinda, ii. 282 f. My own rendering is guided by the high import attaching to attha (good) through the 'Sayings(gatha),' and by Dhammapāla. The latter, it is true, is no adequate guide. He omits any reference to 'in wisdom versed' (see Milinda, ii. 288, n. 1), and makes no attempt to paraphrase the curious mata-sāyikam except by mataka-sāyikam. Preceding this word he has passetha = passitvā. The whole poem seems to be a patchwork of annexed gnomic proverbs from the current popular philosophy,
annexed like much of Sanjyutta I. and the Jātakas by the Canon, and only essentially in sympathy with the Buddhist teaching.

MORE FROM BUDSAS.ORG

MAHA KACCANA

In the district of Ujjeni, in the capital city of Avanti, there lived a Brahmin couple of the Kaccayana clan named Tiritavaccha and Candima. As the Kaccayana clan was one of the oldest and most respected Brahmin clans they were very well-known and respected. They had a son whom they named Kancana (one with golden hue) because of his unusually golden skin. Kancana studied the Brahmanic Vedas and when he came of age replaced his father as court chaplain.

The king whom he served was known as Candapajjota, or ‘Pajjota the Violent’ due to his explosive temper. When the king heard that a Blessed One had arisen in the world a desire arose in him to see the Buddha. He requested his chaplain to invite the Buddha to Avanti as his guest. Kancana agreed to invite the Buddha if the King gave him permission to be ordained as a monk.

With the king’s permission Kancana and seven other courtiers left Avanti and set out for Savatthi, where the Buddha was residing. Inspired by the Buddha’s teaching, all eight attained Arahanthship together with the four analytical knowledges and were ordained as monks. Kaccana was known as Kaccana after ordination. Kaccana enumerated the scenic beauty of Ujjeni to the Buddha, with the intention of inviting Him to visit Avanti. The Buddha, realizing that Kaccana was quite capable of inspiring the king, his ministers and townsfolk, asked Kaccana to return to Avanti with the former courtiers.

On the way back the eight monks stopped overnight at a city named Telapanali. In this city lived two beautiful maidens. One was a rich girl who had lost all her hair due to a disease. The other was a girl who had become impoverished after her parents’ death. The poor girl, who lived with her former governess, had thick, beautiful, long hair, which was the envy of the rich girl. The rich girl had repeatedly offered to buy the lustrous hair of the poor girl for a considerable amount of money, to make a wig. The poor girl, however, had refused her offer.

When the poor girl saw the serene monks on their alms round there arose a longing in her to offer them a meal. Not having the necessary means, she cut off her hair and sold it to the rich girl. Using the money, she bought the items required to make a delicious meal and prepared food for the eight monks. So great was her devotion and happiness in this gift that the effect of her wholesome deed was instant. Her hair grew back in all its splendour to its original length.

When Kaccana returned to Avanti, he informed the king of this incident. The king then requested that the girl be brought to Avanti and made her his chief consort. After this incident King Pajjota had great confidence in Kaccana. Before long Avanti was a single blaze of saffron robes as ministers and townsfolk embraced the Buddha’s Teaching and entered the Noble Order. The queen, who was deeply grateful to the elder for her good fortune, built for him a monastery in the Golden Grove Park.

The Buddha used two methods of teaching for His monks. Often he began with a short verse, on which he then elaborated with well-organised examples and similes, and then concluded by linking it back to the opening verse by summarizing the deep contents of His message. At times, however, He gave a short message full of deep meaning, on which He did not elaborate, as He wanted His Sangha to reflect on the message and ascertain its meaning through examination and contemplation. The more spiritually advanced met this challenge with enthusiasm, as it stretched their minds and helped them to grow. But at times the novice monks could not discern the meaning of His words. The novice monks then approached Kaccana and asked him to explain the Buddha’s words. Kaccana then elaborated on the teaching and explained it in a manner that was understood.
by the less advanced members of the Sangha. The Buddha, when informed of Kaccana’s explanation, consistently praised him for his interpretation by saying that He Himself would have given exactly the same answer had the question been put to Him. Because of Kaccana’s analytical, organised mind and his ability to penetrate the Dhamma and then simplify the message in a manner that was easy to understand, the Buddha declared him as foremost among the monks who elaborated on short verses taught by Him. Kaccana was known as Maha Kaccana to distinguish him from other monks who had the same Brahmanic name.

As with the other titles that the Buddha gave to His Sangha, this appointment was not a chance happening. The aspiration and meritorious deeds that led to this appointment were sown many aeons ago at the time of the Padumuttara Buddha. At that time Kaccana was born to a wealthy family and saw the Padumuttara Buddha appoint a Bhikkhu as foremost among monks who explain in detail short verses declared by Him. Kaccana was inspired by the Bhikkhu’s ability and a strong desire arose in him to strive for a similar title at the time of a future Buddha. Inviting the Buddha and His retinue of monks to his home for a week, he provided them with alms and necessities. He then built a stupa with a seat, which he had inlaid with gold and fitted with a jewelled parasol, for the Buddha Padumuttara.

Kaccana then prostrated himself respectfully in front of the Buddha and aspired to be the foremost monk who explained in detail short verses declared by a future Buddha. The Buddha Padumuttara, seeing that Kaccana’s aspiration would be fulfilled, prophesied that at the time of the Gotama Buddha, 100,000 aeons into the future, he would be born to a Brahmin family by the name of Kaccana and be declared as the monk foremost in explaining in detail the short verses declared by the Buddha Gotama.

The Buddha Padumuttara also made other prophesies about Kaccana’s future births. He declared that as a result of his meritorious deeds Kaccana would be the Lord of the Gods for 30 aeons. He would then return to the human world as a world monarch named Pabhassara. Kaccana continued in samsara performing meritorious deeds and renewing his aspiration until he was reborn as Kancana in the Kaccayana clan to fulfil his aspiration.

The text also indicates the origin of his unusually beautiful, golden complexion. Shortly after the Parinibbana of the Kassapa Buddha (the Buddha who preceded our Gotama Buddha), Kaccana had donated a golden brick to make a stupa in the name of the Kassapa Buddha and had made a wish to have a golden hue like the gold he had donated whenever he was reborn. This wish had resulted in Kaccana’s skin having an unusually beautiful, golden hue.

Maha Kaccana made an invaluable contribution to the preservation of the Dhamma. His lucid explanations of deep subjects have been carefully documented and as such helped not only the contemporaries of the Buddha but following generations. The text documents well his role as a great teacher. His primary role, however, was to elaborate on the statements made by the Buddha. Compared to the other great disciples there are only a few recorded instances where he taught the Dhamma to one person individually. His explanations and teachings are clear and to the point, using an analytical approach as opposed to using similes and examples.

Kaccana begins with a short utterance of the Buddha. He then goes on to explain in detail its hidden meaning. Eight Suttas found in the Nikayas, three in the Majjhima Nikaya, three in the Samutta Nikaya and two in the Anguttara Nikaya, are especially noteworthy. There are also in the Nikayas some teachings which are directly attributed to Maha Kaccana. These teachings have a distinctive flavour revealing the mind from which they were born. They are thorough, well-rounded, balanced and meticulous. Often Kaccana explains the essence of the verse with only a few words.

A few examples of Kaccana’s skill in explaining the deep meaning of the Buddha’s words and the Buddha’s praise of his skills follow:
One day when the Buddha was seated in meditation in the Nigrodha park in Kapillavatthu, an arrogant Sakyan named Dandapani approached Him and asked in a discourteous tone, “What does the recluse assert? What does he proclaim?”

The Buddha, realizing well Dandapani’s quarrelsome nature and intention, replied:

"Friend, I assert and proclaim such (a teaching) that one does not quarrel with anyone in the world, with its gods, with its maras and its Brahmas in this generation, with its recluses, Brahmins, its princes and its people; such that perceptions no more underlie that Brahmins who abide detached from sensual pleasures, without perplexity, free of worry, free from craving, for any kind of being." (Majjhima Nikaya)

This reply was totally incomprehensible to Dandapani, who left, subdued. One monk who had not understood the meaning of the Buddha’s words inquired as to what exactly the Blessed One’s teaching was whereby one can avoid all quarrels and at the same time be free from the influence of craving.

The Buddha’s deep reply was:

"Bhikkhus, as to the source through which perceptions and notions tinged by mental proliferation beset a person, if nothing is found to delight in, welcome, and hold to, this is the end of the underlying tendencies to lust, aversion, views, doubt, conceit, the desire for being, and ignorance; this is the end of reliance on rods and weapons, of quarrels, brawls, disputes, recriminations, malice, and false speech; here these evil, unwholesome states cease without remainder." (Majjhima Nikaya)

The monks, however, could not comprehend the Buddha’s words. As the Buddha had retired to His quarters they did not want to question Him further. Instead, they approached Maha Kaccana and asked him for an explanation.

Maha Kaccana first informed them that it was the Buddha to whom they should go, for it was He who could best answer their questions. He reminded the monks that coming to him when the Buddha was present was like seeking heartwood among the branches and leaves of a tree when the trunk was present. Upon being told the circumstances, he explained the words of the Buddha which emanated from the doctrine of dependent origination, as follows:

"Dependent on the eye (and other sense organs), eye-consciousness (and other forms of sense consciousness), occur. The meeting of the three is contact. With contact as condition, there is feeling. What one feels one perceives. What one perceives one thinks about. What one thinks about one mentally propagates. With what one has mentally propagated as the source, perceptions and notions (conditioning activities) tinged by mental propagation, beset a person with respect to past, future and present forms cognisable through the eye. The same pattern is repeated for each of the sense organs." The elder then expanded and linked it with the teaching of the Doctrine of Dependent Origination and explained to the monks how everything is conditionally dependent on the preceding condition and ceases with the cessation of the preceding condition.

The Maha Kaccana Bhaddekaratta Sutta from the Majjhima Nikaya also illustrates Maha Kaccana’s gift in explaining the complex. A Bhikkhu named Samiddhi approached the Buddha and requested Him to dispense the Bhaddekaratta Sutta, which was in general known by memory to all the monks. The Buddha responded by saying:

"Let not a person revive the past
Or on the future build his hopes,
For the past has been left behind
And the future has not been reached.
Instead with insight let him see
Each presently arisen state;
Let him know that and be sure of it,
Invincibly, unshakeably.
Today the effort must be made;
Tomorrow death may come, who knows?
No bargain with Mortality can
Keep him and his hordes away.
But one who dwells thus ardently
Relentlessly by day and night —
It is he the Peaceful Sage has said,
Who has one fortunate attachment."

The Buddha then arose and retired to His chambers. Samiddhi did not understand the Buddha’s poem, but he did not want to disturb Him. Approaching Maha Kaccana, Samiddhi saluted him respectfully and asked him the meaning of the poem.

After reminding Samiddhi that it was not appropriate that he should come to him when the Buddha was in residence, Kaccana took the first two lines of the poem and explained them by way of the six sense bases.

Starting with the sense base of the eye, he said, "One revives the past when one recollects the eye and the forms seen in the past, dwelling upon them with desire and lust. One builds up hope on the future when one sets one’s heart to experiencing future sense objects that one has not as yet encountered. One who does not bind himself to desire and lust resulting from past memories of sensory experience and yearnings for future sensory experiences is one who does not revive the past or build up hope on the future. Similarly, one whose mind is shackled by lust to the present sense faculties and their objects is one vanquished in regard to presently risen states, while one who is not bound by lust to the present sense faculties is called one invincible in regard to presently arisen states. The elder then repeated the above explanation using each of the other sense bases.

In this manner, using simple language, the elder advised the monks not to be attached to sense objects of the past, present and future. Instead, to strive with insight to observe the impermanence of all phenomena because death could strike anyone at any time. And one could not bargain with death. Maha Kaccana thus encouraged Samidhi not to waste a moment but to strive on with diligence to experience insight.

Later, when the monks told the Buddha of Maha Kaccana’s explanation, He praised the elder by saying that if He had been questioned, He too would have answered in the same manner.

Maha Kaccana also used his analytical abilities and organization skills to teach the Dhamma. The Majjhima Nikaya has a very interesting dialogue between the elder and King Avantiputta of Madhura, who was the grandson of King Candappajoti of Avanti. Once when Maha Kaccana was residing in Madhura, King Avantiputta, having heard of his fame, approached the elder and questioned him. His question, however, was not a complex question from the higher teaching. It was a topic of importance that was weighing heavily on the Brahmins who thought that they were the superior ones chosen by Maha Brahma, their creator God. The noble caste rulers had established their supremacy over the entire Indian nation by claiming that they were the fairest caste, the purified, the sons of Brahma. His offspring – born of Brahma, created by Brahma, heirs of Brahma. At the time of the Buddha, the Brahmins had succeeded in establishing their supremacy over the whole Indian social system by declaring that those born to the Brahmin caste, to a Brahmin family, were the direct descendants of Maha Brahma, the title given to the creator God. They were the chosen people. They were the undisputed leaders and nobility. The Buddha, however, had denounced the degrading caste system and declared that it was not by birth that one was a Brahmin (nobleman), but by deeds.
King Avantiputta’s question to Maha Kaccana, who was from a very old, well-respected, and high-caste Brahmin family, had far-reaching, significant importance. The king attempted to justify this drive for power by appealing to the divinely ordained status, in keeping with the Brahmanic beliefs. He questioned the elder, who himself was of pedigreed Brahmin caste, about the supremacy of the Brahmins. The Elder then corrected his false views by saying:

"The claim of the Brahmins is just a saying in the world – one with no divine sanction at all." Then, to prove his point further, the elder elaborated on his claim by saying: "Anyone of any social class who gains wealth can command the labour of those of other castes. Even a menial could enrol a Brahmin in his service. One of any caste who violates the principles of morality and generosity could be reborn in a happy realm (Laja). One of any caste who breaks the law will be punished. One of any caste who renounces the world and becomes an ascetic will receive homage and respect (Sunita and Upali)." The Elder continued to conclude that these four castes (in existence at that time) were all the same, that there was no difference, no divine sanction in them at all.

At the end of the discussion King Avantiputta expressed his appreciation by saying, "I go to Master Maha Kaccana for my refuge, I go to the Dhamma for my refuge, I go to the Sangha for my refuge." Maha Kaccana corrected him by saying, "Do not come to me for refuge. Go to the Fully Enlightened One, to whom I too go for refuge." When the king inquired as to the whereabouts of the Buddha, the elder informed him that the Blessed One had already attained Parinibbana, leading us to the conclusion that this discussion occurred after the passing away of the Buddha.

Not only was Maha Kaccana honoured and respected by the Sangha and lay disciples, he was also well-respected and honoured by the gods. Monks usually dispersed to various cities and monasteries for the rainy season. At the end of the rainy season they gathered at an assembly that was held by the Buddha to advise the monks and to admonish them for any indiscretions. Many monks travelled back to wherever the Buddha was residing for this assembly. Maha Kaccana was no exception. Often travelling from afar, he ensured that he was present for the after-rains assembly. The other elders, accustomed to seeing Maha Kaccana, kept a seat for him in the assembly.

On one such occasion Sakka, the king of the Tavatimsa Heaven, together with a large retinue, descended to earth to pay homage and respect to the great disciples. On noticing that Maha Kaccana was absent, Sakka thought to himself, "It would be good if the Noble Elder were to arrive so that I can pay respect to him". Just then Maha Kaccana entered the assembly and sat down in the seat prepared for him. Overwhelmed with joy, Sakka dropped to his knees and, grasping the elder’s feet, paid homage to him by bowing low. He then showered him with garlands and incense.

Novice monks were affronted as to why Sakka had singled out Maha Kaccana for special homage. The Buddha, however, reproved them by saying that those monks, like Maha Kaccana, who guarded the sense doors (to ensure no unwholesome deeds were performed), were beloved by both gods and humans. He then declared:

"Even the Devas hold him dear,  
Whose senses are subdued.  
Like horses trained well by a charioteer,  
Whose pride is destroyed,  
And who is free from corruptions."  
-- (Dhmmmapada 94)

In this manner the Buddha assured His disciples that one did not have to resort to prayers to obtain favours from the gods. The Devas enjoyed favouring and honouring those who practised the virtues and kept the precepts of morality.
Maha Kaccana assisted many novice monks and lay devotees to understand the complex teachings. His keen mind, analytical abilities, and organizational skills helped many of the less spiritually advanced to grasp the deep teachings of the Buddha. Maha Kaccana was declared by the Buddha to be foremost among the monks who explained in detail brief statements proclaimed by the Buddha.

Chapter VIII. Eight Verses

Chapter VIII.
Eight Verses

230. Sirimitta

Reborn in this Buddha-age at Rājagaha as the son of a very wealthy landowner, he was named Sirimitta, his mother being sister to Sirigutta, whose story is included in the Dhammapada Commentary.[1] Now he, Sirimitta, Sirigutta's nephew, found faith when the Lord(Buddha) subdued the elephant Dhanapāla.[2] And he entered the Monk’s order, and in due course became arahant(enlightened).

One day rising from his seat to recite the Pātimokkha, he took a painted fan,[3] and reseating himself, taught the Path(Dhamma) to the bhikkhus(monks), and in so doing, distinguished the more eminent virtues thus:

[502] Akkodhanonupānāhī amāyo rittapesuno,||
Save tādisako bhikkhu evam pecca na socati.||

[503] Akkodhanonupānāhī amāyo rittapesuno,||
Gaattadvāro sadā bhikkhu evam pecca na socati.||

[504] Akkodhanonupānāhī amāyo rittapesuno,||
Kalyāṇasīlo so bhikkhu evam pecca na socati.||

[505] Akkodhanonupānāhī amāyo rittapesuno,||
Kalyāṇamitto so bhikkhu evam pecca na socati.||

[506] Akkodhanonupānāhī amāyo rittapesuno,||
Kalyāṇapañño [53] so bhikkhu evam pecca na socati.||

[502] From anger and from hatred free,
Clean of deceit, of slander bare,
Look you! a Monk such as he,
When he goes hence,[4] will weep no more.
From anger and from hatred free,
Clean of deceit, of slander bare,
Ever 'door-guarded'[5] Monk, he,
When he goes hence, will weep no more.

From anger, etc.
... of slander bare,
Monk of noble virtue, he,
When he goes hence, will weep no more.

From anger, etc.
Monk of virtuous comrades, he,
When he goes hence, will weep no more.

From anger, etc.
Monk of noble insight, he,
When he goes hence, will weep no more.

Having discoursed against anger and so on, he then set forth the supreme career by verses describing the right attitude for individuals, testifying by that to *aññā*(*supreme attainment*) in himself:

Of him whose faith in the Tathagata(Buddha)
Is firmly planted and unwavering,
Whose virtues are commended by the good
And pleasing in the eyes of Ariyans,[6]

Who lives contented with the Monk's order,
Who in his views is candid and sincere:
'No pauper he,' they say, with so much wealth,
Nor sterile and in vain the life of him.

So let the wise man, so let him who
Remembers that which Buddhas have enjoined,
Devote himself to faith and righteousness,
To know the blessedness they brought to us
And the true vision of the holy Path(Dhamma).
231. Panthaka Elder

When our Lord(Buddha) had gone to Rājagaha, rolling the excellent wheel of righteousness, Panthaka, the elder son* of a rich councillor's daughter and one of her father's servants, used to go with his grandfather to hear the Lord(Buddha), and so won faith with insight. Entering the Monk's order, he became highly versed in the Buddha-Word, and in the four abstract jhānas, in due time becoming arahant(enlightened). In living in the bliss of jhāna and of fruition, he was reviewing one day his achievement, and in great joy because of that burst into a 'lion's roar' thus:

[510] Yadā paṭhamamaddakkhiṃ satthāramakutobhayān,||
Tato me ahu saṅvego passiṭvā purisuttamaḥ.|| ||

[511] Sirīṃ hatthehi pādehi yo paṇāmeyya āgatāṃ,||
Etādisaṃ so satthāraṃ ārādhetvā virādhaye.|| ||

[512] Tadāham paṭtaḍāraṃ ca dhanadhaṇṇaṃ va chaḍḍayīm,||
Kesamassūni chedetvā pabbajīṃ anagāriyaṃ, || ||
When first I saw the blessed Lord(Buddha), Him  
For whom no fear can from any where arise,  
A wave of deep emotion filled my self  
At sight of Him, the unmatched man of men.

Had a man strong on hands and knees  
Favour of Fortune's goddess here come,  
And won the grace of Lord(Buddha) such as this,  
Still might he fail to win [the thing he sought].

I for my part [all hindrance] left away -  
[The hope of] wife and children, coin and corn,  
And let my hair and beard be shorn, and forth  
Into the homeless life I went from home.

The life and training practising, all faculties  
Well held in hand, in loyalty to Him,  
Buddha supreme, Lord(Buddha) of self I lived.

Then longing rose within my heart, I yearned  
[To consummate]: 'Now will I no more sit,  
Not even for a moment, while the dart  
Of craving sticks and is not outdrawn.

Of me thus sure of will, O! see  
And mark the onward stride of energy:
The Threefold Wisdom have I made my own,  
And all the Buddha remains us do is done.

I know the where and when of former lives,  
And clearly shines the divine eye.  
Ara'hant am I, worthy men's offerings.  
Released and without basis for rebirth.

For as the darkness melted into light,  
And the day broke with rising of the sun,
From craving, becoming dry, had come release,
And on my couch cross-legged I sat in peace.

[1] The untimely birth of the boys when their mother had set out to return to her family relatives, their being named 'Roadling' the Greater and the Less, and their going to live with her family relatives, is briefly sketched here, but is told more fully in Jāt., i. 14 ff., and Anguttara Commentary on i. 26.

[2] 'Unlucky ... fail at the ninth moment' (? eleventh hour), says the Commentary, which sees, moreover, in sitirin an allusion not to the goddess of luck (Buddhist India, p. 217), but to the sitisayana or cathedra of a teacher.

[3] Living as a minor with his grandparents, he had as yet none of these, remarks the Commentary.


Chapter IX. Saying(gatha) of Nine Verses

Chapter IX.
Saying(gatha) of Nine Verses

232. Bhūta

Reborn in this Buddha-age in a suburb of the city of Sāketa as the son of a wealthy councillor, he was the last and only surviving child, the others having been devoured by a hostile Yakkha. He was therefore well guarded, but the demon (bhūta) had meanwhile gone to wait on Vessavana and came back no more - On the child's naming day he was called Bhūta, for they said: 'May compassionate non-humans protect him!' He by virtue of his merit having grown up without accident, reared with three residences as was Yasa, went, when the Lord(Buddha) came to Sāketa, with other laymen to the Vihāra(monastery) and heard the Path(Dhamma). Entering the Monk’s order, he went to live in a cave on the banks of the River Ajakaraṇī. There he won arahantship(enlightenment). Thereafter, he visited his relatives out of kindness to them, staying himself in the Añjana Wood. When they asked him to stay, urging that this would result in mutual benefit, the Thera, declaring his love for and happiness in the monachistic life, spoke these lines before he left them:

[518] Yadā dukkha jarāmarāṇanti paṇḍito||
Aviddasū vattha sitā puthujjanā,||
Dukkhaṃ pariṇāya satova jhāyati||
Tato ratim paramataram na vindati.||
When the wise man has grasped, that age and death, yes, all
To which the undiscerning world-folk cling is Pain,
And Pain thus understanding, lives with mind intent
And rapt in ecstasy of thought: - no higher bliss
Is given to men than this.

When the fell poisoner he has banned who brings pain,
- Ay, even Craving, who did sweep him towards the pain
Of being prisoned in the web of many things,
Obsessed,⁶ - and he delivered lives with mind intent
And rapt in ecstasy of thought: - no higher bliss
Is given to men than this.

[520] When by insight he sees the happy-omened Path,
Twice fourfold, ultimate, that purifies from all
That did defile, and seeing, lives with mind intent,
Rapt in an ecstasy of thought: - no higher bliss
Is given to men than this.

[521] When work of thought makes real and true the way of peace,
From sorrow free, un tarnished and uncorrelate,⁷
Cleansing from all that did defile, and severing
From every bond and chain, and the Monk sits
Rapt in an ecstasy of thought: - no higher bliss
Is given to men than this.

[522] When in the lowering sky thunders the storm-cloud's drum,
And all the pathways of the birds are thick with rain,
[247] The Monk sits within the hollow of the hills,
Rapt in an ecstasy of thought: - no higher bliss
Is given to men than this.

[523] Or when by rivers on whose banks together crowd
Garlands of woodland flowers bright with many a hue,
With heart serene the Monk sits upon the strand,
Rapt in an ecstasy of thought: - no higher bliss
Is given to men than this.

[524] Or when at dead of night in lonely wood god rains,
And beasts of fang and tusk⁸ ravin and cry aloud,
The Monk sits within the hollow of the hills,
Rapt in an ecstasy of thought: - no greater bliss
Is given to men than this.

[525] When he has checked the mind's discursive restlessness,⁹
And to the mountain's bosom hies and in some cave
Sits sheltered, free from fear and from impediment,
Rapt in an ecstasy of thought: - no greater bliss
Is given to men than this.

[526] When he in healthful ease remains, abolisher
Of stain and stumbling-stone and woe, open to peace¹⁰

[The portals of the mind], lust-free, immune from dart,¹¹
Yes, all intoxicants(defilements/wishes) become as nothing, and thus
Rapt in an ecstasy of thought: - no greater bliss
Is given to men than this.

¹¹ Ruler of the northern quarter of the skies and of the Yakkhas [Dialogues, ii. 259, 805).

²² Thus compelling the propitiation of such creatures by making them sponsors! Bhūta = spirit, sprite, creature.
Chapter X. Ten Verses

233. Kāḷudāyin

He going on in rebirth among gods and men, was born on the same day as our Bodhisat(Buddha), in the family of one of the king’s ministers at Kapilavatthu. Yes, on that one day were born these seven: the Bodhisat, the Bodhi-tree, the mother of Rāhula, and the four treasures: - the riding-elephant, the horse Kaṇṭhaka, Channa, and Kāḷudāyin.[1] Now on his naming day, the child was called Udāyin, and because he was dark of feature he became known as Kāḷ-Udāyin. He grew up as the play-fellow of the Bodhisat. But later, when the Lord of the World had gone forth(into monkhood) in the Great Renunciation, had become omniscient, and was staying in the Bamboo Grove near Rājagaha, rolling on the excellent wheel of the Path(Dhamma), King Suddhodana heard of that, and sent a minister with a suite of a thousand, saying: 'Bring my son here.' And that minister and suite, arriving when the Path(Dhamma) was being preached, heard, and all becoming arahants(enlightened ones), the Lord(Buddha) stretched forth his hand, saying: 'Come you, bhikkhus(monks)!' .. And they are among the Ariyas, did not deliver the king's message. And the like happened with other messengers. So the king sent Kāḷudāyin, saying: 'This Udayin is of the same age as the Ten- [249] powered, and is akin to me and affectionate; I will send him; go you, my dear, with a thousand men, and bring the Ten-powered One.' So he went, saying: 'If I, Sir, may leave the world(for monkhood), then will I bring here the Exalted One(Buddha). 'Whatever you do, show me my son,' was the reply. He, too, did like the first minister and became arahant(enlightened). Now he thought: 'Not yet is it
time for Him to go to the city. When the rains have come, and the woods are in flower and the earth is covered with greenery, then it will be time.' And when the time was come, he spoke these verses to the Lord(Buddha), praising the beauty of the journey:

[527] Angārino dāni dumā bhadante||
    Phalesino chadanaṁ vippahāya,||
    Te accimanto'va pabhāsayanti||
    Samayo mahāvīra bhagīrathānaṁ. || ||

[528] Dumāni phullāni manoramāni||
    Samantato sabbadīsā pavanti,||
    Pattaṁ pahāya phalamāsasānā||
    Kālo ito pakkamanāya vīra.|| ||

[529] Nevātisītaṁ na panātiṇumāṁ||
    Sukhā utu addhanīyā bhadante,||
    Passantu taṁ sākiyā koḷiyā ca||
    Pacchāmukhaṁ rohiṇīṁ tārayantam. || ||

[530] Āsāya kasate khettam bījanā āsāya vappati,||
    Āsāya vānijā yanti samuddantā dhanaḥrakā,||
    Yāya āsāya tiṭṭhāmi sā me āsā samijjhatu.|| ||

[531] Punappunam ceva vapanti bījanā||
    Punappunam vassati devarājā,||
    Punappunam khettam kastanti kassakā||
    Punappunam dhaṅñamupeti raṭṭham.|| ||

[532] Punappunam yācakānā caranti||
    Punappunam dānapatī dadiṁti,||
    Punappunam dānapatī daditvā||
    Punappunam saggamupetiṭhānaṁ.|| ||

[533] Vīro [57] have sattayuganā puneti||
    Yasumīṅ kule jāyati bhūripaṇṇo,||
    Maṅnāmahāṁ sakkati devādavo||
    Tayā hi jāto muni saccanāmo.|| ||

[534] Suddhedano nāma pitā mahosino||
    Buddhassa mātā pana māyanāmā,||
    Yābodhisattāṁ parihiyā kucchinā||
    Kāyassa bhedā tīdivamhi modati.|| ||

[535] Sā gotamī kālakatā ito cutā||
    Dibbehi kāmehi samāṅgibhūtā,||
    Sāmodati kāmaguṇehe paṇcahi||
    Parivāritā devagakhehi tehi.|| ||
[527] Now crimson glow the trees, dear Lord, and throw away
   Their ancient foliage in quest of fruit.\(^2\)
   Like crests of flame they shine irradiant,
   And rich in hope, great Lord, is the hour.

[528] Greenerys and flower-time in every tree,
   Wherever we look delightful to the eye,
   And every quarter breathing fragrant airs.\(^3\)
   While petals falling, yearning comes for fruit: -
   it is time, O Great one, that we set out hence.

[529] Not over hot, nor over cold, but sweet,
   O Lord(Buddha), now the season of the year.
   O let the Sakiyans(Buddha’s clan) and the Koliyans(wife’s clan)
   See you with your face set toward the West,
   Crossing the [border-river] Rohini.\(^4\)

[530] [250] In hope the field is ploughed, in hope the seed is sown.
   In hope of winning wealth merchants move about over sea.
   The hope I cherish, may that hope be realized!

[531] Again and yet again is seed in furrow sown.
   Again and yet again the cloud-king sends down rain,
   Again and yet again the ploughmen plough the field,
   Again and yet again comes corn into the realm.

[532] Again and yet again do beggars go their round;
   Again and yet again the generous donors give;
   Again and yet again when many gifts are given,
   Again and yet again the donors find their heaven.

[533] Surely a great one lifts to lustrous purity
   Seven generations past wherever he be born.
   And so I think can He, the vastly wise, the god
   Of gods. In you is born in very truth a Seer.

[534] Suddhodana is named the mighty Lord’s(Buddha’s) father,
   And mother of the Buddha was [our queen] Māyā.
   She, having borne the Wisdom being in her womb,
   Found, when the body died, delight in Tusita(heaven).\(^5\)

[535] She, Gotama(Buddha), dying on earth, deceasing hence,
   Now lives in heavenly joys attended by those gods.

Now when the Exalted One(Buddha), thus was asked, discerned salvation coming for many by his going, he
set out attended by 20,000 arahants(enlightened ones), walking a yojana each day. And the Thera went by
power of \emph{iddhi(magical power)} to Kapilavatthu, into the king’s presence. ‘Who are you?’ he was asked; and
he: ‘If you know not the minister's son whom you sent to the Exalted One(Buddha), know that I am he’:

\[
\text{Buddhassa puttomhi asayhasāhino||}
\text{Aṅgīrasassappatīmassa tādino,||}
\]
Pitupitā mayhaṃ tuvaṃsi sakka||
Dhammena me gotama ayyakoṣī ti.|| ||

[536] Son of the Buddha I, yes, even of such as He,
The Angirasa, to whom there lives not any equal,
[251] Who that which is insuperable has overcome.
And father of my Father are you, Sākiyan,
To me you, Gotama, are grand Lord in the Path(Dhamma).[6]


[2] 'Though without will, they express the setting about a voluntary act,' is the comment.


[4] 'From this river, flowing through the land of those two clans, from north to south,' writes Dhammapāla, 'Rājagaha lies S.E., therefore to go from there to Kapilavatthu, one crosses it facing W.,' or north-west, a journey of 60 yojanas (p. 9; about 435 miles). On this river, now the Rowai, or Rohwaini, see the detailed account in Cunningham's Archceological Survry of India, xii., p. 190 ff. Kāḷudāyin 'then makes known his own aspirations by similes' (Commentary).


[6] The Commentary gives two explanations of Angīrasa, a name applied to the Buddha elsewhere - e.g., Dīgha, iii. 196; Saṃy., i. 196; Ang., iii. 239; Jāt., i. 116. One is Commentator's etymology; the other calls it a second personal name, like Siddhattha. The first three graceful gāthās are given more briefly in the Jātaka Commentary (Buddhist Birth Stories, p. 121). The next gāthā is in ślokas; all the rest is triṣṭubh (upavajira); but it is a little difficult to believe that the musical opening and the clumsy sequel are by the same hand. The specific distinction awarded to Kāḷudāyin, in Ang. Nik., i. 25, is recorded to have been won by this embassy - that of 'him who best satisfied the clans.'

Chapter X. Ten Verses

Chapter X.
Ten Verses

234. Ekavihāriya
(Tissa-Kumāra)

He was reborn in this Buddha-age, after the Exalted One(Buddha) had passed away, as the youngest brother of the King Dhammāsoka. And King Asoka, in the 218th year after that Passing Away, having united all India in one empire, and made his own younger brother Tissa viceroy, enlisted Tissa's friendship for the Sāsana by a single stratagem.'[1]
Now the prince, while hunting, was so impressed at the sight of the Greek Thera, Mahā Dhammarakkhipa, seated under a tree, that he also longed to live so in the forest. When he had seen the Thera's supernormal powers, he returned to the palace and told the king he wished to leave the world for monkhood. Asoka could not in any way dissuade him. Longing for the happiness of the monk, he uttered these verses:

[537] Purato pacchato vā pi aparō ce na vijjati,||
Atīva phāsu bhavati rakassa vasato vane.|| |

[538] Handa eko gamissāmi araṇṇaṃ buddhavaṇṇitaṃ,||
Phāsu ekaviharissa pahittattassa bhikkhuno.|| |

[539] Yogī pītikaraṇaṃ rammaṇaṃ maaṭakunjaṭasarvevaṃ,||
Eko atthavaṃ khippaṃ pavisissāmi kānanan.|| |

[540] Supupphite sītavane sītale girikandare,||
Gattāni parisiṇcitvā caṃkamissāmi ekako.|| |

[541] Ekākiyo adutiyō ramaṇīye mahāvane,||
Kadāhāṃ viharissāmi katakicco anāsavo.|| |

[542] Evam me kattukāmassa adhippāyo samijjhatu,||
Sādhayissāmaṇhaṃ yeva nānnaṃ aṇṇassa kārako.|| |

[543] Esabandhāmi sannāhan pavisissāmi kānanan,||
Na tato nikkhamissāmi appatto āsavakkhayaṃ.|| |

[544] Mālute upavāyante sāte surabhigandhike,||
Avijja dāḷayissāmi nisinno nagamuddhāni.|| |

[545] Vane kusumasanjanne pabbhāre nūna sītale,||
Vimuttisukhena sukhitō rammissāmi giribbae.|| |

[546] Sohanā [58] paripunṣaṇāṃkappo cando pāṇnaraso yathā,||
Sabbāsava parikkhīno natthi dāni punabhavo' ti.|| |

[537] If there be none in front, nor none behind
Be found, is one alone and in the woods
Exceeding pleasant did his life become.\[3\]

[538] Come then! alone I'll get me hence and go
To lead the forest-life the Buddha praised,\[4\]
And taste the welfare which the Monk knows,
Who lives alone with concentrated mind.

[539] Yes, swiftly and alone, bound to my quest,\[5\]
I'll to the jungle that I love, the place
Of wild elephants, the source and means
Of thrilling zest to each ascetic being.\[6\]
In Cold Woodland’s flowery glades cool waters lie,[7] Within the hollows of the hills; and there I'll bathe my limbs when hot and tired, and there At large in ample solitude I'll roam. (540)

Lone and unmated in the lovely woods, When shall I come to rest, work done, heart cleansed?

O that I might win through, who am so glad! I only may achieve the task; in this None for his fellow-man can aught avail.[8]

I'll bind my spirit’s armour on, and so The jungle will I enter, that from there I'll not come forth until Nibbāna’s won.[9]

I'll seat me on the mountain-top, the while The wind blows cool and fragrant on my brow, And burst the baffling mists of ignorance.

Then on the flower-carpet of the wood, Soon in the cool cavern of the cliff, Blessed in the bliss of Liberty I'll take Mine comfort on you, old Fastness of the Crag.[10]

Lo! I am he whose purpose is fulfilled. And rounded as the moon on fifteenth day. Destroyed all deadly canker, sane, immune, I know rebirth comes never again for me.

[1] This is told in the Mahāvaṃsa, ch. v., ver. 154 160. Iremain., 161-172, is a metrical parallel to Dhammapāla's prose account in the following paragraph, which is slightly condensed.

[2] Yonaka-Mahā-Dhammarakkhitathera. This Thera, not elsewhere called Greek, is mentioned, Mahāvaṃsa, loc. cit.; Dīpavaṃsa. viii. 8; Sāmantapāsādika, pp. 314, 317.

[3] I was inclined, before gaining access to the Commentary, to see in these lines the sentiment of Sutta-Nipāta, verse 645 (iii., 9, 52).

To him for whom there's nothing in the world Either before or after or between- Nothing at all to take or to possess. ... But the Commentary's brief comment reveals, not the detachment of the arahant(enlightened), but the longing of the court dignitary to be rid of the perpetual attendance of oourtiers, retainers, soldiers, etc., ever before and behind and around, sycophantic, or slaves of etiquette, and perhaps traitorous, or at least backbiting. The name adopted by, or fastened on Prince Tissa, Ekavihāriya, means Lone-dweller.


[5] Atthavasī, 'in submission to the business of a monk' (Cy.).

The wood contains six pools, writes Dhammapāla.

The beautiful poem reads better uninterrupted by prose; but Dhammapāla gives it in three sections. Section 2 describes Tissa's burst of delighted energy after his initiation into monkhood, Asoka having conducted both him and his son-in-law (and nephew), Aggibrahmā, to the Vihāra (monastery) with great pomp and ceremony (a last ordeal for Tissa's tastes!).

Lit., until the āsavas are destroyed.

Giribbājā, the 'mountain stronghold' near Rājagaha. The ruined fortifications, miles in circumference, are still extant, and are the most ancient stone building yet found in India. The 'newer' Rājagaha is said to have been chiefly the work of King Bimbisāra, the Buddha's contemporary (Buddhist India, p. 87).

The last section is the dying utterance of Tissa ('Lone-dweller'). He is related to have gone with his instructor (Dhammarakkhita) to the Kalinga country, a great and noted forest tract (cf. Majjh., i. 378) on the east coast, south of Rājagaha. There Asoka built for him the Vihāra (monastery) of Bhojaka-Giri. In Kalinga are the Asoka inscriptions of Dhauli and Jaugada (Cunningham, Corp. Inscr. Ind., i. 15 ff.).

Chapter X. Ten Verses

235. Kappa

Reborn before our Lord(Buddha)'s birth in the border country at a town named Kukkuṭa (Cock), in a (king)rāja's family, he was named Kappina. At his father's death he succeeded, as (king)rāja Kappina the Great. He, to extend his knowledge, would send men of a morning out of the four gates to the cross-roads, telling them arrest to passing scholars and tell him. Now by that time our Lord(Buddha) had come into the world, and was living at Sāvatthī. And traders of that town brought goods to Kukkuṭa and disposed of them. Then saying, 'Let us see the king,' they took gifts and announced themselves. The king accepted their gifts, saluting them, and asked from where they came, and what their country and king were like, and what sort of religion (dhamma) was theirs? 'Sire,' they replied to the last question, 'we are not able to tell you with unwashed mouths.' The king sent for a gold ewer of water, and they, with cleansed mouths and hands at salute, said: 'Sire, in our country the Treasure of a Buddha has arisen.' At the one word 'Buddha,' rapture suffused the king's whole body. "Buddha," say you, friends? And he made them tell him thrice that infinite word, giving them 100,000 pieces. They told him also of the Treasure of the Path(Dhamma) and of the Monk's order, and he trebled his gift, and forthwith renounced the world, his ministers doing likewise. Now they set forth [to find the Exalted One(Buddha)] and came to the Ganges. There they made a determination by the power of truth, saying: 'If [there be] a Lord(Buddha), a Buddha Supreme, let not even a hoof of these horses be wetted!' Then they crossed on the surface of the full river, and so crossed yet another river, coming thirdly to the great river, Candabhāga, which they crossed in like manner.

Then the Lord(Buddha), too, who on that day had risen at dawn, and, filled with great compassion, surveyed the world, discerning that' to-day Kappina the Great has renounced his kingdom, and comes with a great following to enter the Monk's order; it is fit I go far to meet him,' first went with a company of
bhikkhus (monks) to Sāvatthī for alms, then went himself through the air to the banks of the Candabhāga, and sat down cross-legged under a great banyan facing the landing-stage of the ford,[3] sending forth the Buddha-rays. Kappina and his men saw the rays darting to and fro, and said: 'We are come on account of the Lord (Buddha), and lo! here He is!' And they drew near, prostrating themselves. Then the Lord (Buddha) taught them the Path (Dhamma), so that they were all established in arahantship (enlightenment), and asked to become monks. The Lord (Buddha) said, 'Come, bhikkhus (monks)! ' and this was their sanction and their initiation into monkhood. Then he took them back with him through the air to the Jetavana.

One day the Exalted One (Buddha) asked whether Kappina taught the Path (Dhamma) to the bhikkhus (monks)? They said that he lived inactively, enjoying his happiness. Kappina, when sent for, admitted this was true, and was told: 'Brahmin! [4] do not so; from to-day teach the Path (Dhamma) to them that have arrived.' Kappina assented, worshipping, and by his very first discourse established a thousand monks in arahantship (enlightenment).

[256] For that reason the Lord (Buddha) assigned him the foremost rank among those who taught the Monks. [5]

Now one day the Thera taught the Sisters as follows:

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[547] Anāgataṁ yo paṭigacca passati||
    Hitaṁ ca atthaṁ ahitaṁ ca taṁ dvayan̄j||
        Viddesino tassa hitesino vā||
    Randhaṁ na passanti samekkhamānā.|| ||

[548] Ānāpānasati yassa paripunṇā subhāvitā,||
    Anupubbaṁ paricitā yathā buddhena desitā,||
    Somāṁ lokāṁ pabhāseti abhā muttova candimā.|| ||

[549] Odātaṁ vata me cittaṁ appamāṇaṁ subhāvitaṁ,||
    Nibbiddhaṁ pagghātaṁ ca sabbā obhāsate disā.|| ||

[550] Jīvite vā pī sappaṁño api vittaparikkhayo,||
    Paññāya ca alābhena vittavā pi na jīvati.|| ||

[551] Paññā sutavino paññākittisilokavādhanī,||
    Paññā sahito naro idha api dukkhesu sukhāni vindati.|| ||

[552] Nāyaṁ ajjatano dhammo na cchero na pi abhutto,||
    Yattha jāyetha miyetha tattha kiṁ viyā abbhutaṁ.|| ||

[553] Anantaraṁ hi jātassa jīvitā maraṇaṁ dhuvam,||
    Jātā jātā marantīdiṁ eva dhammā hi pāṁino.|| ||

[554] Na hetadatthaya matassa hoti||
    Yanj jīvitatthaṁ paraporisānaṁ,||
    Matamhi ruṇṇam na yaso na lokyaṁ||
    Na vanṭitaṁ samaṇabrāhmaṇaṁ.|| ||

[555] Cakkhuṁ sarīraṁ upahanti ruṇṇam||
    Nihīyati vaṇṇabalam maṁ ca.||
Ānandino tassa disā bhavanti||
Hitesino nāssa sukhi bhavanti.|| ||

[556] Tasmā hi iccheyya kule vasante||
Medhāvino ceva bahussute ca,||
Yesaṃ [59] hi paññāvibhafavana kiccan||
Taranti nāvāya nadinva puṇṇan' ti.|| ||

[547] Can you but see that which is coming before it come,[6]
And mark such business as will benefit or harm,
Nor foes nor friends, however they seek, will find a rift.

[548] The man by whom the breathing exercise
With self-control is to perfection brought,
Practised with method as the Buddha taught,
He casts a radiant sheen about the world,
As did the moon emerging free from cloud.

[549] Lo! now the mind of me is white indeed.[7] Expanded beyond measure, practised well,
Its nature understood, and strenuous;
Shedding a radiance on every side.

[550] The wise man is alive and he alone,
Although his wealth be utterly destroyed;
And if the man of wealth do wisdom lack,
For all his wealth he did not truly live.[8]

[551] Wisdom is arbiter of what is heard.
Wisdom did nourish honourable fame.
With wisdom in his company a man
Even in pain and sorrow finds joys.

[552] Here is a fact that's not of yesterday;
It is not abnormal nor anomalous:
'Where you are being born, you also die.'
What have we there except what is natural?

[553] [257] For after being born we do but lead
A life that is a dying hour by hour.
Whoever are born in that same life they die -
Such is the nature of all living things.

[554] That brings no good to the dead which is good for the living.
Mourning the dead is no honour nor purification,[9]
Nor is it praised by the wise, by monks and brahmins(priests).

[555] Mourning afflicts the eye and the body, makes waste
Comeliness, strength [of body and mind] and intelligence.
If he be careless, all the four quarters become
Cordial well-wishers, even if his lot be not happy.
For that reason let laymen desire to receive in their family
None but them that are wise and discreet and much learned.
They by the power of their wisdom accomplish their business,
Even as a boat did effect a crossing over the full river.\(^{10}\)

\(^{1}\) Saccādhitthāna, for the more usual saccakiriyā. Cf. Jāt., i. Nos. 20, 35. Cf. 2 Kings, i. 10.

\(^{2}\) If this be the Chenab (the Akesines of the Greeks), the geography of Dhammapāla is impossible; but if for Ganges we substitute Sindhu (the Indus), then Kappina, coming from the extreme north-west (Kukkuṭa is an unknown locality), would have the Indus and the Vitasta (Jelum) for his first and second rivers. In Jāt., iv. 180, the Buddha is said to have gone 2,000 yojanas to meet him. This is commentarial legend. From Sāvatthī to the Chenab, before it flows into the Indus, is, as the crow (or a Buddha) flies, roughly 600 miles (?).

\(^{3}\) Uttaranatiṭṭhassābhimaṅkhāṭṭhāne, whioh seems to render the mystic feat rather superflous.

\(^{4}\) The Buddha occasionally addresses his arahants(enlightened ones) thus - e.g., Angulimāla (Majjh., ii. 104; cf. Ps. CCLV.). Brāhmaṇa = holy, or excellent man. By social class, Kappina was a Khattiya.

\(^{5}\) Ang., i. 27.

\(^{6}\) Paṭīgacca: puretaraṃ yeva (Cy.).

\(^{7}\) Odātāṃ. When the Buddha (Samy., ii. 284) points out Kappina to the bhikkhus(monks) to praise him, he says: 'Do yon see that bright little white (odātakaṃ) man with the prominent nose coming along?' referring probably only to his complexion. Cf. p. 3, n. 1; and verse 972.

\(^{8}\) = ver. 499

\(^{9}\) I do not pretend to have solved the difficulties here. Even Dhammapāla seems to evade them. He reads, for na lokyaṃ, na sokyam, and paraphrases this by na visuddhi. I follow him, as the only way to make the passage intelligible.

\(^{10}\) Kappina was one of the twelve ‘Great’ Theras; his verses, however, are, for the most part, more gnomic saws of popular philosophy than genuine Dhamma, such as was fitted for members of the Monk’s order, whom he is said to have been addressing. They would have fitted an early Greek, or any pagan. And it was not possible to get poetry out of them. Dr. Neumann succeeds here and there, but only by departing from the original. The change of metre is merely to indicate a corresponding change in the Pali.

Chapter X. Ten Verses

236. Cūḷa-Panthaka
His previous story is told in the Eighth Chapter, in the Theragatha of Maha Panthaka (his elder brother). The remainder is [told in the Commentary on the Cûḷasetthi-Jataka.]

He, on another occasion, uttered these verses:

[557] Dandhā mayhaṃ gati āsi paribhūto pure ahaṃ,|
Bhātā ca maṇḍ paṇāmesi gaccha dāni tuvaṃ gharaṃ. ||

[558] Sohaṃ paṇāmito bhātā saṅghārāmassa koṭṭhake,|
Dummano tattha atṭhāsimīṃ sāsanasminīṃ apekhavā. ||

[559] Bhagavā tattha āgañchi sīsaṃ mayhaṃ parāmaśi,|
Bāhāya maṇḍ gahetvāna saṅghārāmanāṃ pavesayī. ||

[560] Anukampāya me satthā pādāsi pādapuṇjaniṃ|
Etam suddham adhiṭṭhehi ekamanam svadhiṭṭhitam. ||

[561] Tassāhaṃ vacanaṃ sutvā vihāsināṃ sāsane rato,|
Samādhinā patipādesi uttamathassa pattiyā. ||

[562] Pubbenivāsaṃ jānāmi dibbacakkhu visodhitaṃ,|
Tisso vijjā anuppattā katanā buddhassa sāsanāṃ. ||

[563] Sahassakkhattumattānaṃ nimminivāna panthako,|
Nisīdambavane ramme yāva kālappavedanā. ||

[564] Tato me satthā pāhesi dūtaṃ kālappavedakaṃ,|
Paveditamhi kālamhi vehāsādupasāṃkamīṃ. ||

[565] Vanditvā satthuno pāde ekamantāṃ nisīdhamāṃ,|
Nisinnāṃ maṇḍ viditvāna atha satthā patiṃgahi. ||

[566] Āyāgo sabbalokassa āhutīnaṃ patiṃghaho,|
Puṅnakkhetanāṃ manussānāṃ patiṃghihitha dakkhiṇān' ti. ||

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[557] Sluggish and halt the progress that I made,
And therefore was I held in small esteem.
My brother judged I should be turned away,
And asked me, saying: 'Now do you go home.'

[558] So I, dismissed and miserable, stood
Within the gateway of the Monks's Park (monastery),
Longing at heart within the Rule (order) to stay.

[559] And there he came to me, the Exalted One (Buddha),
And laid his hand upon my head; and took
My arm, and to the garden led me back.
To me the Lord(Buddha) in his kindness gave
A napkin for the feet and instructed me thus:
'Fix you your mind on this clean thing, the while
Well concentrated[2] you do sit apart.'

And I who heard his blessed Word abode
Glad only and always to keep his Rule,[3]
Achieving concentrated thought and will,
That I might win the crown of all my quest.

And now I know the where and how I lived,
And clearly shines the Divine eye;[4]
The Threefold Wisdom have I made my own,
And what the Buddha remains us do is done.

In thousand different shapes did Panthaka
Himself by power abnormal multiply;
And seated in the pleasant Mango-
Grove,[5] Waited until the hour should be revealed.

Then did the Lord(Buddha) send a messenger,
Who came revealer of the hour to me,
And at the appointed time I flew to Him.

Low at his feet I worshipped; then aside
I sat me down; and me so seated near
When as he had discerned, the Lord(Buddha) then
caused that men should do him ministry.[6]

High altar[7] He where all the world may give,
Receiver of the oblations of mankind,
Meadow of merit for the sons of men,
He did accept the gifts of piety.

[1] Jāt., i., trans. p. 114. Dhammapāla also gives the story, agreeing in all but a few details, in which his version is the simpler. He also mentions the double eminence (in mind-created forms and in mental evolution), defined by Buddhaghosa as skill in the fourfold Rūpa and Arūpa jhāna, assigned to Cūḷa-Panthaka and his elder brother respectively (Ang., i. 24).

[2] Svadhiṣṭhitajñ is paraphrased only by manasikārena. Panthaka handles the cloth while he muses, till it is no longer clean and smooth.


[6] The story relates that, whereas Panthaka's elder brother, who was steward, had omitted his junior from the monks entertained at lunch by Jīvaka, the Buddha (who had left Cūḷa-Panthaka studying impurity by the towel as object-lesson) closed his bowl with his hand when food was offered till Cūḷa had been sent for. How Cūḷa's new powers of magic mystify the messenger is told in the Jātaka Commentary.
Chapter X. Ten Verses

237. Kappa

Reborn in this Buddha-age in the kingdom of Magadha, as the son of a provincial hereditary (king)raja, he succeeded his father, but was addicted to self-indulgence and sensuality. Him the Lord(Buddha) saw, as he aroused himself from a reverie(trance/samadhi) [260] of great compassion and surveyed the world for treasure for his net of insight. And pondering, 'What now will he become?' he discerned that 'This one, hearing from me a discourse on foul things, will have his heart diverted from lusts, and will renounce the world and win arahantship(enlightenment).’ Going to Kappa through the air, he addressed to him these verses:

[567] Nānākuṇapasampuṇno mahāukkārasambhavo,||
   Candanikanja pariṣṭhāṇaṃ mahāgaṇḍo mahāvaṇo.||

[568] Pubbaruhirasampuṇno gūthakūpena gīlahito,||
   Āpo paggharaṇṇo kāyo sadā sandatī pūtikāṇṭa.||

[569] Saṭṭhikaṇḍarasambandhā [60] maṃsaḷapanaṇalepitō,||
   Cammakaṇḍukasannaddho pūtikāyo niraṭṭhako.||

[570] Aṭṭhasaṅghāṭaṅghāṭitō nahārū suttanibandhanō,||
   Nekesaṃ saṅgatibhāvā kappeti iriyāpathanō.||

[571] Dhuuvappayāto maraṇassā maccurājāssā sāntike,||
   Idheva chaḍḍayitvāna yena kāmaṃgam o naro.||

[572] Avijjā nivuto kāyo catugāthēna gatthito,||
   Oghasaṃsīdāno kāyo anusaya-jālamottatho.||

[573] Pañcannīvanē yutto vitakkena samappito,||
   Taṅhāmūlenāṅugato mohacchadalāntado.||

[574] Evāyaṃ vattate kāyo kammayantena yantito,||
   Sampatti ca vipattyantā ninābhāvo vipajjati.||
[567] Filled full with many things impure,
   Great heap of excrement,
   Like stale and stagnant pool of slime,
   Like a great cancer, like a sore,

[568] Filled full of serum and of blood,
   As it were from dung-heap issuing,
   Dropping with fluid-ever thus
   The body leaks, a carrion thing.

[569] By sixty tendons kept in place,
   And smeared with plaster of the flesh,
   By dermis armed and cuticle -
   In carrion carcase lies small gain.

[570] By bony framework rendered firm,
   By sinew-threads together knit,
   The which, as they in concert work,
   Effect our postures manifold;

[571] Faring world without end to death,
   Even to the King of Mortals' realm: -
     If it be even here thrown off,
     A man may go wherever he will.[1]

[572] The body covered in ignorance,
   hindered by the fourfold bond,[2]

[261] The body flood-engulfed and drowned,
   In net of latent bias caught,

[573] To the five Hindrances a slave,
   By restless play of mind obsessed,
   By pregnant craving ever pursued,
   In impediments of illusion wrapped: -)

[574] Lo! such a thing this body is,
   Carried about on Karma's car,
   To manifold becoming doomed,
   Now to success, to failure then.

[575] And they who say of it 'it is mine!' -
   Poor foolish blinded many-folk -
   They fill the dreadful field of death,[3]
   Grasping rebirth again, again.

[576] They who this body seek to shun,
   As they would serpent smeared with slime,
They, vomiting becoming's(rebirth's) root (cause),
Shall make an end, sane and immune.

Kappa, hearing the Lord(Buddha) discourse in so many figures on the nature and destiny of the body-
complex, in fear, and aversion at his own body, pleaded him in distress for initiation into monkhood. The
Lord(Buddha) consigned him to a bhikkhu(monk) to be initiated into monkhood. Kappa received five
exercises, and forthwith attained arahantship(enlightenment) as his hair was being shaved. He upon that
went to render homage to the Lord(Buddha), and seated at one side, declared aññā(supreme attainment) in
those very verses. Hence they became Thera-verses.

[1] On this verse that may have been annexed, proverb-wise, from Animistic literature, the Commentary has:
'In just this world having thrown away (chaddetvā) .... By these words he shows that, since the body is a
transitory thing, no tie is to be formed.' Dr. Neumann considers that what may be thrown off is the power of
death.

On the four Floods and sevenfold Bias (anusaya) see (Compendium, iremain., f.).


Chapter X. Ten Verses

Chapter X.
Ten Verses

238. Upasena, Vanganta's son

Reborn in this Buddha-age at the village of Nālaka as the son of Rūpasārī, the brahminee, he was named
Upasena.[1]

Having come of age and learnt the three Vedas, he renounced the world after hearing the Lord(Buddha)
teach the Path(Dhamma). Initiated into monkhood for only one year, he thought, 'I will multiply the breed of
the Ariyas,' and himself initiated another bhikkhu, and with him went to wait upon the Lord(Buddha). The
latter, having heard of this, rebuked his hasty procedure. Then Upasena thought: 'If now, on account of
having a following, I am blamed by the Lord(Buddha), on that same account will I earn his praise.'[2] And
studying for insight, he won in due course arahantship(enlightenment). Thereafter, himself adopting the
austerer practices,[3] he persuaded others to do likewise, and with such success that the Exalted One(Buddha)
ranked him foremost among those who were generally popular.[4]
At another time he was asked by that other bhikkhu, when at Kosambī, what to be done during the dissensions and the schism there? Upasena taught him thus:

[577] Vivittam appanigghosam vājamiganisevitam,||
   Seve senāsanam bhakkhu paṭisallānakāraṇā.|| ||

[578] Saṅkārapuṅjā āhatvā susānā rathiyāhi ca,||
   Tato saṅghāṭikāṃ kathvā lūkhaṃ dhāreyya cīvaram.|| ||

[579] Nīcanā mananā karitvāna sapadānanā kulākulaṃ,||
   Pinḍikāya care bhikkhu guttadvāro susamvuto.|| ||

[580] Lūkhena'pi ca santusse nāṅṇanām patthe rasamā bahuṃ,||
   Rasesu anugiddhassa jhāne naramati mano.|| ||

[581] Appiccho c'eva santuttahehi pavivitto vase muni,||
   asaṃsațṭha gahaṭṭhehi anāgārehi c'ūbhayam.|| ||

[582] Yathā jalo'va mūgo'va attānaṃ dassaye tathā,||
   Nāṭīvelaṃ pabhāseyya saṅghavajjhamhi paṇḍito.|| ||

[583] Na so upavade kaṇci upaghātaṃ vivajjaye,||
   Saṃvuto pātimokkhasminā mattaṇṇū cassa bhojane.|| ||

[584] Paggahāṭanimittassa cittassuppādakivo,||
   Samathanā anuyuñjeyya kālana ca vipassananā.|| ||

[585] Viriyasātaccasampanno [61] yuttayogo sadā siyā,||
   Na ca appatvā dukkhantaṃ vissāsam eyya paṇḍito.|| ||

[586] Evan viharamānassā saddhikāmassā bhikkhuno,||
   Khīyanti āsavā sabbe kibbutiṇcādhigacchati' ti.|| ||

[577] Lonely the spot and far away where noise
   Scarce comes, the place of creatures of the wild:
      it is there the Brother should his couch prepare
         For purposes of studious retreat.

[578] From rubbish-pile, or from the charnel-field(cemetery),
   Or from the highways let him take and bring
      Worn cloths and from there a dress of patchwork make,
         And in such rough apparel clothe himself.

[579] In lowliness of mind from house to house,
   In turn unbroken[6] let the Monk move about
[263] Seeking his alms, sense guarded, well controlled;

[580] With any treatment, content rough though it be,
   Nor glad for other than he gets, or more,
For if he once indulge in greed for tastes,
Never can his mind in jhāna take delight.

[581] In great content, with very sparse desires,
Remote, secluded: so the sage should live,
Detached from housefolk and the homeless, both.

[582] Let him so show himself as he were dull
And dumb, nor let the wise man speech prolong
Unduly, when in midst of gathered folk.

[583] Let him not any man upbraid; let him
Refrain from hurting; let him be in rule
And precept trained, and temperate in food.

[584] Let him be one who concentrates upon
The symbol, skilled in genesis of thought.
To practise Calm let him devote himself,
And Intuition also in due time.

[585] With energy and persistence armed,
Let him be ever to his studies yoked;
Nor till he have attained the end of sorrow,
Let the wise man go forth in confidence.

[586] Thus if the Monk, glad for purity
[Of knowledge and of vision][7] shall be with,
The working of the Intoxicants(defilements/desires) shall cease,
And he shall reach and find Nibbāna's peace.[8]

Now the Thera, in so addressing that bhikkhu, showed his own attainment, and declared aññā(supreme attainment).

[1] Brother therefore to Sāriputta (CCLIX.) and the three sisters Cālā, etc. Cf. Dhammapada Cy., ii. 84.


[5] See p. 16, n. 2; Vinaya Texts, ii. 312.


[8] Nibbuti, explained as Nibbāna in life and at death.
Chapter X. Ten Verses

239. Kappa

Reborn before the manifestation of our Exalted One (Buddha) at Sāvatthī, in a brahmin(priest) family from Udicca,[1] he grew up an expert in the Vedas and an unrivalled orator.

Now our Exalted One, having arisen and started the rolling of the wheel of the Path (Dhamma), after Yasa and his friends became disciples,[2] came on to Sāvatthī at the urgent request of Anāthapiṇḍika. Gotama the brahmin(priest) saw and heard him, and asked for initiation into monkhood. Initiated by a bhikkhu(monk) at the Lord(Buddha)'s teaching, he attained arahantship(enlightenment) even as his hair was being shaved. After a long residence in the Kosala country, he returned to Sāvatthī. And many of his relations, eminent brahmins(priests), waited upon him and asked him which, of the many books[3] as guides to life that were current, he judged should be followed. He addressed them thus:

[587] Vijāneyya sakaṁ atthaṁ avalokeyyātha pāvacanaṁ,||
     Yañcettha assa patirūpaṁ sāmaññaṁ ajjhapagatassa.|| ||

[588] Mittaṁ idha ca kalyāṇaṁ sikkhā vipulāṁ samādānaṁ,||
     Sussūsā ca garūnaṁ etañ ājanassa patirūpaṁ. || ||

[589] Buddhesu ca sagāravatā dhamme apaciti yathābhūtaṁ,||
     Saṅghe ca cittikāro etañ ājanassa patirūpaṁ.|| ||

     [590] Ācāragocare yutto ājīvo sodhito agārayho,||
     Cttassa ca saṇṭhapananė etañ ājanassa patirūpaṁ.|| ||

[591] Cārittanė atha mārittanė iriyāpathiyāṁ pasādaniyāṁ,||
     Adhicitte ca āyogo etañ ājanassa patirūpaṁ.|| ||

     [592] Āraññakāni senāsanāni pantāni appasadāni,||
     Bhajitabbāni muninā etañ ājanassa patirūpaṁ.|| ||

[593] Sīlaṁ ca bāhusaccaṁca dhammānaṁ pavicayo yathābhūtaṁ,||
     Saccānaṁ abhisamayo etañ ājanassa patirūpaṁ.|| ||

[594] Bhāvaye ca aniccanti anattasaṁñaṁ asubhasaṁñaṁ ca,||
     Lokamhi ca anabhiratīṁ etañ ājanassa patirūpaṁ.|| ||
[595] Bhaveyya ca bojjhaṅge iddhipādāni indriyāni balāni.||
Aṭṭhaṅgamaggamariyaṃ etaman sāmaṇassa patirūpan.||

[596] Taṅham pajaheyya muni samūlake āsave padāleyya,||
Vihareyya vippamutto etaman sāmaṇassa patirūpan' ti.||

[587] Let the monk discern his own real good,
And let him well consider all the Word
He hears (what is) preached, and what in that means
The holy life(celibacy) path to which he has come.

[588] Religious friendships in the Rule, a course
Of ample training, and the wish to hear
Men fit to teach: - this the monk follows.

[589] For Buddhas reverence; towards the Path(Dhamma)
Honour sincere; for the Fraternity
Care and esteem: - this the monk follows.

[590] Of decorous habit and in living pure,
In conduct blameless, and the intelligence
[265] Adjusted well: - this the monk follows.

[591] In what he does and what he leaves undone
Using deportment that did favour find;
To higher training of the heart and mind
Fervently given: - this the monk follows.

[592] Places of the forest, lone, remote, where sounds
May hardly come, among these the earnest sage
Should make his choice: - this the monk follows.

[593] And virtue, and much learning, and research
To know how in themselves things really are,
Grasp of the Truths: - this the monk follows.

[594] To meditate upon the Impermanence,
And on the absence of all self, and on
The sorrow, and in the world to find no charm
To bind the heart: - this the monk follows.

[595] To meditate on Wisdom's seven arms,
On paths to mystical potency, on (magical) powers
And forces five, and on the eightfold Path,
The Ariyan[4]: - this the monk follows.

[596] Let the true sage put Craving far away;
Let him uproot and crush the Intoxicants(defilements/desires);
Let him live Free: - this the monk follows.
Thus the Thera (Elder Monk), in praising the course suitable to a monk, magnified the efficiency of his Monk's order, and in opposition the ineffectiveness of a monk not of it. Then those brahmins (priests), mightily approving of the Rule (path of Buddha), were established in the precepts and so forth.


[3] Lit., purity-doctrines (suddhivādā) or teachings. It would appear from Ang., iii. 277 (cf. Dialogues, i. 220), that among such doctrinaires were those called Gotamakas, or Gotamists. Apparently none of the three Theras called Gotama (CXXIX., CLXXXIII., and above) was this doctrinaire. In the Cy. he is termed 'Another' (Apara-) Gotama.

[4] Cf. 'Ariyan' conveyed to Buddhists much what our 'Christian' does to us. Originally a racial term, it had come to mean 'noble, gentle,' and specifically, a saintly 'confessor' of the Dhamma. These subjects are the thirty-seven bodhipakkhiyā dhamma, or Factors of Enlightenment, less the four Onsets of Mindfulness (verses 166, 352) and the four Supreme Efforts. See Compendium, p. 179 f.

Chapter XI. Saying (gatha) of Eleven Verses

Chapter XI.
Saying (gatha) of Eleven Verses

240. Sankicca

Reborn in this Buddha-age at Sāvatthī in a family of very eminent brahmins (priests), his mother died just prior to his birth, so that he was discovered unburnt upon the funeral pyre. For the life of a being in his last birth cannot perish before he attain arahantship (enlightenment), even if he fell down Mount Sineru. At seven years of age, when he heard of his mother dying at his birth, he was thrilled, and said, 'I will leave the world (for monkhood).' So they brought him to Sāriputta. And he won arahantship (enlightenment) even as his hair was being cut off. How he offered his life to robbers to save 8,000 bhikkhus (monks) is told in the Dhammapada Commentary.[1]

Now a certain layman, desiring to wait upon him, asked him to live in the neighbourhood, saying:

[597] Kim tavittho vane tāta ujjhāno va pāvuse,|| Verambā ramaṇīyā te paviveko hi jhāyinaṃ,|| ||

[597] What is the gain for you, dear lad, to live
During the rains within the distant woods,
Like Ujjuhāna, marshy, jungle-crowned?
Sweeter for you Verambhā, Cave of Winds,
Since they who meditate must live apart.[3]

Then the Thera, to show the charm of the forest and other things, replied:

[598] Yathā abbhāni verambo vāto nudati pāvuse,||
Saññā me abhikīranti vivekapaṭisaññutā.|| ||

[599] Apanḍaro aṅḍasambhavo sīvathikāya niketavāriko,||
Uppādayātava me satiṃ sandehasmiṃl virāganissitan.|| ||

[600] Yaṃ ca aṇñe na rakkhanti yo ca aṇñe na rakkhati,||
Sa ve bhikkhu sukaṃ seti kāmesu anapekkhavā.|| ||

[601] Acchodikā puthusilā gonaṅgulamāyutā,||
Ambusevālasaṅchannā te selā ramayanti maṇ.|| ||

[602] Vasitaṃ me araṅgēsu kandarāsu guhāsu ca,||
Senāsanesu pantesu vālamiganisevite.|| ||

[603] Ime haññantu vajjhantu dukkhaṃ pappontu pāñino,||
Naṅkappanā nābhijānāmi anariyan dosasanāhitān.|| ||

[604] Pariceṇṇo mayā satthā katanā buddhassa sāsanān,||
Ohito garuko bhāro bhavanetti samūhatā.|| ||

[605] Yassa catthāya pabbajito agārasmānaṅgāriyān,||
So me attho anuppatto sabbasaṅnojanakkhayo.|| ||

[606] Nābhinnandāmi maraṇāṃ nābhinnandāmi jīvitaṃ,||
Kālaṃ ca paṭikaṃkhāmi nibbāsaṃ bhatako yathā.|| ||

[607] Nābhinnandāmi maraṇāṃ nābhinnandāmi jīnitaṃ,||
Kālaṃ ca paṭikaṃkhāmi sampajāno patissato' ti.|| ||

[598] Even as the wind of the monsoon blows up
And all around the cloud-thunder, in the rains,
[So in the forest lone, remote, arise]
The thoughts that with detachment harmonize,
And all my spirit whelm and overspread.[4]

[599] it was the vulture(eating corpse),[5] in charnel-field(cemetry)
Going his rounds, that made to rise in me
Clear thought about this body, passion-cleaned.
Moreover, he whom others need not guard,
He too who has no others whom to guard:
Even the bhikkhu, lives in happy bliss,
Regardless of what men desire and love.\[^6^\]

Crags where clear waters lie, a rocky world,
Haunted by black-faced apes and timid deer,
Where beneath bright flowers run the silver streams:
Those are the highlands of my heart's delight.\[^7^\]

I have lived in forests and in mountain caves,
In rocky gorges and in places remote,
And where the creatures of the wild do roam;

But never mine the quest, with ill-will fraught,
Ungentle and ignoble.\[^8^\] - 'Let us hunt,
Let's kill these creatures, let us work them ill!'\[^9^\]

The Lord(Buddha) has my loyalty and love,
And all the Buddha's teaching has been done.
Low have I laid the heavy load I was having;
Cause for rebirth is found in me no more.

The Good for which I gave the world farewell,
And left the home a homeless life to lead,
That highest Good have I accomplished,
And every bond and chain is destroyed.\[^10^\]

With thought of death I become easy not, nor yet
Delight in living. I await the hour,
Like any hireling who has done his task.

With thought of death I become easy not, nor yet
Delight in living. I await the hour
With mind discerning and with complete meditative attentiveness.\[^11^\]

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\[^2^\] \textit{Tāta}, speaking to the boy as if he were his father, says Dhammapāla. \textit{Kim}, he adds, is for \textit{ko (attho)}.

\[^3^\] Ujjhāna is said to have been either a hill covered with jungle and abounding in waters, or a bird that lived in thickets during the rains. Similarly, \textit{verambha} is the monsoon wind, or a certain cave nearer the layman's home than the woods. I am of an open mind as to which was really meant.

\[^4^\] The Pali is here very terse. For \textit{abhikīranti} (see \textit{Jāt.}, \textit{iii}. 67) = \textit{ajjhottharanti}. \textit{CF}. Ps. CXXXII., \textit{kīranti}.

\[^5^\] \textit{I.e.}, the carrion crow(or vulture), at home in the charnel-field, feeding on the dead. \textit{Apanḍaro}, not-clear, not-bright, is paraphrased as \textit{kāḷavaṇṇo}.

\[^6^\] See \textit{Jāt.}, \textit{i}., No. 10.

\[^7^\] See CXIII., CCLXI.
Chapter XII. Poems of Twelve Verses

241. Sīlavat

Reborn in this Buddha-age at Rājagaha, as a son of King Bimbisāra, he was named Sīlavat. When he was come of age, his brother Ajātasattu was king, and wished to put him to death, but was unable, because Sīlavat was in his last span of life, and had not won arahantship(enlightenment).[1] Then the Exalted One(Buddha), discerning what was going on, sent Moggallāna the Great to fetch him. And Prince Sīlavat alighted from his elephant, and did obeisance to the Exalted One. Then the latter taught him, adapting the doctrine to his temperament, so that the youth won faith, entered the Monk’s order, and in due time became an arahant(enlightened). He lived in Kosala, and when Ajātasattu sent men to murder him, he taught them the path and they achieved Sotapana(first samadhi of Nirvana), so that they, too, joined the Monk’s order. And he preached to them thus:

[608] Sīlamevidha sikketha asmin loke susikkhitam,||
     Sīlam hi sabbasampattin upanāmeti sevitaṁ.|| ||

[609] Sīlam rakkheyya medhāvī patthayāno tayo sukhe,||
     Pasamṣanţ vittilābham ca peccā sagge ca madanaṁ.|| ||

[610] Sīlavā hi bahū mitte saññamenādhigacchati,||
     Dussīlo pana mittehi dhaṁ sate pāpaṁcaraṁ.|| ||

[611] Avaṇāṁ ca akittim ca duśilo labhate naro,||
     Vaṇṇam kittim pasamṣanţ ca sadā labhati sīlavā.|| ||

[612] Ādi sīlam patiţhā ca kalyāţ naṁ ca mātukaṁ,||
     Pamukhaṁ sabbadhammānaṁ tasmā sīlam visodhaye.|| ||
[613] Velā ca saṃvaro sīlaṃ cittassa abhihāsanat.||
Titthaṃ ca sabbabuddhānaṃ tasmā sīlaṃ visodhaye.||

[614] Sīlaṃ balaṃ appātimanat sīlaṃ āvudhamuttamaṃ,||
Sīlābharanaṃ setṭhaṃ sīlaṃ kavacamabhutaṃ.||

[615] Sīlaṃ setu mahesakkho sīlaṃ gandho2 anuttaro,||
Sīlaṃ vilepanaṃ setṭhaṃ yena vāti disodisant.||

[616] Sīlaṃ sambalamenaggaṃ sīlaṃ pātheyyamuttamaṃ,||
Sīlaṃ setṭho ativāho yena vāti disodisant.||

[617] Idheva nindaṃ labhati peccāpāye ca dummano,||
Sabbattha dummano bālo sīlesu asamāhito.||

[618] Idheva kittiṃ labhati pecca sagge ca summano,||
Sabbattha sumano dhīro sīlesu susamāhito.||

[619] Sīlameva idha aggā paññavā pana uttamo,||
Manussesu ca devesu sīlapaññāṇato jayan’ ti.||

[608] In morals\(^2\) it is that you should train yourselves
Here on this earth, in morals practised well.

For moral culture well applied did bring
Near to our reach success of every kind.\(^3\)

[609] Let the wise man protect his morals well,
Who did to threefold happiness aspire:
A good name and the gain of this world’s goods
And, when this life is over, the joys of heaven.

[610] The moral man, restrained, wins many friends;
The immoral, working mischief, loss friends.

[611] Dispraise and ill-fame wins the immoral man;
Sure wins the good man fame, approval, praise.

[612] Nothing there is of spiritual worth
But has the moral habit as its base,
Its matrix and its vanguard and its source;
Make you therefore your morals wholly pure.

[613] Morals do give the tether and the term,
Light and delight affording to the heart;\(^4\)
The strand where all un-enlightened put to sea;\(^5\)
Make you therefore your morals wholly pure.

[614] No force is thare like unto moral force;
Weapon supreme the moral habit is;
Chief decoration is the moral life;
Wondrous invulnerable coat of mail.\[6\]

\[615\] A mighty causeway is morality;
A unmatched fragrance, sovereign frankincense,
By which we safely travel far and wide.\[7\]

\[616\] Good morals are the best viaticum,\[8\]
Sovereign munitions [for life's pilgrimage],
Good morals are a unmatched lucky charm,
By which we safely travel far and wide.\[9\]

\[617\] The evil-minded man\[10\] wins blame on earth,
And in the after-life a woeful doom;
A fool no matter where has sorry cheer,
Not firmly planted on morality.

\[618\] The man of virtuous mind wins fame on earth,
And in the after-life the radiant realms.
No matter where, the brave are of good cheer,
Their hearts well stablished in morality.

\[619\] Chief here below is morals, but the man
Of wisdom is supreme; among gods and men
He did prevail who is both good and wise.\[11\]

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[1] Cf. CCXXVII., CCXL.; also Vinnya Texts, iii. 241 f.

[2] I was tempted to retain the pretty word sīla for our more cumbrous 'morality,' etc. 'Virtue' is more elegant, but a little vague. Sīla is moral habit, habitual good, or moral conduct - the conduct of one who does not hurt or rob living things, is sexually straight, truthful, and gentle of speech, and sober as to drink. That is all. Such conduct is only the essential basis of the higher life. The sermon is addressed to hired assassins, not to bhikkhus (monks).

[3] Success as man, as god, or in Nibbāna (Commentary).

[4] Adbhāsanāy means either; the Commentary reads the latter meaning.

[5] 'In fording the great river (or sea) of Nibbāna' (Commentary).


[7] Lit., from one quarter (of the compass) to another, so acceptable to all men are virtuous qualities.

[8] Sambalay is illustrated by the puṭabhataṇ, or leaf-wrapped pudding taken by a traveller.


[10] Dummano and its opposite are usually rendered 'gloomy' and 'cheerful,' but the context demands an ethical rendering. The Commentary paraphrases by pāpadhammo, etc., and kalyānadhammo.

Chapter XII. Poems of Twelve Verses

Chapter XII.
Poems of Twelve Verses

242. Sunīta

Reborn in this Buddha-age as one of a family of flower-scavengers,[1] he earned his living as a road-sweeper, not making enough to still his hunger. Now in the first watch of the night the Exalted One(Buddha), attaining that mood of great pity so largely practised by Buddhus, surveyed the world. And he marked the conditions of arahantship(enlightenment) in the heart of Sunīta, shining like a lamp within a jar. And when the night paled into dawn he rose and dressed, and with bowl and robe, followed by his bhikkhu(monk) train, walked to Rājagaha for alms, and sought the street where Sunīta was cleaning. Now Sunīta was collecting scraps, rubbish, and so on into heaps, and filling after that the baskets he carried on a yoke. And when he saw the Lord(Buddha) and his train approaching, his heart was filled with joy and awe. Finding no place to hide in on the road, he placed his yoke [272] in a bend of the wall, and stood as if stuck to the wall saluting with clasped hands. Then the Lord(Buddha), when he had come near, spoke to him in voice divinely sweet, saying: 'Sunīta! what to you is that wretched mode of living? Can you endure to leave the world(for monkhood)?' And Sunīta, experiencing the rapture of one who has been sprinkled by ambrosia, said: 'If even such as I, Exalted One(Buddha), may in this life take monk's orders, why should I not? May the Exalted One make me to come forth.' Then the Lord(Buddha) said: 'Come, bhikkhu!' And he, by that word receiving sanction and initiation into monkhood, was by magic power invested with bowl and robes. The Lord(Buddha), leading him to the Vihāra(monastery), taught him an exercise, and he won first the eight attainments[2] and fivefold abhinna(higher knowledge); then developing insight, the sixth. And Sakka(king of gods) and the Brahmā gods(archangels) came and did homage to him, as it is written:

Those deities seven hundred, glorious,
Brahmas(Archangels) and Indra's following drew near
And gladly paid Sunīta homage due,
As high-bred victor over age and death.[3]

The Exalted One(Buddha) saw him surrounded by gods, and smiled and commended him, teaching the Path(Dhamma) by the verse:

'By discipline of holy life(celibacy)! ...[4]
Now many bhikkhus (monks), desirous of raising their 'lion's roar,' asked Sunīta: 'From what family did you come forth? Or why did you leave the world (for monkhood)? And how did you penetrate the truths?' Then Sunīta told them the whole matter thus:

[620] Nīce kulamhi jāto'haṃ daḷiddo appabhojano.||
Hīnakammanṭhamaṃ ṃsi ahosi pupphachaḍḍako.||

[621] Jigucchito panussanṭhā paribhūto ca vamhito.||
Nīcaṃ manaṃ karitvāna vandisaṃ1 bahukaṃ janaṃ.||

Pavisantaṃ mahāvīraṃ magadhānaṃ puruttamaṃ.||

[623] Nikkhipitvāna vyābhāṇginīṃ vandituṇ ṃ upasaṅkaminī.||
Mameva anukampāya atṭhāsi purisuttamo.||

Pabbajjaṃ ahamaṃyācinj sabbasattānamuttaṃ.||

[625] Tato kāruṇīko satthā sabbalokānukampako.||
Ehi bhikkhūti maṃ āha sā me āsūpasampadā.||

[626] So'haṃ eko araṃṇasminī viharanto atandito.||
Akāsiṃ satthu vacanaṃ yathā maṃ āvadī jino.||

[627] Rattiyā paṭhamanṭh yāmaṃ pubbajātimanussariṃ.||
Rattiyā majjhamaṃ yāmaṃ dibbacakkhunī visodhayiṃ.||
Rattiyā pacchime yāme tamekhandhaṃ padālayiṃ.||

Indo brahmā ca āgantvā maṃ namassimṣa paṇjīlī.||

[629] Namo te purisājaṇaṇa namo te purisuttama.||
Yassa te āsavā khīṇa dakkhiṇeyyosi mārisa.||

[630] Tato disvāna maṃ satthā devasāṅghapurakkhaṇaṃ.||
Sitaṃ pāṭukarītvāna imamaṭṭhaṃ abhāṣatha.||

[631] Tapena brahmacariyena saṇṇamena damena ca.||
Etena brāhmaṇo hoti etan brāhmaṇamuttama, nti.||

[620] Humble the clan in which I took my birth,
And poor was I and scanty was my lot;
Mean task was mine, a scavenger of flowers.

[621] One for whom no man cared, despised, abused,
My mind I humbled and I bent the head
In deference to a goodly tale of folk.
And then I saw the All-Eulightened come,
Begirt and followed by his bhikkhu-train,
Great Champion ent'ring Magadha's chief town.

I laid aside my baskets and my yoke,
And came where I might due obeisance make,
And of his lovingkindness just for me,
The Chief of men halted upon his way.

Low at his feet I bent, then standing by,
I begged the Lord(Buddha)'s leave to join the Rule
And follow him, of every creature Chief.

Then he whose tender mercy watchs all
The world, the Lord(Buddha) pitiful and kind,
Gave me my answer: Come, bhikkhu! he said.
By that to me was initiation into monkhood given.[5]

Lo! I alone in forest depths abode,
With zeal unfaltering did as per the Lord(Buddha)'s word,
Even the advices of the Conqueror.

While passed the first watch of the night there rose
Long memories of the bygone line of lives.
While passed the middle watch, the heav'nly eye,
Purview celestial, was clarified.
While passed the last watch of the night, I burst
Asunder all the gloom of ignorance.[6]

Then as the night wore down at dawn
And rose the sun, came Indra and Brahmā,
Yielding me homage with their clasped hands:

Hail unto you, you nobly born of men!
Hail unto you, you highest among men!
Perished for you are all the intoxicants(defilements/desires);
And you are worthy, noble sir, of gifts.

The Lord(Buddha), seeing me by troop of gods
Begirt and followed, upon that a smile
Revealing, by this utterance made response:

By discipline of holy life(celibacy), restraint
And mastery of self: by this a man
Is holy; this is holiness supreme![7]

[1] *I.e.*, removers of cut flowers, wreaths, etc., thrown aside. This was a 'low' hereditary trade.

[2] *Cf. Bud. Psy.*, 846, n. 3; *Compendium*, p. 133, n. 3 (read part IX., I 11, for XI., I 12. The five Jhānas are often taken as four). The sixth *abhiññā*(higher knowledge) is abolition of the Āsavas = arahantship(enlightenment).
Chapter XIII. Saying(gatha) of Thirteen Verses

243. Soṇa-Koḷivisa

He got rebirth, in the lifetime of our Exalted One(Buddha), at the city of Campā, in the family of a distinguished councillor. From the time when his birth was expected, his father's great wealth increased even more, and on his birthday the whole town kept festival. Now because of his generosity in a previous birth to a Silent Buddha, his body was as fine gold and most delicately soft, for that reason he was named Soṇa (golden). On the soles of his feet and the palms of his hand grew fine down of golden colour, and he was reared in luxury, in three mansions suited to each of the three seasons.\(^1\)

Now when our Lord(Buddha) had attained omniscience and begun rolling the wheel of the Path(Dhamma), and was staying at Rājagaha, King Bimbisara sent for Soṇa. He, having arrived with a great company of fellow-townsmen, heard the Lord(Buddha) teach the Path(Dhamma), and, winning faith, obtained his parents’ consent to enter the Monk’s order. He received a subject of study from the Lord(Buddha), but was unable to concentrate, owing to his maintaining interaction with people while he stayed in Cold Woodland. And he thought: ‘My body is too delicately reared to arrive happily at happiness.\(^2\) A [276] monk’s duties involve bodily fatigues.’ So he disregarded the painful sores on his feet got from pacing up and down, and strove his utmost, but was unable to win. And he thought: ‘I am not able to create\(^3\) either path or fruit. Of what use is the religious life to me? I will go back to lower things and work merit.’ Then the Lord(Buddha) discerned, and saved him by the lesson on the Parable of the Lute,\(^4\) showing him how to temper energy

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\(^{1}\) Cf. Sisters, p. 146, verse 365. These lines are not quoted as from the Apadāna. The spiritual breeding, transmitted from the past, is doubtless emphasized in aesthetic and ethical contrast with the sordid circumstances of his last span of life.

\(^{2}\) Verse 681.

\(^{3}\) Cf. above, Bhadda, CCXXVI.; Sisters, verse 109

\(^{4}\) Nearly identical with Sisters, verses 172, 173.

\(^{5}\) I.e., says the Commentary, supreme brahminhood (brahmaṇṇaṃ), "not caste and the like, and quotes Dhammapada, verses 58, 59:

'As on a rubbish-heap on highway thrown
A lily there may grow, fragrant and sweet,
So among rubbish-creatures, blind worldly people
By insight shines the Very Buddha's child.'

'Holy life(celibacy),’ 'holy,' 'holiness,' are in the Pali brahmacariyaṃ, brāhmaṇo, brāhmaṇaṃ.

Celestial tribute evokes a smile from a great Thera in Ps. CCLXI., verse 1086. One is tempted to think it was because of the humorous element in the situation-the man become as god - and not from complacency alone.
with calm. Thus corrected, he went to Vulture's Peak, and in due course won arahantship (enlightenment). Reflecting on his achievement, he thus declared his aññā (supreme attainment):

[632] Yāhu raṭṭhe samaiukkaṭṭho rañño āngassa paddhagū,|| Svājjha dhamme su ukkaṭṭho soño dukkhassā pāragū.|| ||

[633] Pañca chinde pañca jahe pañca cuttari bhāvaye,|| Pañca saṅgātīgo bhikkhu oghatiṅno' ti vuccati.|| ||

[634] Unnaḷassa pamattassa bāhirāsassa bhikkhuno,|| Sīlaṃ samādhī paññā ca pāripūriṃ na gacchati.|| ||

[635] Yaṃ hi kiccaṃ tadapaviddhamja akiccaṃ pana kayirati,|| Unnaḷānaṃ pamattānaṃ tesanā vaḍṭhanti āsavā.|| ||

[636] Yesaṃ ca susamāraddhā niccaṃ kāyagatā sati,|| Akiccaṃ te na sevanti kicce sātaccakārino,|| Satānaṃ sampajānānaṃ athanā gacchanti āsavā.|| ||

[637] Ujumaggamhi akkhāte gacchatha mā nivattatha,|| Attanā codayattānaṃ nībbanamabhīhāraye.|| ||

[638] Accāraddhamhi viriyamhi satthā loke anuttaro,|| Vīṇopamaṃ kiritvā me dhammanā desesī cakkhumā.|| ||


[640] Nekkhamme adhimuttassa pavivekaṃ ca cetaso,|| Abyāpajjhādhisāpattā samānaṃ cettanā vimuccati.|| ||

[641] Taṅhakkhayādhisāpattā asammohamja ca cetaso,|| Disvā āyatanuppāda samma citta vimuccati.|| ||


[643] Selo yathā ekaghano vātena na samīrati,|| Evaṃ rūpā rasā saddā gandhā phassā ca kevalā.|| ||

[644] Iṭṭhā dhammā anīṭṭhā ca nappamedhenti tādino,|| Ṭhitaṃ cittaṃ visaññuttaṃ vayaṅcassātupassati' ti.|| ||

[632] Who once in Anga's realm was passing rich,
   A squire to Anga's king,[5] lo! he to-day
   Is of fair wealth in spiritual things.
   Yes, past all sorrow has Soṇa won his way.
[633] Five cut you off; Five leave behind, and Five beyond these cultivate! He who the Fivefold Bond transcends - a Monk Flood-crossed is he called.[6]

[634] You see a Monk with a rush-like mind, [Stuck-up and empty],[7] trifler, keen to taste External things? Never will he attain Fullness of growth within the moral code, In mental training, or in insight's grasp.[8]

[635] [277] For such neglect that which they have to do, But what should not be done they bring to pass. In these conceited, desultory minds Grow [the rank weeds of] the intoxicants(defilements.desires).

[636] In whom the constant governance of sense Is well and earnestly begun, the things That should be left undone they practise not; Ever what should be done they bring to pass. For them who live mindful and self-possessed, The intoxicants(defilements.desires) decline utterly away.

[637] In the straight Path, the Path that is declared, See that you walk, nor turn to right or left. Let each himself address and incite; Let each himself unto Nibbāna bring!

[638] When overtaxed and strained my energies, The Lord(Buddha) - can the world reveal his peer? - Made me the parable about the lute, And thus the Man who Sees taught me the Path(Dhamma).

[639] And I who heard his blessed word Glad only and always to do his will.[9] Calm I evolved and practised, equipoise,[10] That so to highest Good I might attain. And now the Threefold Wisdom have I won, And all the Buddha's brdinance is done.

[640] He who has compassed yielding up the world. And has attained detachment of the mind,[11] Who has achieved conquest of enmity, And grasping rooted out that bringings birth,

[641] And death of craving has attained and all That did bewilder and obscure the mind, [278] And of sensations marked the genesis: - His heart is set at perfect liberty.

[642] For such a Monk rightly freed, whose heart Has peace, there is no mounting up of deeds, Nor yet remains aught for him to do.

[643] Like to a rock that is a monolith,[12] And trembles never in the windy blast,
So all the world of sights and tastes and sounds,
Odours and tangibles, yes, things desired,

[644] And undesirable can never excite
A man like him. His mind stands firm, detached.
And of all that[13] he notes the passing hence.

[1] This episode and the following occur in Vinaya Texts, ii. 1 ff. Koḷivisa, his family name, distinguishes him from the other Soṇas (CLVII., CCVIII.).


[5] Bimbisāra was therefore King of both Anga and Magadha. Cf. op. cit., 1, n. 2. On 'squire,' paddha, paṭagu, cf. Sutta Nipāta, verse 1094, 'comrade.'


[7] Unnalo is thua derived by Buddhists. Cf. s.v. Childers' Dictionary. The Commentary has the phrase there quoted: 'bearing arisen the reed of pride.' The etymology is probably exegetical only; but it expresses what the word means for a Buddhist - and that is all that matters here.


[10] The MSS. read here some samatha, some samata. The Cy. exploits both, and so does the translation.


This Thera's verse has already been recorded in the first Chapter,\(^1\) where is incorporated the teaching to his sisters' sons to be mindful. Here are incorporated the verses he published during his life in the Monk's order. This is the point of them: When he had won arahantship (enlightenment), he went from time to time with the great Theras, Sāriputta and the rest, to visit the Lord (Buddha), and after staying for a while, returned to the Acacia Wood, living in the bliss of fruition won and in the Sublime Moods.\(^2\) And thus he continued till he was an aged man. Going thus one day to visit the Buddha, he stayed not far from Sāvatthī in a forest. Now the police came round on the track of thieves. The thieves running by the Thera dropped their booty near him and ran. And the police, running up, arrested the Thera, dragged him before the king, and said: 'This, Lord, is the thief!' The king\(^3\) had him released, and asked him: 'Has your reverence committed this robbery or not?' Then the Thera, who had never from his birth done anything of the sort, taught the Path (Dhamma), by way of showing his incapacity for such an act, in these verses:

\[645\] Yadā ahaṃ pabbajito agārasmānagāriyaṃ,||
Nābhijānāmi saṅkappanā anariyaṃ dosasaṃhitam,||

\[646\] Ime haññantu vaṭṭhantu dukkhaṃ pappontu pāñino,||
Saṅkappanā nābhijānāmi imasminī dīghamantare,||

\[647\] Mettaṃ ca abhijānāmi appamāṇaṃ subhāvitaṃ,||
Anupubbaṃ paricitaṃ yathā buddhena desitaṃ,||

\[648\] Asanāṃ bhīraṃ asanāṃ kuṭṭhaṃ cittaṃ āmodayaṃ,||
Brahmāvihīraṃ bhaveṃ ānāpurisasevitaṃ,||

\[650\] Avitakkaṃ samāpanno sammāsambuddhasāvako,||
Ariyena tuññābhāvena upeto hoti tāvade,||

\[651\] Yathā'pi pabbato selo acalo suppatittelito,||
Evanṣ mohakkhayā bhakkhu pabbato'va na vedhati,||

\[652\] Anāṇaṇassā posassa niccaṃ sucigavesino,||
Vāлагgamattaṃ pāpassa abbhamattaṃ va khāyati,||

\[653\] Nāgaraṃ yathā paccantaṃ guttaṃ santarabhāhiraṃ,||
Evanṣ gepetha attānaṃ kho na tānaṃ sāsaṃhi yo mā upaccagā,||

\[654\] Nābhīnāṃ maraṇaṃ nibhināṃ jīvitaṃ,||
Kālaṃ ca paṭikaṅkhāmi sampajāṇā patissato,||

\[655\] Nābhīnāṃ maraṇaṃ nibhināṃ jīvitaṃ,||
Kālaṃ ca paṭikaṅkhāmi sampajāṇo patissato,||

\[656\] Paricīṇo mayā satthā kataṃ buddhassa sāsanaṃ,||
Ohito garuko bhāro bhavanetti samūhatā,||
[657] Yassa catthāya pabbajito agārasmānagāriya||
So me attho anuppatto sabbasañño janakkhayo.||

[658] Sampādethappamādena esā me anusāsanī,||
Handāhaṃ parinibbassam vippamuttomhi sabbadhī' ti.||

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[645]Since I went forth(for monkhood) from home to homeless life,
Never have I harboured conscious wish or plan
Un-Ariyan or linked with enmity.

[646] Never mine the quest, all this long interval;
'Let's cut down our fellow-creatures, let us kill,
Let them be brought to pain and misery.'[4]

[647] no, love I do avow, made infinite,
Well trained, by orderly progression grown,
Even as by the Buddha it is taught.

[648] With all am I a friend, comrade to all,
And to all creatures kind and merciful;
A heart of compassion I cultivate,
And ever in good will is my delight.

[649] A heart that cannot drift or fluctuate
I make my joy; the sentiments sublime
That evil men do shun I cultivate.

[650] whosoever has won to stage of ecstasy[5]
Beyond attention's range of ever changing sensual desires,
He, follower of the Enlightened One Supreme,
To Ariyan silence straightway did attain.[6]

[651] Even as a mountain crag unshaken stands
Sure-based, a Monk with illusions gone
Like very mountain stands unwavering.[7]

[652] The man of blameless life, who ever seeks
For what is pure, did deem some trifling fault,
That is no heavier than the tip of hair,
Weighty as [burden of the gravid] cloud.

[653] Even as a border city guarded well
Within, without, so guard you well yourselves.
See that the Moment pass not vainly by.[8]

[654] [281] With thought[9] of death I become easy not, nor yet
Delight in living. I await the hour
Like any hireling who has done his task.

[655] With thought of death I become easy not, nor yet
Delight in living. I await the hour
With mind discerning and with full meditative attentiveness
The Lord (Buddha) has my loyalty and love,
And all the Buddha's teaching has been done.
Low have I laid the heavy load I was having,
Cause for rebirth is found in me no more.

The Good for which I gave the world farewell,
And left the home to lead the homeless life,
That highest Good have I accomplished,
And every bond and chain is destroyed.

Work out your good with zeal and earnestness:
This is my [last] commandment unto you.
For lo! now shall I wholly pass away,
To me comes absolute enfranchisement.

Chapter XIV. Fourteen Verses
Chapter XIV.
Fourteen Verses

245. Godatta

Reborn in this Buddha-age at Sāvatthī, in a family of caravan-leaders, he was named Godatta. After his father's death he arranged his estate, and taking 500 carts full of wares travelled about, maintaining himself by trading. One day an ox fell on the road while drawing its cart, and his men could not raise it, so he himself went and beat [282] it severely. Then the ox, incensed at his ruthlessness, assumed a human voice and said: 'Godatta, this long time have I unreservedly given my strength to draw your burdens, but to-day when I was unable and fell, you hurt me badly. Well then! Wherever from now on you are reborn, may I be there as your enemy able to hurt you!' Godatta was thrilled at hearing this, and thought: 'What do I in this way of life who have thus hurt living things?' And he divested himself of all his property, and took orders under a certain great Thera, in due course attaining arahantship (enlightenment).

Now one day as he was in the bliss of fruition, he discoursed to Ariyan groups, both lay and religious, on worldly wisdom: [1]

[659] Yathā'pi bhaddo ājañño dhure yutto dhurāsaho,||
Mathito atibhārena saṃyugaṃ nātivattati.|| ||

[660] Evam paññāya ye tittā samuddo vārinā yathā,||
Na pare atimaññanti ariyadhammo'va pāñinaṃ.|| ||

[661] Kāle [68] kālavasaṃ pattā bhavābhavasaṃ gatā,||
Nارā dukkhaṃ nigacchanti tedha socanti mānavā.|| ||

[662] Unnātā sukhadhammena dukkhadhammena conatā,||
Dvayena bālāhaññanti yathābhūtaṃ adassino.|| ||

[663] Ye ca dukkhe sukhasmiṃ ca majjhasibbanimaccagū||
Ṭhitā te indakhīlo'va na te unnataonatā.|| ||

[664] Naheva lābhe nālābhe ayase na ca kitiyā,||
Na nindāyaṃ pasamṣāya na te dukkhe sukhamhi ca.|| ||

[665] Sabbattha te na lippanti udabindūva pokkhare,||
Sabbattha sukhitā dhīrā sabbattha aparājitā.|| ||

[666] Dhammena ca alābho yo yo ca lābho adhammiko,||
Alābho dhammiko seyye yanṭ ve lābho adhammiko.|| ||

[667] Yaso ca appabuddhīnaṃ viññūnaṃ ayaso ca yo,||
Ayaso'va seyyo viññūnaṃ na yaso appabuddhīnaṃ.|| ||

[668] Dummedhehi pasamṣā ca miññūhi garahā ca yā,||
Garahā'va seyyo viññūhi yaṃ ce bālapasamṣanā.|| ||
[659] Even as the mettled brute of noble breed,  
Yoked to his load, drawing his load along,  
Though worn by burden past his powers, [unfair],  
Breaks not away, revolting from his bonds,  

[660] So they in whom, as water in the sea,  
Wisdom abounds, despise not other men;  
This among creatures is the Ariyan rule.[2]  

[661] Living in time, come beneath the power of time;  
Subject to dread concerning future life,[3]  
Men go their ways to pain and misery,  
Yes, here below the sons of men do mourn.  

[662] Elated by some pleasant happening, and by sorrow  
Depressed, the fools are overcome to and fro,[4]  
Who nothing as it really is can see.  

[663] But they who can escape the weaver of nets, fell[5]  
between pain and pleasure holding Middle Way,  
[283] They stand as any pillar at the gate.  
Neither elated they, nor yet depressed.  

[664] For not to gain or loss, to honour, fame,  
To praise or blame, to pleasure or to pain -  

[665] Wherever it be - do they take hold and cling,  
No more than drop of dew to lotus-leaf.  
Hale and serene are winners everywhere,  
And everywhere unconquered [bound to win].[6]  

[666] Of him who rightly seeks and nothing did gain,  
And him who gains but seeks wrongfully,  
Better is he who rightly sought and lost  
Than he who gained by methods that were wrong.  

[667] Of them who have repute, but scanty dower  
Of wit, and them who know, but lack repute,  
Better the wise men who do lack repute  
Than great repute and men of little wit.
[668] Of praises by the unintelligent,
   And blame and criticism by the wise,
   Better the criticism of the intelligent
   Than are the commendations of a fool.

[669] The pleasure born of sensuous desire,
   The pain that comes from life detached, austere,
   Better the pain that comes from life austere
   Than pleasure born of sensuous desire.

[670] To live by wrong; for doing right to die,
   Better it was thus to die than so to live.

[671] They who have put off sense-desire and wrath,
   Peace in their heart regarding life to come,[7]
   They walk the world from lust and craving free;
   Likes and dislikes are not for such as these.

[672] The factors of enlightenment, the powers,
   These have they studied and the forces too.
   So winning perfect peace, as fires extinguished(Nirvana),
   They wholly pass away, sane and immune.

[1] Lokadhammā.

[2] It is interesting to contrast the protest of the Indian ox with that of the Hebrew ass of Balak. According to the Commentary, the gist of the 'Aryan rule' is the sporting maxim that, whether we do or do not congratulate ourselves on our successes, we are not to belittle (avambhanay) others when we fail. In this, in either case, rich wisdom makes a man happy.


[4] Cf. CII.


[6] This last (metri causá) from the Commentary: anabhibhavanīyato.


Chapter XV. Sixteen Verses
Reborn before our Exalted One (Buddha), in the village of Dona-vatthu, not far from Kapilavatthu, in a very wealthy brahmin (priest) family, he came to be called by his family name, Koṇḍañña. When grown up he knew the three Vedas, and excelled in knowledge concerning marks. Now when our Bodhisat was born, he was among the eight brahmins (priests) sent for to prognosticate. And though he was quite a novice, he saw the marks of the Great Man on the infant, and said: 'Verily this one will be a Buddha!' So he lived, awaiting the Great Being's renunciation. When this happened in the Bodhisat's twenty-ninth year, Koṇḍañña heard of it, and left the world (for monkhood) with four other sons of mark-interpreting brahmīns (priests), Vappa and others, and for six years lived at Uruvelā, near the Bodhisat, during the latter's great struggle. Then when the Bodhisat ceased to fast, they were disgusted, and went to Isipatana. There the Buddha followed them, and preached his Wheel sermon, by which Koṇḍañña and myriads of Brahma (ArchAngel) won the fruition of the first path (of nirvanic trance). And on the fifth day, through the sermon on 'No Sign of any Self,' Koṇḍañña realized arahantship (enlightenment). Him the Lord (Buddha), later on, in conclave at the great Jeta Grove Vihara (monastery), ranked chief among those bhikkhus (monks) who were of long standing in the Monk’s order. And on one occasion Koṇḍañña's sermon on the Four Truths - a discourse carrying the impress of the three signs, dealing with non-substantiality, varied by many methods, based on Nibbāna, and delivered with the Buddha's own fluency - so impressed Sakka the god (king of gods) that he uttered this verse:

[673] Esa [69] bhiyyo pasīdāmi sutvā dhammaṁ mahārasaṁ,||
Virāgo desito dhammo anupādāya sabbaso.|| ||

[673] Hearing your doctrine's mighty properties,
Lo! I by that am more than satisfied.
Most passionless and pure the Path (Dhamma) thus taught,
From every form of grasping wholly free. [4]

On another occasion the Thera, seeing how the minds of certain worldly people were mastered by wrong ideas, delivered himself on this wise:

[674] Bahūni loke citrāni asamin paṭṭavimanḍale,||
Mathenti mañe saṅkappaṁ subham rāgūpasan̄hitan̄.|| ||

[675] Rajamuhataṁ ca vātena yathā meghopasammaye,||
Evaṁ sammanti saṅkappā yadā paññāya passati, || ||

[676] Sabbe saṅkhārā aniccāti yadā paññāya passati,||
Atha nibbindati dukkhe esa maggo visuddhiyā.|| ||

[677] Sabbe saṅkhārā dukkhāti yadā paññāya passati,||
Atha nibbindati dukkhe esa maggo visuddhiyā.|| ||
 Upon that he showed that he had himself attained this insight, confessing anāññā(supreme attainment), and saying:

[679] Buddhānubuddho yo thero koṇḍañño tibbanikkamo,||
Pahñajātimarāṇo brahmacariyassa kevalī.|| ||

[680] Oghapāso dalḥakhilo pabbato duppadāliyo,||
Chetvā khilaṃ ca pāsaṃ ca selam bhetvāna dubbhidam,||
Tiṇno pāraṅgato jhāyī mutto so māraṇabandhanā.|| ||

[679] Monk Koṇḍañña., awakened by the Awakened One(Lord Buddha): -
Lo! he has passed with vigour out and on;
Removed off has he the dyings and the births,
Wholly accomplishing the life sublime.

[680] And be it 'flood' or 'trap' or 'stumbling-stone,'
Or be it 'mountain' hard to split in two,\[6]\nThe net, the stumbling-stone I have hacked away,
And split is the rock so hard to break,
And crossed the flood. Rapt in ecstatic thought
I live, from bondage unto evil freed.

Now one day the Thera rebuked a bhikkhu, who had fallen into bad habits through unworthy friendships, and addressed him, saying:

[681] Uddhato capalo bhakkhu mitte āgamma pāpake,||
Sanjīdati mahoghasmiṁ ūmiyā paṭikujjito.||

[682] Anuddhato acapalo nipako sanjvutindriyo,||
Kalyāṇamitto medhāvī dukkhassantakaro siyā.||

[683] Kālapabbaṅgasanāṅkāso kiso dhamanisanthato,||
Mattāṅṅū annapānasmiṁ adināmānaso naro.||

[684] Phuṭṭho daṁshehi makasehi araṁnasmiṁ brahāvane,||
Nāgo saṅgāmasīsē'va sato tatradhivāsaye.||

[685] Nābhinandāmi maraṇaṁ nābhinandāmi jīvitaṁ,||
Kālaṁ ca patikaṅkhāmi nibbisan bhatako yathā.||

[686] Nābhinandāmi maraṇaṁ nābhinandāmi jīvitaṁ,||
Kālaṁ ca patikaṅkhāmi sampajaṅo patissato.||

[687] Pariciṅṇo mayā satthā kataṁ buddhassa sāsanam,||
Ohito garuko bhāro bhavanetti samūhatā.||

[688] Yassatthāya pabbajito agārasmāṅgāriyam,||
So me attho anupatto kiṁ me saddhivārāṅtī. ||

[681] A bhikkhu(monk) of distraught, unsteady mind,
Who did associate with vicious friends,
In the great flood [of constant living] falls
Headlong and drowning sinks beneath its waves.

[682] But who, with concentrated, steady mind,
Discreet and self-restrained in heart and sense,
Did wisely join himself to virtuous friends,
His it may be to put an end to sorrow.

[287][683] Lo! here1 a man with worn and pallid frame;
Like knotted stems of cane his joints, and sharp
Th' emaciated network of his veins;
In food and drink austerely temperate,
His spirit neither crushed nor desolate.
In the great forest, in the mighty woods,
Touched though I be by gadfly and by gnat,
I yet would roam, like warrior-elephant,
In van of battle, mindful, vigilant.

With thought of death I become easy not, nor yet
Delight in living. I await the hour
Like any hireling who has done his task.

With thought of death I become easy not, nor yet
Delight in living. I await the hour
With mind discerning and with full meditative attentiveness.

The Lord(Buddha) has my loyalty and love,
And all the Buddha's teaching has been done.
Low have I laid the heavy load I was having,
Cause for rebirth is found in me no more.

The Good for which I gave the world farewell,
And left the home to lead the homeless life,
That highest Good have I accomplished.
What need have I as monk to live?

[1] Dialogues, i. 17, n. 2. On the prophecy, see a fuller version in Buddhist Birth Stories, p. 72 f.
[2] See above, LXI.
[3] Ang., i. 26. For the Buddha's sermon, see Vinaya Texts, i. 100 f. [Ed.: see also the various translations of SN 3.22.59, and for Warren's translation of the Vinaya version: Buddhism in Translations, page 146]
[6] All metaphors from the Suttas - e.g., Dīgha Nik., iii. 230; Sañy. Nik., i. 105 f.; i. 27; Majjh. Nik., iii. 130.
[7] = CLXXVIII. This to enjoin the hermit-life on the erring one (Commentary).

Chapter XV. Sixteen Verses
247. Udāyin

Reborn in this Buddha-age at Kapilavatthu in a brahmin(priest) family, he saw the power and majesty of the Buddha when [288] he visited his family, believed in him, entered the Monk’s order, and in due course became an arahant(enlightened). Now there are these three Theras named Udāyin: the minister’s son, Kaludayin, recorded above,[1] this brahmin(priest), and Udāyin the Great.[2] This one, when the Sutta of the Elephant Parable had been taught on the occasion when Seta, King Pasenadi's(Prasenajit) elephant, was publicly admired,[3] was stirred to enthusiasm at thought of the Buddha, and thinking: ‘These people admire a mere animal. Come now, I will proclaim the virtues of that great and wondrous Elephant, the Buddha!’ he uttered these verses:

[689] Manussabhūtaṃ sambuddhaṃ attadantaṃ samāhitam,||
Iriyamānaṃ3 brahmapathe cittassūpase rataṃ.|| ||

[690] Yaṃ manussā namassanti sabbadhammāna pāragun,||
Devā'pi taṃ namassanti iti me arahato sutam.|| ||

[691] Sabbasanyejanātītaṃ [70] vanā nibbanamāgataṃ,||
Kāmehi nekkhammarataṃ muttan selā'va6 kañcanam.|| ||

[692] Sa ve accantaruci nāgo himavā maññe siluccaye,||
Sabbesamā nāganāmānam saccanāmo anuttararo.|| ||

[693] Nāgam vo kitayissāmi na hi āgun karoti so,||
Soraccav avihinśa ca pādā nāgassa te duve.|| ||

[694] Sati ca sampajaññam ca caranā nāgassa te pare,||
Saddhā hattho mahānāgo upekkhāsetadantavā.|| ||

[695] Sati ca sampajaññam caranā nāgassa te pare,||
Dhammakuchhisamāvāso viveko tassa vāladhi.|| ||

[696] So jhāyī assāsaratō ajjhattam susamāhito,||
Gacchanā samāhito nāgo ḍhito nāgo samāhito.|| ||

[697] Sayanā samāhito nāgo nisinno'pi samāhito,||
Sabbattha sanvuto nāgo esā nāgassa sampadā.|| ||

[698] Bhuñjati anavajjāni sāvajjāni na bhuñjati,||
Ghāsamacchādanām laddhā sanni'dhim parivajjayaṃ.|| ||

[699] Samyojanam aunu thulam sabban chetvāna bandhanam,||
Yena yeneva gacchati anapekkhova gacchati.|| ||

[700] Yathāpi udake jātāṃ puṇḍarīkaṃ pavaḍḍhati,||
Nopalippati toyena sucigandham manoraman.|| ||
[701] Tatheva ca loke jāto buddho loke viharati,||
Nopalippati lokena toyena padumāyathā.|| ||

[702] Mahāgini pajjalito anāhāropasammati,||
Aṅgāresu ca santesu nibbuto’ ti pavuccati.|| ||

[703] Atthassāya viññāpani upamā viññūhi desitā,||
Viññissanti mahānāgā nāgaṇī nāgena desitaṃ.|| ||

[704] Vītarāgo vītadoso vītamoho anāsavo,||
Sarīraṃ vijaharṇī nāgo parinibbissantyanāsavo’ ti.|| ||

[689] Buddha the Awakened One, the son of man,
Self-tamed, by inward vision rapt,
Engrossed within himself by ways sublime,
Glad in tranquillity of heart;

[690] To whom men honour pay as one
Who has transcended all we know;\[4]\nTo whom gods also honour yield:-
So I, an arahant(enlightened), have heard-

[691] From jungle to Nibbāna come,\[5]
With every bond left behind,
Glad in renouncing worldly joys,
Extracted like fine gold from ore,

[692] Like elephant superb is he,
On wooded heights in Himalay:-
Lo, him see! Nāga Superb-

[289] For, sure, of all we 'Nāga' name,
(Serpent or elephant or man)
Supremely true that name for him -

[693] This Nāga will I praise to you,
For he 'no sin' -na āgun- did.\[6]
Mercifullness, soberness:;\[7]
These be two of the Naga's feet;

[694] Intelligence and mindfulness:
Other two feet of this Elephant.
The Nāga's trunk is confidence;
His white tusks, equanimity;

[695] His throat awareness,\[8] and his head
Is insight; testing touch of trunk
Is weighing wisely good and bad;
Shrine of the Path(Dhamma) his viscera;
Detachment is the tail of him.

[696] So meditating rapt, and breathing bliss,\[9]
Composed in body and in mind,
Composed, this Näga, when he walks,
Composed, this Näga, when he stands,

[697] Composed, this Näga, lying down,
And hard worked composed while he sits;
Self-governed whatsoever he did:
This is the Näga's perfect way.

[698] Blameless in all that he enjoys,
Enjoying nothing that calls for blame,
Has he but gotten food and gear,
From store laid up he did refrain.

[290] [699] Whether the tie be coarse or fine,
Bonds of all kinds he breaks fast;
He goes wheresoever he will,
Nor cars wheresoever he goes.

[700] As lotus born within a lake,
By water nowise is defiled,
But grows fragrant, beautiful,

[701] So is the Buddha in this world,
Born in the world and living there,
But by the world nowise defiled,
Even as the lily by the lake.

[702] A mighty fire that's spent itself,
And has no fuel exhausts itself down,
And of the smouldering ashes men
Do say 'That fire is now extinguished.'

[703] Lo! here's a parable the wise
Have taught to make their meaning known.
Great Nägas, they will understand
The Näga, by that Näga taught:

[704] With passion gone, and hatred gone,
And dullness gone, sane and immune,
This Näga, yielding up his life,
Will clean 'go out,' sane and immune.

[1] See CCXXXIII.

[2] It is not easy to elicit from the canonical episodes mentioning āyasmā Udāyī,' which is the last named. Such a personage frequently appears, getting into trouble in the Vinaya, conversing with the Buddha and apostles in the Suttas, but never called 'Great,' or doing anything to merit the title. Conceivably he lived nearer the Commentator's time.

[3] See Ang. Nik., iii. 345 f., where the saying(gatha) is also given. Translated by E. Hardy, Buddha, 1903, p. 51.

[4] Dhammā-i.e., things as cognizab)e.
Vanā nib-banam āgataṃ; the word-play cannot be reproduced. See Compendium, p. 168.

Nāga, whatever its real, not (as here) exegetical, derivation, meant a fairy, daimôn, or mysterious being. The serpent was as mysterious for the Indian as for Cretan and Greek. So was the elephant. So was the saint. The bracketed line is from the Commentary. Cf. Sutta-Nipata, verse 522.

On soberness (soraccam Commentary = sīlāṃ), see Bud. Psy., p. 849. The other two feet are, in Ang. Nik., called 'austerity' (tapo) and 'holy life(celibacy).'

Sati, 'mindfulness,' above, is also sati.

Lit., 'delighting in inhaling;' a word meaning also comfort - namely, of Nibbāna (Commentary).

Nibbuto.

Chapter XVI. Twenty Verses

248. Adhimutta

Reborn iā this Buddha-age as the sister's son of the Thera Sankicca,[1] he left the world(for monkhood) under his uncle's tuition, and while only a novice, won arahantship(enlightenment). And living in the bliss of fruition, he wished for full initiation into monkhood, and went home to ask his mother's leave. Now as he went, he fell in with highwaymen on the look-out for an offering to their deity, and they seized on him as a suitable sacrifice. He, thus assailed, stood undaunted and without blenching. Then the robber-chief was amazed, and commended him, saying:

[705] Yaṅnāneathaṃ vā dhanatthaṃ vā ye hanāma mayam pure.|]
Avase taṃ bhayaṃ hoti vedhanti vilapanti ca.|]

[706] Tassa te natthī bhītattaṃ bhīyyo vaṇṇo pasīdati,||
Kasmā na paridevesi evarūpe mahabhaye.||

[705] Of all the lot whom we, for god[2] or wealth, Have overcome in our time, there's not been one But has shown fear, trembled and clamoured much.

[706] But you, who are not having fear, no, whose face Shows brighter bloom,[3] why do you not lament. When such a fearsome peril threatens you?
No misery of mind, O chief, is there
For him who has no wants. All fear have I
Transcended, since the bonds were destroyed.
By death of that which leads to rebirth,[4]
The truths are seen even as they really are,
And hence in death there lies no fear for me,
It is as a laying down the load I was having.

Well have I lived the holy life (celibacy), and well
Made progress in the Ariyan Path; no fear
There lies in death, who puts an end to sorrows.[5]

Void of delight the forms of birth appear,[6]
Like drinking poison one has thrown away.

He who has passed beyond, from grasping free,
Whose task is done, sane and immune, is glad,
Not sorry, when the term of lives is reached,
As one who from the slaughter-house escapes.

He who the ideal monk’s order[7] has attained,
All the world over seeking nothing to own,
As one who from a burning house escapes,
When death is drawing near he grieves not.

All things soever which have come to be,
And all rebirth wherever it is got,
Nowhere in that is personal design: [8]
So has the mighty Sage declared to us.

And he who knows that things are even so,
As by the Buddha it is taught, no more
Would he take hold of any form of birth
Than he would grasp a red-hot iron ball.

Comes not to me the thought: 'it is I have been,'
Nor comes the thought: 'What shall I next become?'
Thoughts, deeds and words are no persisting [self],
Therefore what ground for lamentations here?[9]

To him who sees, as it really is,
The pure and simple causal rise of things,
The pure and simple sequence of our acts:
To such an one can come no fear, O chief.

That all this world is like the forest grass
And brushwood [no man’s property] when one
By wisdom sees this, finds nothing that’s 'Mine,'
Thinking: 'it is not for me,' he grieves not.[11]

This body irks me; no seeker I
To live. This mortal frame will broken be,
And never another from it be reborn.

Your business with my body, come, that do
Even as you will; and not on that account
Will hatred or affection rise in me.
[720] Tassa taṁ vacanam sutvā abbhutanam lomahamsananam,||
Satthāni nikkhipitvāna māṇavā etadabravum.|| ||

[721] Kiṁ bhaddante1 karitvāna ko vā ācariyo tava,||
Kassa sāsanamāgamma labbhafata taṁ asokatā.|| ||

[720] The young men marvelled at his words, and thrilled
With awe, throwing away their knives they said:

[721] What are your honour's practices, or who
Is teacher to you? Of whose Ordinance
A member, have you gained this grieflessness?

Adhimutta:

[722] Sabbaññū sabbadassāvī jino ācariyo mama,||
Mahākāruṇiko satthā sabbalokatikicchako.|| ||

[723] Tenāyaṁ desito dhammo khayagāṁī anuttararo,||
Kassa sāsanamāgamma labbhato taṁ asokatā.|| ||

[722] My teacher is the Conqueror knowing all
And seeing all, the Lord(Buddha) infinite
In pity, all the world's Physician, He.

[723] And He it is by whom these, truths are taught,
Path(Dhamma) to Nibbana leading, unsurpassed.
Within His Rule I have won this grieflessness.

[724] Sutvāna corā isino subhāsita,||
Nikkhippa satthāni ca āvudhāni ca||
Tamhā ca kammā viramiṁsu eke||
Eke pabbajja marocayiṁsu.|| ||

[725] Te pabbajitvā sugatassa sāsane||
Bhavetva bojjhaṅgabalāṇi paṇḍitā||
Udaggacittā suamanā katindriyā||
Phusiṁsu nibbānapadam āsankhatan' ti.|| ||
Now when the robbers heard the well-spoken utterance of the sage,
They laid aside their knives, their arms, and some forsook that trade,
And some pleaded that they might leave the world(for monkhood) for holy life(celibacy).

They leaving thus, within the Buddha's welcome Rule[^13] grew wise,
The seven Factors practising and worked hard for the Forces five,
Trained in the Powers, with hearts elate, happy they reached the Goal.

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[^1]: See CCXL.
[^2]: Lit., 'for sacrifice.'
[^3]: Adhimutta was a young novice.
[^4]: Bhavanetti - i.e., taṇhā.
[^5]: Lit., diseases. Cf. Tennyson's Elaine:

'And sweet is death who puts an end to pain.'

[^6]: That 'life is not worth living,' which is Dr. Neumann’s rendering, seems to me scaroely sound Buddhism. Life can yield arahantship(enuitment) - the thing supremely worth having, the crown of all previous upward effort. 'Rebecomings are unsatisfying'; 'nirassādā bhavā' is the literal rendering of the text. We need to leave our own 'saws' behind in getting at the Buddhist standpoint.

[^7]: Dhammatamaṃ uttamaṃ - i.e., 'the nature of the Path(Dhamma); in, and because of, completed arahantship' (Commentary).
[^8]: Nā-issaraṃ - lit., that which has no lord or ruler; issāra is used for a personal creator.
[^9]: Lit., 'will pass away.' 'Self' is supplied from the Commentary.
[^10]: Suddhaṃ, pure, unmixed - i.e., with attā; phenomenal process only: dhammamattappavatti (Commentary).
[^11]: = Sutta-Nipāta, verse 951.
[^12]: Tapas: religious austerities or magic (Commentary).
[^13]: Lit., the rule of the Welcome (su-gata), a title often used for the Buddha. For Factors, Forces, and Powers, see Compendium, p. 180, called factors, powers, faculties, respectively. 'Reached the Goal' - lit., 'touched (attained) the state of Nibbāna, the unconditioned.' The Commentary adds that the youthful saint went imperturbably on his way, obtained his mother's consent to enter the Monk's order, and was initiated into monkhood by his uncle. On verse 722 Dhammapāla refers to his own Commentary on the Iti-vuttaka.

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Chapter XVI. Twenty Verses
249. Pārāpariya

Reborn in this Buddha-age at Sāvatthī as the son of a certain very eminent brahmin(priest), he was called, when adult, after his family name Pārāpara, ‘the Pārāpariya’ (Pārā-parite).[1] Well educated in brahmin(priest) wisdom and accomplishments, he went one day into the Jeta Grove Vihāra(monastery), at the Lord(Buddha)’s preaching hour, and took his seat at the fringe of the assembly. The Lord(Buddha), meditating his character, [295] taught the Sutta, called ‘Practice of Faculties,’[2] upon which Pārāpariya found faith and entered the Monk’s order. After learning the Sutta by heart, he pondered over the meaning, thinking: ‘In verses the meaning would appear so and so.’ Thus pondering on the subject of sense-perception he established insight, and in due time won arahantship(enlightenment). Later he expressed his thoughts in verse as follows:

[726] Samañassa ahu cintā pārāsariyassa bhikkhuno,||
Ekakassa nisinnassa pavivittassa jhāyino.||

[727] Kimānupubbanī puriso kinā vataṁ kinā samācaram,||
Attano kiccakirissa na ca kiñci viheṭhayo.||

[728] Indriyāni manussānaṁ hitāya ahitāya ca,||
Arakkhitāni ahitāya rakkhitāni hitāya ca.||

[729] Indriyānevaṁ sārakkhaṁ indriyāni ca gopayam,||
Attano kiccakārisu na ca nakiñci viheṭhayo.||

[730] Cakkhundriyāṁ ce rūpesu gacchantam anivārayam,||
Anādīnavadassāvī so dukkhā na hi muccati.||

[731] Sotindriyam ce1 saddesu gacchantam anivārayam,||
Anādīnavadassāvī so mukkhā na hi muccati.||

[732] Anissaraṇadassāvī [73] gandhe ce paṭisevati,||
Na so muccati dukkhāṁ gandhesu adhimucchito.||

[733] Ambilaṁ madhuraggaṁ ca tittakaggamanussaram,||
Rasataṭhāya gadhito hadayaṁ nāvabujjhati.||

[734] Subhānappatikulāṁ phoṭṭhabbāṁ anussaram,||
Ratto ragādhikaranāṁ vividhamṁ vindate dukhamṁ.||

[735] Manaṁ cetehi dhammehi yo na sakkoti rakkhitum,||
Tato naṁ dukkhāṁpanveti sabbehetahi pañcahi.||

[736] Pubbalohitasampunnaṁ bahussa kuṇapassa ca,||
Naraṁrakataṁ vaggunī samuggamiva cittitaṁ.||

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[737] Ка́тукамъ madhurassádaṃ piyanibandhanam dukham,||
Khuraṃva madhunā littaṃ ullihaṃ nāvabujjhati.|| ||

[738] Itthirūpe itthisare phoṭṭhabbe'pi itthiyā.,||
Itthigandhesu sāratto vividhamṃ vindate dukham,|| ||

[739] Itthisotāni sabbāni sandanti pañca pañcasū,||
Tesamāvaraṇaṃ kātuṃ so sakkoti viriyavā.,|| ||

[740] So atthavā so dhammaṭṭho so dukkho so vicakkhano,||
Kareyya ramamāno pi kiccanj dhammatthasamjitam,|| ||

[741] Atho sīdati saññuttaṃ majje kiccanj nirathhakanj,||
Na taṃ kiccati maññitvā appamatto vicakkhano,|| ||

[742] Yaṃ ca athena saññuntaṃ yā ca dhammagatā rati,||
Taṃ samādāya vattetha sā hi uttamā rati,|| ||

[743] Uccāvacehupāyehi||
Paresamabhijigosati,||
Hantvā vadhitvā atha socayitvā,||
Ālopati sāhasā yo paresaṃ,|| ||

[744] Tacchanto āniyā āniṃ nihanti balavā yathā,||
Indriyānindreyeva nihanti kusalo tathā,|| ||

[745] Saddhaṃ viriyaṃ samādhiṃ ca satim paññañca bhāvayam,||
Pañca pañcahi hantvāna anīgho yāti brāhmaṇo,|| ||

[746] So atthavā so dhammaṭṭho katvā vākyānusāsaniṃ,||
Sabbena sabbam buddhassa so naro sukhamedhatī ti,|| ||

[726] To a Monk came these inspirations,
To the bhikkhu(monk) Pārāpariya,
As he sat alone, secluded,
World-detached and meditating:

[727] What is there of course or order,
What is there in rite, or conduct,
Which may make a man accomplish
That which to himself is owing,
Nor work harm on any other?

[728] Lo! the parts and powers of humans
Make for welfare and for evil:
Powers unguarded make for evil,
Guarded powers make for welfare.

[729] One who guards parts and powers,
One who tends parts and powers,
He may do to self his duty,
Nor work harm on any other.

[730] If he go with unrestrained
Power of sight among sense-objects, All the evil never discerning,
He did not escape from sorrow.\[3\]

[731] If he go with unrestrained
Power of hearing sounds about him,
All the evil never discerning,
He did not escape from sorrow.

[732] If in many kinds of odours
He indulge, voluptuously,
Way of refuge never discerning,\[4\]
He did not escape from sorrow.

[733] Taste of sour and sweet and bitter
Relishing and pondering over,
Cleaving to desires of palate:
Never his heart will be awakened.

[734] Lovely, luring things of contact,
Touching, feeling, pondering over,
Lust-exciting, he impassioned
Finds many forms of sorrow.

[735] Yes, who in these sense-impressions
Cannot guard the mind [recipient],
Sorrow by that will pursue him,
Even by way of all five senses.

[736] Body full of blood and matter
And of many other foul things,
So by human skill and wit is
Rendered fair like painted casket,

[737] That the bitter suffering from it
Shows as sweetly satisfying,
Bound to what we hold beloved,
As a razor blade, that's hidden
beneath thick crust of honey-syrup,
[297] Undiscerned [by the greedy].\[5\]

[738] He who dotes on form of woman,
Taste and touch and scent of woman,
Finds many shapes of sorrow.

[739] All that emanates from woman\[6\]
Permeating [all men's senses.] -
This and that man's five gates [open.] -
'Gainst all these to make a barrier
If a man have grit and valianc,
[740] He is wise and he is righteous,
    He is clever and far-seeing;
For he may, at ease and cheerful,
    Set himself to righteous duties.

[741] When immersed in temporal profit,[7]
    If he shun vain undertakings,
If he judge it right to shun them,
    He is earnest and far-seeing.

[742] Is a work with good connected,
    Is his love set on the Ideal,[8]
Let him take the work and do it;
    Other loves that Love surpasses.

[743] Many, manifold the methods
    By which man his fellows cheats;
attacking, killing, much afflicting
He with violence oppresses.[9]

[744] As a strong man practing woodcraft,
    Uses nail to remove a nail out,
[298] So the wise and virtuous monks
    Use one power to strike out others:

[745] Faith and effort, concentration,
    Mindfulness and wisdom plying,
Five by other Five removing away,
    Goes the saint from flaws released.[10]

[746] He is wise and he is righteous;
    He has kept the Rule proclaimed
      Wholly, fully by the Buddha.
He is happy, he did prosper.

[1] Connected with, perhaps, but not identical with, the Pārāpariya of CXVI. of the Rājagaha Pārāparas. This one is the Pārāpariya of CCLVII.

[2] The only Sutta I can discover with this title (Indriya-bhāvana) is the last Sutta in the Majjhima Nikāya. This refers to the methods used by the brahmin(priest) teacher Pārāsariya, and then gives the method of 'faculty-training' taught in the 'Ariyan Vinaya,' the Buddha speaking (at Kajangalā, not Sāvatthī), and the interlocutors being Uttara, the brahmin's pupil, and Ānanda. Identity of subject is the one thing connecting Sutta and poem. There is no identity of treatment, and the two problems are set up: (1) Was Pārāpariya paraphrasing another version? (2) Was Pārāpariya Pārāsariya himself?


[4] Dr. Neumann's 'Und nicht die freie Höhe sieht' is perhaps unnecessarily free, and is scarcely a good antithesis to fragrant odours, as anyone knows who has left a bad smelling Alpine village for the odours of the flower-covered uplands in June.

[5] 'As one greedy of sweet things licking the edge of a razor' (Commentary).
Chapter XVI. Twenty Verses

250. Telakāni

He was reborn in this Buddha-age, before the Lord(Buddha)'s birth, at Sāvatthī, in a brahmin(priest) family, and named Telakāni. Matured as to antecedents, he wearied of worldly desires, and left the world as a wandering recluse. Seeking for emancipation(nirvana) of spirit, he toured about, thinking: 'Who is he in the world who has got beyond?' and asking questions of recluses and brahmins(priests) without receiving satisfaction. Meanwhile our Exalted One(Buddha) had arisen, and was rolling the Path(Dhamma)-Wheel, working the good of the world. Him one day Telakāni heard, and found faith, was initiated in monks order, and not long after won arahantship(enlightenment).

Sitting one day with bhikkhus(monks), and remembering his own toiling and winning, he declared it all to them thus:

[747] Cirarattanañ matātāpi dhammanñ anuvicintayanñ,||
Samañ citassañ nālatthamñ pucchanñ samañabrāhmañe.||

[748] Ko [74] so pāraṅgato loke ko patto amatogadhamañ,||
Kassa dhammanñ paṭicchāmi paramatthavijānananñ.||

[749] Antovaṅkagato āsi macchova ghasamāmisanñ,||
Baddho3 mahindapāsena vepacittysuro yathā.||
Añchāmi na ṁna muñcāmi asmā sokapariddavā,||
Ko me bandhaṃ muñcaṃ loke sambodhiṃ vedayissati.|| ||

Samaṇaṃ brāhmaṇaṃ vā kaṃṇ ādisantaṃ pabhāṅgunanā.||
Kassa dhammaṇaṃ paṭicchāmi jarāmaccupavāhanā.|| ||

Vicikicchākaṃkhaṅgathitaṃ sārambhabalasaṅñutanā.||
Kodhappattamanaththaddhaṃ abhijappappadāraṇaṃ.|| ||

Taṅhādhanusamūṭṭhaṇanā dve ca pannarasāyutanā.||
Passa orasikaṃ bāḥaṃ bhetvā yadi tiṭṭhati.|| ||

Anudiṭṭhaṇaṃ appahānaṃ saṅkappaparatejitanaṃ.||
Tena viddho pavedhāmi pattan'va māluteritaṃ.|| ||

Ajjhattanā me samuṭṭhāya khippanā paccati māmakāṃ,||
Chaphassāyataṇī kāyo yattha sarati sabbadā.|| ||

Taṃ na passāmi tekicchaṃyo metaṃ sallamuddhare,||
Nānārajjena satthena nāṅnena vicikicchitaṃ.|| ||

Ko me asattho avan'o sallamabhantarapassayaṃ,||
Ahiṃsaṃ saṅgagattāna sallaṃ me uddharissataṃ.|| ||

Dhammappati hi so setṭho visadosappavāhako,||
Gamhiffara patitassa me thalaṃ pāṇīṃ ca dassaye.|| ||

Rahade'hamasmi ogālo ahāriyarajamattike,||
Māyāusūyasārambha thīnamiddhamapathāte.|| ||

Uddhaccemegathanitaṃ saṅnojanavalāhakaṃ,||
Vāhā vahanti duddyippaṇī sāṅkappā rāganissitā.|| ||

Savanti sabbadhi sotā latā ubbhijja tiṭṭhati,||
Te sote ko nivāreyya taṃ lataṃ ko hi checcati.|| ||

Velaṃ karotha bhaddante sotānaṃ sannivāraṇaṃ,||
Mā te manomayo soto rukkhan'va sahasā luve.|| ||

Sopāṇaṃ sukaṃnaṃ suddhaṃ dhammasāramayaṃ dalanā.||
Pādāsi vuyhamānassa 'mā bhāyī' ti ca abravī.|| ||

Satipatṭhānapāsādaṃ āruhya paccavekkhisamā.||
Yaṃ taṃ pubbe amaṇiṇīsamaṃ saṅkāyābhirataṃ pajamā.|| ||

Yadā ca maggamaddakhiṃ nāvyā abhirūhanaṃ,||
Anadhiṭṭhaya attānaṃ titthamaddakkhimmutamā.|| ||
[747] Oh the long days I busied about in thought,
   Ardent to find truth [that could set me free]!\(^{[1]}\)
   No peace of mind I won, [but up and down
I moved about,] asking of brahmin(priest) and recluse:

[748] \(^{[2]}\) 'What man in all the world has got beyond?
   [Who in the Ambrosial has a foothold won?]
   Whose doctrine can I to my bosom take,
   By which the Highest\(^{[3]}\) I may come to know?'

[749] Caught on a hook within, my spirit hung
   Even as a fish that swallows baited food.
   Captured I lay, as Vepachitti once,
   The Asura, in mighty Indra's toils.\(^{[4]}\)

[750] I dragged my chains along, nor found release
   From this [unending source of] grief and dole.
   Is there no man on earth who can unloose
   My bonds, and make me know Enlightenment?

[751] What brahmin(priest), what recluse can tell me how
To break them off? Whose Path(Dhamma) can I accept,
   Able to bear away old age and death?

[752] See this load! coil of perplexity
   And doubt, the mortal force of it
   Wearing the temper, stiffening the mind,
   And lacerating with a vast desire,

[753] Fell offshoot from the bow of craving, due
To [forms of false opinion,] twice fifteen\(^{[5]}\) -
   See, I say, how mightily about
   My breast this pressure crushes where it lies!!\(^{[6]}\)

[754] The ruck of vain opinions\(^{[7]}\) not put off
[300] But quickened by foud hopes and memories,\(^{[8]}\)
   By this transfixed I stagger to and fro,
   And quiver as a leaf blown by the wind.

[755] it is from within me that has sprung the dart,\(^{[9]}\)
   From where swiftly is consumed this self of me,\(^{[10]}\)
   Even this body with its sixfold field
   Of contact, where it did proceed always.

[756] I see him not, that surgeon skilled, who can
   Extract the dart and clean me of my doubts
   By subtle probe, and not by other knife.\(^{[11]}\)
Can any one, without or knife or wound,  
Leaving the members of me all unharmed,  
Draw out this shaft that's stuck within my heart?

Master of Dhamma(path), he, the Best,  
Who can the venom's fever-harm disperse,  
Who, were I fallen in the deep, could show  
A hand and point where shallows sloped to land.

Yes, in a pool it is that I am plunged,  
A pit of dust and mire undrainable,  
Extended wide with treacherous counterfeit,  
Envy and overstrain, torpor and sloth.

Thunder of thought distracted overhead,  
And fetters cloud about my path: -  
The rush of lust-borne impulse and intent  
Did there sweep me - to a sceptic's doom.

And everywhere the streams are flowing by,  
And ever growing the creeper stands -  
Those streams whose strength avails to stop?  
That creeper who can sever from its root?

Make you a dyke, good sir, to dam the streams;  
See that the mind's strong current ruthlessly  
Dash you not hence like any log away!

it was even so for me who sought in fear,  
On this side for the distant shore, when He,  
The Lord(Buddha), followed by his saintly followers,  
He the true Refuge, and with insight armed,

And firm, made of the Path(Dhamma)'s pure heart of oak,  
And to me toiling spoke: 'Be not afraid!'  
I climbed up to the terrace where the mind  
Alert and vigilant applies itself,

From there I could contemplate the sons of men  
Delighting in that sense of 'I' and 'mine,'  
In which I once was wont to nurse conceits.

And when I saw the Way, even the ship  
On which to embark, and lived no more on Self,  
it was then that I saw Nibbāna's shore.

The dart that sprang from self, offshoot of her  
Who to becoming leads - to stop all that  
The perfect Path [the Ariyan] he taught.

The knotted bonds long buried in my life,  
Fixed up about me for so many years,  
The Buddha loosed and threw them off from me,  
And every poison canker cleaned away.
So the Commentary, *vimuttidhamma*, *vimokkhadhammo*.

In this world among those who are acknowledged as religious teachers, who now has gone up to Nibbāna beyond *Saṅsāra* (i.e., consecutive livings and dyings)? Who is established in Nibbāna, in the path of emancipation? (Commentary).

*Paramattha*, the supreme good, or meaning.

See *Saṅy. Nik.*, i. 220, Í 4.

According to the Commentary, the 'twice fifteen' refers to the twenty forms (6 x 4) of *sakkāyadiṭṭhi*, or body-self-view (*Dh. S.*, Í 1003 = *Bud. Psy.*, p. 259), and the ten forms of *micchādiṭṭhi* (*Vibhanga*, p 392).

I read with the Commentary *bāḷha* and *tiṭṭhati*.

The word *anudiṭṭhīna* is paraphrased by *anudiṭṭhīna* ... *sassatadiṭṭhi ādīnan*.

The Commentary reads *sankappasara-tejitam* ... *ussāhita* ... *micchāvitakkena parajane* ... *usāhita*. The other reading, *sankappa-paratejitan* ... *micchāvitakkena parajane* ... *ussāhitan* ... *ussāhita* ... *micchāvitakkena parajane* ... *ussāhita*. The other reading, *sankappasara-tejitan*, seems more intelligible and less forced in construction. There is an approximate precedent in *saraskappā* (*Majjh. Nik.*, i. 458; *Saṅy. Nik.*, iv. 76). Lit., the 'not putting off' is 'quickened.'

Stress is laid in the Commentary on the wound being self-inflicted, much in the style of Christ's words: '... those things which ... come forth from the heart; ... they defile the man' (Matt. xv. 18).

*Māmakarm* = *mama santakam* *attaḥhavam*.

'Doubts,' as 'the dart,' are here said to typify the entire group of *kilesas* (lit., torments, cankers; *cf. Bud. Psy.*, 327, n.). The probe, *nānārajja*, is paraphrased by *esanī-salākā*. *Ahiṃsa* = abādhento.

The Commentary reads *pāṇi ca*.

*Sārambha* (cf. verse 752) is explained by *karakuttariya-lakkaṇo*.

The Commentary interprets *vāhā vahanti* as 'a rush of great waters carrying me to the doom-ocean.' *Cf. Jāt.*, v. 888 f.; *Dhp.*, ver. 339 f.

These are standard similes for 'craving' (*taṇhā*). *Cf. verse 1094.

*Karotha* is 'make you,' but one meets with this inflexion in the singular sense, such as the context demands.

Lit., 'made of the essence of the Path(Dhamma).'

*Satipaṭṭhāna-pāsāda*.

*Sakkāya*, paraphrased as *ahaṃ mamāti*.

*Tittha* - lit., best or supreme shore - paraphrased by 'the landing-place of the ambrosial great-beyond, called Nibbāna.'

251. Raṭṭhapāla

He was reborn in this Buddha-age in the country of the Kurs, in the township of Thullakoṭṭhika, as the son of a councillor named Raṭṭhapāla,[1] and was called by his family name. Brought up in a large establishment of retainers, he was united, when adolescent, to a suitable wife, and enjoyed a prosperity resembling that of the devas. Now the Exalted One(Buddha), touring in the Kuru country, came to Thullakoṭṭhika, and Raṭṭhapāla went to hear him teach. Receiving faith, he with great difficulty obtained his parents’ leave to renounce the world. Going to the Lord(Buddha), he received initiation into monkhood from a bhikkhu(monk) at the Lord(Buddha)’s command, and studying diligently developed insight and won arahantship(enlightenment). Upon that he obtained permission to visit his parents, and went to Thullakoṭṭhika., going from house to house for alms. At his father’s house he obtained rancid gruel, but ate it as if it were ambrosia. Invited by his father, he went next day to his home. And when the ladies in fine dresses asked him: ‘What are the celestial nymphs like, my lord, for whose sake you live the holy life(celibacy)?’ he taught them the Path(Dhamma) in connection with impermanence, etc., repulsing their insinuating conduct:

[769] Passa cittakataṁ bimbaṁ arukāyaṁ samussitaṁ,||
Āturaṁ bahusaṅkappaṁ yassa natthi dhuvaṁ ōhi.|| ||

[770] Passa cittaka rūpaṁ maṁinā kalīḍalena ca,||
Aṭṭhinā tacena onaddhaṁ saha vatthehi sobhati.|| ||

[771] Alattakatā pādā mukhaṁ cuṇṇakamakkhitam,||
Alaṁ bālallaṁ mohāya no ca pāragavesino.|| ||

[772] Aṭṭhapādakatā kesā nettā aţjanamakkhitā,||
Alaṁ bālallaṁ mohāya no ca pāragavesino.|| ||

[773] Aţjanīva navā cittā pūtikāyo alaṅkato,||
Alaṁ bālallaṁ mohāya no ca pāragavesino.|| ||

[774] Odahi migavo pāsaṁ nāsadā vāguraṁ migo,||
Bhatvā nivāpaṁ gacchāma kandante migabandhake.|| ||

[775] Chinnō pāso migavassa nāsadā vāguraṁ migo,||
Bhutvā nivāpaṁ gacchāma socante migaluddake.|| ||
[769] See the tricked-out puppet-shape (human body), a mass
Of sores, a mass diseased, and full
Of many purposes and plans, and yet
In whom there is no power to persist!(2) (769)

[770] See the tricked-out form (human body), bejewelled, ringed,
Sheathèd in bones and skinny envelope,
By help of gear made fine and fair to see!

[771] Feet dyed with lac, with rouge the lips besmeared:
All good enough for dull wit of a fool,
But not for him who seeks the Beyond!

[772] The locks in eightfold plaits, eyes fringed with black (kajal):
All good enough for dull wit of a fool,
But not for him who seeks the Beyond (Nirvana)!

[773] Like a collyrium (kajal)-pot,(3) brand new, embossed,
The body foul within is boldly decked:
All good enough for dull wit of a fool,
But not for him who seeks the Beyond.

[774] The trapper set his trap. The deer came not
Against the net,(4) We've eaten of the bait -
Let's go!(5) the while deer trappers make lament.

[775] Broken is the hunter's trap! The deer came not
Against the net. We've eaten of the bait -
Let's go; the while deer catchers weep and wail.

Raṭṭhapāla upon that went through the air(6) to the Antelope Park of King Koravya, and seated himself on a stone slab. Now the Therâ's father had had bolts put on his seven doors, and had sent men to prevent him from getting out, and to take off his yellow robes and clothe him in white. (7) Hence the Thera's going through the air. Then the king, hearing where he was seated, went to him, and with courteous greeting asked him thus: 'Master Raṭṭhapâla, in this world men renounce it for some kind of misfortune - illness, loss of king, wealth or family. But you who have suffered no such thing, why have you left the world (for monkhood) ?' Then the Thera replied: 'The world passes away, is transient; the world is without refuge or providence; the world has no stronghold; the world is wanting and destitute, dissatisfied, the slave of craving.' Thus showing his separate condition, he recited a parallel in verse :

[776] Pasisāmi loke sadhane manusse||
Laddhāna vittaṇ na dadanti mohā,||
Luddhā [76] dhanaṇ sannicayāṇ karonti||
Bhiyyo va kāme abhipathayanti.|| ||

[777] Rājā pasayha paṭhaviṇ visētvā||
Sasāgarantaṇ mahimāvasanto,||
Oraṃ samuddassa atittarūpo||
Pāraṃ samuddassā'pi patthayetha.||

[778] Rājā ca aṁñe ca bahū manussā||
Avītataṇhā maraṇāṃ upenti,||
Ūnāva hutvāna jahanti deham||
Kāmehi lokamhi na hatthi titti.||

[779] Kandanti naṃ ūnā pakiriya kese||
Aho vatā no amarāti cāhu,||
Vatthena naṃ pārutanā bhāravā||
Citaṃ samedhāya tato dāhanti.||

[780] So ḍayhati sūlehi tujjamāno||
Ekena vatthena pahāya bhoge,||
Na mīyamānassa bhavanti tāṅā||
Gnātī ca mittā athavā sāhāyā.||

[781] Dāyādakā tassa dhananā haranti||
Satto pana gacchati yena kammam,||
Na mīyamānajjān dhanamanvēti kiṅcī||
Puttā ca dārā ca dhananā ca rāṭṭham.||

[782] Na dīghamāyu labhate dhanena||
Na cā'pi vittena jaraṃ vihanti.||
Appaṃ hi tāṃ jīvitamāhu dhīrā||
Asassataṃ vippariṅāmadhammam.||

[783] Aḍḍhā daḷiddā ca phusanti phassaṃ||
Bālo ca dhīro ca tathēva phuṭṭho,||
Bālo hi bālyā vadhito'va seti||
Dīro ca no vedhati phassaphuṭṭho.||

[784] Tasmā hi paṅṅā'va dhanena seyyā||
Yāya vosānamidādhigacchati,||
Abyositattā hi bhavābhavesu,||
Pāpāni kammāni karoti mohā.||

[785] Upeti [77] gabbhaṅ ca paraṅ ca lokam∥
Saṃsāramāpajja paramparāya,∥
Tassappaṅ ca abhisaddahanto∥
Upeti gabbhaṅ ca paraṅca lokam.∥

[786] Coro yathā sandhimukhe gahīto∥
Sakammunā haṅñati pāpadhammo,∥
Evam pajā pacca paramhi loke∥
Sakammukā haṅñati pāpadhammā.∥

[787] Kāmā hi citrā madhurā manoramā∥
Virūparūpena mathenti cittaṃ,∥
Ādīnavaṃ kāmagūnesu disvā||
Tasmā aham pabbajitomhi rāja.|| ||

[788] Dumapphalānīva patanti mānavā||
Dahārā ca vuddhā ca sarīrabheda,||
Etam pi disvā pabbajitomhi rāja||
Apanṭakaṃ āmañṇāmeva seyyo, || ||

[789] Saddhāyatāhaṃ pabbajito upeto jīnasāsane,||
Avaṅjhā mayhaṃ pabbajjā anaño bhūṇāmi bhōjanam.|| ||

[790] Kāme ādittato disvā jātarūpāni satthato,||
Gabbhavokkantito dukkhaṃ nailayesu mahabhayaṃ.|| ||

[791] Etam ādīnavanā ṇatvā sanvēgaṃ alabhim tadā,||
So’ham viddho tadā santo sampatto āsavakkhayaṃ.|| ||

[792] Pariciṇno mayā satthā katanā buddhassa sāsanam,||
Ohito garuko bhāro bhavanetti samūhatā.|| ||

[793] Yassatthāya pabbajito agārasmānagāriyan,||
So me atthe anuppatto sabbasaṃyojanakkhayo’ ti.|| ||

[776] Men[8] of much wealth I see in the world:-
Riches acquiring they err in not giving.
Make out of greed a great hoard of their wealth,
Yes, yearning/craving yet after ever more pleasures.

[777] The king having forcibly conquered the earth,
To the shore of the ocean, holding the land
This side of the sea, may yet all unsatisfied
Crave after the further side also.

[778] See where both king and full many another man
Nursing their cravings come to their dying.
Paupers becoming,[9] they put off this body,
For never content in pleasures of this world.

[779] Relatives bewail him with hair dishevelled,
Crying: 'Alas! would our relative were immortal!'[10]
Him in his shroud enveloped they bear away;
Raising a pyre they forthwith cremate him.

[305] [780] He lies burning, by forks being prodded,
Clad in one garment, stripped of all riches.
Never to one who is dying are family
Refuge, nor friends, no, nor even neighbours.

[781] His wealth is annexed by his heirs, but the being[11]
Goes according to all his past actions.
Never did wealth follow after the dying,  
Nor children, nor wife, nor wealth, nor a kingdom.

[782] Never is long life gotten through riches,  
Nor is old age ever banished by property.  
Brief is this life, all the sages have told us;  
Transient it is, and essentially changing.

[783] All feel the Touch,[12] both the poor and the wealthy;  
Touched is the wise man no less than the fool.  
But the fool, overcome down by his folly, lies prostrate;  
The wise man, when feeling the Touch, never trembles.

[784] For that reason far better than riches is wisdom,  
By which we arrive even here at the terminus.  
For from not reaching the goal[13] the dull-minded  
Work wicked deeds in delusion, reborn  
In spheres whether high or whether of no account.[14]

[785] Comes a man to the womb and in other worlds  
Finds rebirth, being caught in Saṃsāra,  
In rounds of countless many previous lives;  
Him one of little wit follows believing,  
Comes to birth both here and in other worlds.

[786] Even as a thief who is taken in burglary,  
By his own act is condemned as a criminal.[15]

[306] So is the race, after death, in another world,  
By its own doing condemned as a criminal.

[787] For by the charm, sweet and many, of sense-desire,  
One way or other the mind is unbalanced;  
And seeing the evil in sensuous pleasures,  
Therefore, O King, have I gone all forsaking.

[788] Fall as fruit from the tree all the sons of men,  
Youthful and aged, when breaks down the body,  
This too seeing, O King, have I gone forth(into monkhood).  
Better the safe, sure life of religion.

[789] Full of high confidence[16] I left the world(for monkhood)  
And joined the Monk’s order of the Conqueror(Buddha).  
Blameless my going forth has been, and free  
From debt I live on my allotted share.[17]

[790] Looking on sense-desires as fire lit up.  
On gold and silver as a [noxious] knife,  
[On life] from entry in the womb with sorrow,  
And on the fearsome peril of the hells: -

[791] Seeing, I say, great evils everywhere,  
because of that was I with anguish much obsessed.  
Then to me, pierced and wounded as I was,  
Came fourfold victory: over sense-desires,  
Over rebirth, error, ignorance, victory!"
The Lord(Buddha) has my loyalty and love,[19]
And all the Buddha's teaching has been done.
   Low have I laid the heavy load I wore,
   Cause for rebirth is found in me no more.

The Good for which I gave the world farewell,
And left the home to live where home was not,
   That highest Good have I accomplishèd,
   And every bond and chain is destroyed.[20]

Then the Thera, having thus taught the Path(Dhamma) to King Koravya, went back to the Lord(Buddha). And He thereafter, in the assembly of the Ariyans, declared Raṭṭhapāla foremost of those who had left the world(for monkhood) through faith.[21]

[1] Because he was wealthy enough to prop up a bankrupt kingdom (Commentary). This legend is more fully told in Majjhima, vol. ii., No. 82. It reappears also in the Vinaya Texts and the Jātaka (vol. i., No. 14). See on this Mr. W. Lupton's discussion, prefacing his edition and translation of the 'Raṭṭhapāla Sutta,' JRAS, 1894, p. 769 ff. I have largely profited by Mr. Lupton's translation of the verses. Dhammapāla's brief résumé is given in full.


[3] Here Mr. Lupton has somewhat missed the point.


[5] Or, 'we go.'

[6] The older chronicle in the Majjhima Nikāya does not mention this feat of the Thera's, nor the father's measures


[8] The metre, till verse 789, is in the Triṣṭubh (Vedic) metre, of the 5 + 5 feet variety.

[9] I.e., in their wishes (Commentary).


[14] Bhavābhavesu. This curious term is so paraphrased: mahantā mahanteau bhaveau.

[15] Quite literally: is ruined (haññati), as being of evil nature.
Chapter XVI. Twenty Verses

252. Mālunkyā's Son

The story of this venerable one is given in Chapter VI. (CCXIV.), in which the Thera, established in arahantship (enlightenment), uttered a saying (gatha) by way of teaching his family about the Path. But in this poem the Thera, non yet an arahant (enlightened), had asked the Lord (Buddha) for doctrine in brief, and he received this response: 'What think you, Mālunkyā's son, things which you have never seen, heard, smelt, tasted, touched, or perceived, of which you have no present impression, nor of which you wish you might have sensations and perception: - do you feel desire, or longing, or fondness for them?' 'No, lord.' 'Here, then, Mālunkyā's son, when you do get any sensation or perception of things, you will have just the sensations or perceptions only. And inasmuch as this is so, and you will get no [greed, ill-will, or illusion] by that, or in that, either here or elsewhere, or hereafter, this, even this, is the end of pain. [1]

And Mālunkyā's son, showing how well he had learnt that doctrine so summarized, expressed it in these verses:

[794] Rūpaṃ disvā sati muṭṭhā piyaṃ nimittanā manasikaroto,||
    Sārattacitto vedeti tanṭṭa ca ajjhossa tiṭṭhati.||

[795] Tassa vaḍḍhanti vedanā anekā rūpasambhavā,||
    Abhijjhā ca vihesā ca cittamassūpahaññati,||
    Evamācinato dukkhamā āra nibbānaṃ vuccati.||

[796] Saddaṃ sutvā sati muṭṭhā piyaṃ nimittanā manasikaroto,||
    Sārattacitto vedeti tanṭṭa ca ajjhossa tiṭṭhati.||

[16] This is the dominant note in the Pali term saddhā, 'faith.' Cf. Dr. Neumann's Zuversicht, rather than Glaube. The śloka metre re-enters here. In the Majjhī, the poem ends with (788).


Tassa vaḍḍhanti vedanā anekā saddasambhavā,||
Abhijjhā ca vihesā ca cittamassūpahaññati,||
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati.||

Gandhamū ghatvā satī muṭṭhā piyaṃ nimittam manasikaroto.||
Sārattacitto vedeti taṃ ca ajjhossa2 tiṭṭhati.||

Tassa vaḍḍhanti vedanā anekā gandhasambhavā,||
Abhijjhā ca vihesā ca cittamassūpahaññati,||
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati.||

Rasamī bhotvā satī muṭṭhā piyaṃ nimittam manasikaroto.||
Sārattacitto vedeti taṃ ca ajjhossa2 tiṭṭhati.||

Tassa vaḍḍhanti vedanā anekā rasasambhavā,||
Abhijjhā ca vihesā ca cittamassūpahaññati,||
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati.||

Phassamī [78] phussa satī muṭṭhā piyaṃ nimittam manasikaroto.||
Sārattacitto vedeti taṃ ca ajjhossa tiṭṭhati.||

Tassa vaḍḍhanti vedanā anekā phassasambhavā,||
Abhijjhā ca vihesā ca cittamassūpahaññati,||
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati.||

Dhammaṃ ūnvā satī muṭṭhā piyaṃ nimittam manasikaroto.||
Sārattacitto vedeti taṃ ca ajjhossa tiṭṭhati.||

Tassa vaḍḍhanti vedanā anekā dhammasambhavā,||
Abhijjhā ca vihesā ca cittamassūpahaññati,||
Evamācinato dukkhaṃ ārā nibbānaṃ vuccati.||

Naso rajjati rūpesu rūpaṃ disvā patissato,||
Virattacitto vedeti taṃ ca nājjhossa tiṭṭhati.||

Yathāssa passato rūpaṃ devato cā'pi vedanam,||
Khīyati nopacīyati evam so caraṭī satō,||
Evam apacinato dukkhaṃ santike nibbānaṃ vuccati.||

Naso rajjati saddesu saddam sutvā patissato,||
Virattacitto vedeti taṃ ca nājjhossa1 tiṭṭhati.||

Yathāssa sunato saddam devato cā'pi vedanam,||
Khīyati nopacīyati evam so caraṭī satō,||
Evam apacinato dukkhaṃ santike nibbānaṃ vuccati.||

Naso rajjati gandhesu gandhaṃ ghatvā patissato,||
Virattacitto vedeti taṃ ca nājjhossa1 tiṭṭhati.||

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Sight of fair shape bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling did overflow,

And clinging stays. Thus in him do grow
Many emotions rooted in the sight,
Greed and aversion, and the heart of him
Did suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
Far from Nibbana!

Sound, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling did overflow,

And clinging stays. Thus in him do grow
Many emotions rooted in the sight,
Greed and aversion, and the heart of him
Did suffer grievously. Of him we say,
Thus heaping store of pain and suffering:
Far from Nibbana!

Smell bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling did overflow,
[799] And clinging stays. Thus in him do grow
   Many emotions rooted in the sight,
   Greed and aversion, and the heart of him
   Did suffer grievously. Of him we say,
   Thus heaping store of pain and suffering:
       Far from Nibbana!

[800] Taste bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling did overflow,

[801] And clinging stays. Thus in him do grow
   Many emotions rooted in the sight,
   Greed and aversion, and the heart of him
   Did suffer grievously. Of him we say,
   Thus heaping store of pain and suffering:
       Far from Nibbana!

[802] Touch, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling did overflow,

[803] And clinging stays. Thus in him do grow
   Many emotions rooted in the sight,
   Greed and aversion, and the heart of him
   Did suffer grievously. Of him we say,
   Thus heaping store of pain and suffering:
       Far from Nibbana!

[804] Object, idea,[5] bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling did overflow,
And clinging stays. Thus in him do grow

[805] [309] Many emotions rooted in idea,
   Greed and aversion; and the heart of him
   Did suffer grievously. Of him we say, -
   Thus heaping store of pain and suffering: -
       Far from Nibbana!

[806] He who for things he sees passion breeds not,
   But mindful, clear of head, can make sense,
   With uninflamed heart, nor staying clings;

[807] And as he sees, so Path(Dhamma)ally he feels;[6]
   For him no heaping up, but minishing:
       Thus did he heedfully pursue his way.
   Of him, building no store of sorrow, we say: -
       Near is Nibbana!

[808] He who for things he hears no passion breeds,
   But mindful, clear of head, can make sense,
   With uninflamed heart, nor staying clings;
And as he hears, so Path(Dhamma)ally he feels;  
For him no heaping up, but minishing:  
Thus did he heedfully pursue his way.  
Of him, building no store of sorrow, we say: -  
Near is Nibbana!

He who for things he smells no passion breeds,  
But mindful, clear of head, can make sense,  
With uninflamed heart, nor staying clings;

And as he smells, so Path(Dhamma)ally he feels;  
For him no heaping up, but minishing:  
Thus did he heedfully pursue his way.  
Of him, building no store of sorrow, we say: -  
Near is Nibbana!

He who for things he tastes no passion breeds,  
But mindful, clear of head, can make sense,  
With uninflamed heart, nor staying clings;

And as he tastes, so Path(Dhamma)ally he feels;  
For him no heaping up, but minishing:  
Thus did he heedfully pursue his way.  
Of him, building no store of sorrow, we say: -  
Near is Nibbana!

He who for things things touched no passion breeds,  
But mindful, clear of head, can make sense,  
With uninflamed heart, nor staying clings;

And as he is touched, so Path(Dhamma)ally he feels;  
For him no heaping up, but minishing:  
Thus did he heedfully pursue his way.  
Of him, building no store of sorrow, we say: -  
Near is Nibbana!

He who for things things felt no passion breeds,  
But mindful, clear of head, can make sense,  
With uninflamed heart, nor staying clings;

And as he did perceive, so Path(Dhamma)ally he feels;  
For him no heaping up, but minishing:  
Thus did he heedfully pursue his way.  
Of him, building no store of sorrow, we say: -  
Near is Nibbana![7]

Then the Thera rose, saluted the Lord(Buddha) and departed, not long after developing insight that he won arahantship(enlightenment).

[1] That is, you can use sense and intellect without craving being aroused. I have inserted the bracketed words from Buddhaghosa's Commentary on this passage in his Sāratthapakāsinī. Cf. the Thera's emphasis
on tanhā in his former poem. The Commentary follows almost verbatim the Sutta Sangayha in the 'Saḷāṭyatana-Saṅyutta' (Saṅy. Nik., iv. 72), where the poem also occurB.

[2] See verse 98 and n. 'Lucid thought' is better for sati than 'self-control,' to which sati conduce.

[3] Viheśā, aroused, says the Commentary, when the object is the reverse of agreeable. More probably the enmity born of greed. Cf. Dialogues, ii. 55.

[4] Each sense is given a separate stanza. [Ed. here included]

[5] Dhammaññatvā - i.e., the aspect of cognition as an act of mind, supplementing, or, it may be, independent of, sense-impressions.

[6] The rest of consciousness follows its gocara, or Path(Dhamma)al procedure (Commentary).

[7] As before, each sense is assigned a complete stanza. [Ed. here complete] The Buddha, according to the Saṅyutta Nikāya, accords warm praise to Mālunkyā's son's rendering.

[ed1] This is apparently what Mrs. Rhys Davids intends to be the object of the mind-sense.

Chapter XVI. Twenty Verses

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253. Sela[1]

Reborn in this Buddha-age, in Anguttarapa,[2] in a brahmin(priest) family, at the brahmin village of Āpaṇa, he was named Sela. And he lived there when adult, proficient in the three Vedas and in brahmin(priest) arts, teaching mantras to 300 brahmin(priest) youths. Now at that time the Lord(Buddha), leaving Sāvatthī, toured in Anguttarāpa with 1,250 bhikkhus(monks). And divining the maturity of insight in Sela and his pupils, he halted at a certain wood. Then Keniya, the ascetic, having invited the Lord(Buddha) and his band for the following day, made preparation of much food. And Sela with his 300 visited the hermitage and asked: 'What now, Keniya, is a minister of the King expected?' and so on. Keniya replied: 'I have invited the Buddha, the Exalted One(Buddha) for to-morrow.' Now Sela, thrilled with joyful enthusiasm at the word 'Buddha,' sought out the Lord(Buddha) straightforward with his youths, and after exchange of courtesies seated himself at one side. Meditating the Exalted One, he thought: 'He has all the marks of one who is either a world-emperor, or a Buddha rolling back the veil of the world; yet I know not whether this religious ascetic be a Buddha or not. But I have heard that they who are Exalted Ones, Arihants(enlightened ones), Buddhas supreme, reveal themselves when their praises are uttered; for one who is not such a Buddha, when some one in his presence praises the virtues of a Buddha, is irritated and dissatisfied, because he has not won the serene confidence of Buddhas,[3] and cannot endure the allusions.[4] What if I were now to praise the Samana Gotama(Buddha) to his face with suitable verses? So he began:
O you of perfect form and beauty rare,
Of fairest (body)parts and lovely to see,
Exalted One(Buddha)! your colour like fine gold,
You valiant spirit, with the dazzling teeth,

Whose body shows the features that betray
The man of perfectly adjusted (body)parts,
Yes, all the traits that mark the Super-Man;

you with the eyes so clear, your composure
So fair, broad, straight, majestic, you do shine
As did the sun, the centre you of all
The chosen band of monks gathered round.

you bhikkhu(monk) noble of aspect, whose skin
Resembles gold, say, what is hermit's life
To you with presence so supremely fair?

A Prince you do deserve to be, a Bull
Drawing the chariot of the world's empire;
Lord of the earth from end to end foursquare,
A conqueror, of Jambudīpa chief.

Nobles and wealthy lords your vassals be,
You sovran lord of lords, you king of men,
Take you your power, O Gotama(Buddha), and reign!

Then the Exalted One(Buddha), fulfilling Sela's wish, replied:
Then Sela to win confirmation spoke again:

"A king, O Sela, verily am I; 
King of the Path (Dhamma), above me there is none. 
And by my doctrine do I turn the wheel Of sovereignty, wheel irreversible."

Now the venerable Sāriputta was seated at the right of the Exalted One (Buddha), his head shining in beauty like a pile of gold. And showing him the Exalted One said:
[831] Brahmabhūto atitulo mārasenappamaddano,||
Sabbāmitte vase katvā modāmi akutobhayo.|| ||

[827] The wheel I set a-going of the Path(Dhamma),
    Above which, Sela, there is none, that wheel
    Did Sariputta after my example[9] turn.
    Who has become like Tathagatha (Buddha).

[828] All that which should be known is known by me,
    All culture of the mind, that have I did,
    Whatever should be renounced I have renounced,
    Hence, brahmin! am I Buddha - one Awakened(into truth).

[829] Subdue your doubts regarding me, brahmin!
    Have faith in me. Hard, hard it is to win
    Repeated seeing - [as you mayest now] -
    Of them who rise on earth Buddhas Supreme.

[830] And it is of such whose advent in the world
    Is difficult and rare, that I in truth
    Am one, O brahmin! yes, a Buddha I,
    Surgeon and Healer,[10] over whom there’s none.

[831] Supreme my place and past compare my work,
    In crushing the assaults of Māra's(deathlord/devil) hosts. All that is hostile lis under my sway,
    And I rejoice for from no where comes fear.’

Then Sela the brahmin(priest), so convinced by the Exalted One(Buddha) as to wish to take monk’s orders, said:

[832] Idaŋ bhonto nisāmetha yathā bhāsati cakkhumā,||
    Sallakatto1 mahāvīro nīho’va nadatī vane.|| ||

[833] Brahmbhūtam atitulam mārasenappamaddanaŋ,||
    Ko disvā nappasīdeyya api kaṇhābhijātiko.|| ||

[834] Yo maŋ icchatu anvetu yo vā nicchati gacchatu,||
    Idhāham pabbajissāmi varapaññassa santike.|| ||

[832] ‘Now pay good heed, sirs, to the words that He
    Who sees, Healer and Great one, speaks to us,
    Impressive as a forest lion’s roar.

[833] Supreme in place and past compare in work,
    Who crushes the assaults of Māra's(deathlord/devil) hosts: -
[834] Who that has seen him would not feel convinced,
And were he never so obscure of birth? He who is glad for me may follow me;
And whosoever is not glad may go his way;
But I will in this Rule renounce the world,
Under him who is so noble and so wise.'

Then the brahmin(priest) youths also, because they had attained to the requisite conditions, replied:

[835] Etaṁ ce ruccati bhoṭo sammāsambuddhasāsanaṁ.,||
Mayampi pabbajissāma varapaññassa santike.,||

[835] 'If to your judgment, sir, this Rule of him.
The Supreme Buddha, did commend itself,
We too will in that Rule renounce the world,
Under him who is so noble and so wise.'

Then Sela, delighted because those youths shared in his resolve, showed them to the Lord(Buddha) and asked for initiation into monkhood:

[836] Brāhmaṇā tisatā ime yācanti pañjalīkatā.,||
Brahmacariyaṁ carissāma bhagavā tava santike.,||

[836] These thrice one hundred brahmins(priests) with clasped hands
Beseech you, O Exalted One(Buddha), that we
May lead the holy life(celibacy/sage’s life) beneath your eye.

Then the Exalted One, inasmuch as in past ages Sela, as teacher of just those 300, had sown the root of merit, and now in the last life had produced both his own insight and their maturity, discerned that they were ripe for initiation into monkhood and said:

[837] Svākkhātaṁ brahmaṇaṁ (selāti bhagavā) sandiṭṭhikamakālikaṁ.,||
Yattha amoghā pabbajjā appamattassa sikkhato.,||

[837] 'Well, Sela, is the holy life(celibacy/sage’s life) is set forth,
Clear to be seen and heard; swift is the fruit,'
In which not futile is the coming forth
For one who earnestly did train himself.'

Upon that the Exalted One said: 'Come you, bhikkhus(monks)! And they, by his mystic power gifted with the robes and bowl of bhikkhus(monks) of long-standing,[13] did obeisance and began their studies for insight, attaining arahantship(enlightenment) on the seventh day. because of that they came to the Lord(Buddha) and declared aññā(supreme attainment) thus, Sela speaking:

[839] Tuvaŋ buddho tuvaŋ satthā tuvaŋ mārabhibhū muni,||
Tuvaŋ anusaye chetvā tiŋño tāresimaŋ pajanŋ.||  

[840] Upadhī te samatikkantā āsavā te padālitā,||
Sīho'va anupādāno pahīnabhayabheravo.||  

[841] Bhikkhavo tisatā ime tīṭṭhanti pañjalīkatā,||
Pāde vīra pasārehi nāgā vandantu satthuno' ti.||

[838] Lo! you who see all, it is eight days since
We came and refuge found. In just one night,
Exalted One(Buddha)! We are trained in your Rule.

[839] You are Buddha! our Lord(Buddha) you! and you
The mighty Seer who overthrew Māra(deathlord/devil).
You who all evil tendencies have cleaned,
And crossed [the flood of life's eternal sea],
it is you who help the sons of men to cross.

[315] you have transcended every cause of birth,
And shattered every poison-growth within,
You even as a lion, grasping nothing,
Have banished every source of fear and dread.

[841] Three hundred bhikkhus(monks) lo! before you stand,
With clasped hands outstretched to honour you,
Stretch forth your feet, O Lord(Buddha)! allow them
the arahants(enlightened ones),[14] to salute you..

[1] Both story and poem form the greater part of the 'Sela-Sutta' in the Sutta-Nipāta and in the Majjhima Nikāya (ii. 146). Dhammapāla is strangely silent over these older versions. His own version is briefer and, except for the more evolved myth referred to below (p. 314, n. 2), more simple. His use of ādi, 'and so on,' seems, however, to hint at a more standard account as known to him.

[2] In the Sutta-Nipāta Commentary this is the country about the River Mahī, north of the Ganges. Āpāna means 'bazaar,' 'market.'

[3] This is based on the conviction that they have the genuine intellectual and moral qualities required in a Buddha, and that what they teach is true and its results certain (Ang. Nik., ii 8).
These negative clauses are not in the *Sutta-Nipāta* narrative.

In the Commentary *sujāto* is 'perfect in presence,' as to height and breadth. On these proportions, see Dialogues, ii. 14-16.

*Brahā,* the Commentary reads *brahmā,* excellent - *i.e.,* in proportions.

*Pariyatti-dhammo,* the Path(Dhamma) in its literary form, or formulated doctrines (*Commentary*).

I omit from the text the glosses 'thus Sela said,' etc., which hamper the Pali metre.

*Ang. Nik.,* i. 28. *Anu,* in *anuvatteti,* *anujāto,* is intended to express conformity, likeness, and not so much succession in time. *Cf.* the latter term in *Iti-vuttaka* (trans. *Sayings of Buddha*), Í 74, where it is applied to children whose lives resemble those of their parents. In becoming an Ariya, says the Commentary, Sāriputta became of like birth or caste (*jāti*) with the Tathāgata. Sāriputta did not live to succeed the Lord(Buddha) as leader.

*I.e.,* of greed, hate and illusion (*Commentary*).

*Lit.,* 'one of dark descent,' paraphrased as *nīcajāto.*

*Paccakkho* is the paraphrase of *sandīṭṭhiko; akāliko-* lit., 'not-time-ish' - is explained as where fruition is to be won immediately after [each] path, without interval of time. The *Sutta-Nipāta* Commentary explains in practically identical terms.

This legendary feature is not in the *Sutta-Nipāta* story.

*Nāgas.* On this term, see Udāvi's saying(gatha) (CCXLVII.).

Chapter XVI. Twenty Verses

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254. Bhaddiya, son of Kāḷi of the Godhas

Reborn in this Buddha-age at Kapilavatthu in a clan of Sākiyan rajas,[*] he was named Bhaddiya. And when adult, he left the world(for monkhood) together with Anuruddha and the other four nobles, while the Lord(Buddha) was staying at the Mango Grove of Anupiyā. And entering the Monk’s order, he won arahantship(enlightenment). Him (as the result of a primeval vow and efforts on his part), the Lord(Buddha) in conclave at Jeta Grove, ranked as the best among those bhikkhus(monks) who were of aristocratic birth.[*]

And he, living in the bliss of fruition, in the bliss of Nibbāna, while in the forest, beneath a tree, in any lonely spot, was ever breathing forth the exclamation: 'Ah, what happiness! ah, what happiness!' Now bhikkhus(monks) hearing him told the Lord(Buddha); to whom Bhaddiya, when summoned, admitted the habit, adding: 'Formerly, lord, [316] when I was ruling my principality, I was well provided with protection,
yet even so I was ever fearful, nervous, distrustful. But now that I have renounced all, I am no longer in that state.' And before the Lord(Buddha) he uttered his 'lion's roar,' thus:

[842] Yātaṁ me hatthigīvāya sukhumā vatthā padhāritā,||
Sālīnāṁ odano bhutto sucināṁsūpasecano.||

[843] So'jja bhaddo sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[844] Paṁsukūlī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[845] Piṇḍapātī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[846] Tecivārī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[847] Sapadānacārī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[848] Ekāsanī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[849] Pattapiṇḍī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[850] Khalupacchābhattī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[851] Āraññiko sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[852] Rukkhamūliko sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[853] Abbhokāsī sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[854] Sosāniko sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[855] Yathāsanthatiko sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||

[856] Nesajjiko sātātiko uñchāpattāgāte1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.||
[857] Appiccho sātatiko uñchāpattāgate1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.|| ||

[858] Santuttīho sātatiko uñchāpattāgate1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.|| ||

[859] Pavivitto sātatiko uñchāpattāgate1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.|| ||

[860] Asaṃṣaṭṭho sātatiko uñchāpattāgate1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.|| ||

[861] Āraddhaviriyo sātatiko uñchāpattāgate1 rato,||
Jhāyati anupādāno putto godhāya bhaddiyo.|| ||

[862] Hitvā satapalān kaṃṣaṃ sovaṇaṃ satarājikaṃ,||
Aggahiṃ matikāpattān ājan dutiyābhisecanān.|| ||

[863] Ucce maṇḍalipākāre daḥhamaṭṭālakoṭṭhake,||
Rakkhito khaggahatthehi uttasanā viharāṃ pure.|| ||

[864] So'jja bhaddo anusrāsī pahānabhayabheravo,||
Jhāyati vanamogayha putto godhāya bhaddiyo.|| ||

[865] Sīlakkhandhe patiṭṭhāya satiṃ paṇṇāṃ ca bhāvayaṃ,||
Pāpuṇīṃ anupubbena sabbasaṃyojanakkhayan' ti.|| ||

[842] What delicate gear was mine to wear,
When riding on my elephants,
What elegant treatment was mine to eat,
Prepared by are from rice and flesh!\[3\]

[843] To-day a happy winner,\[4\] being
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

[844] In thrown-off rags attired, and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

[845] Seeking his daily alms and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.\[5\]

[846] In triple robe, no more, and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.
Taking each house in turn, and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

With one good meal a day, and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Eating from bowl alone and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Refusing aftermeals and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Living in the lonely woods and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Sheltered by shade of tree and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Under open sky, unsheltered, remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Living in the charnel-fields(cemeteries) and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Seated no matter where and remaining,
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Resting in sitting posture, remaining,
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

Simple and few his wants and remaining,
Pleased with what scraps his bowl is filled, In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.
[858] With mind content, serene, and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

[859] Secluded, much alone and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

[860] Detached, aloof [from men] and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

[861] With surging energy[9] and remaining
Pleased with what scraps his bowl is filled,
In meditation, grasping nothing,
Lives Bhaddiya, the Godha's son.

[862] Renouncing costly vessels created
In gold and lac, this earthen bowl
I grasped, and thus the second time
Anointment's consecration won.[10]

[863] Guarded by lofty circling walls,
And mighty gates with watchtowers high
And men-at-arms with sword in hand,
So was I wont in dread to live.

[318] [864] To-day a happy winner, see,
At ease, all fear and fright removed,
In forest meditation plunged
Lives Bhaddiya the Godha's son.

[865] Firm planted on the moral code,
In clarity[11] and insight trained,
In due succession have I won[12]
Release with every bond, gone!

[1] I have not met elsewhere with the Godhas, but Kāḷī is recorded in Sāgya., v. 396, as having been honoured by a visit from the Lord(Buddha) at Kapilavatthu, and commended for her confession of faith as a believer in the First Path (sotāpatti/of nirvanic trance). She is spoken of as Kāḷigodha the Sākiyaṁ, and addressed as 'Godhe. It is not clear as to what was the political relation between (king)rāja Bhaddiya and Sudhodana, who, in the Dīgha-Nikāya, is also termed simply (king)rāja; not 'mahārāja,' as once in this Commentary. Cf. Rhys Davids Buddhist India, p. 19 ff. Bhaddiya's story occurs in Udāna, ii 10.


[3] The things specified are types of a life in all these respects luxurious (Commentary).

[4] There is here a word-play on bhadda-Bhaddiya.
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255. Açgulimāla

He was reborn in this Buddha-Age as the son of the brahmin(priest), Bhaggava, who was priest to the King of Kosala. On the night of his birth all the armour in the town shone. The King's state armour too, so that he, seeing it as he lay in bed, could get no sleep, but was nervous and alarmed. The priest that night consulted the stars and concluded that his son was born in the conjunction of the thieves' constellation. At dawn he waited on the king and asked if he had slept well. 'How could I have slept well, teacher?' replied the King, 'my armour was lit up all night. Now what can that predict?' 'Fear not, your majesty, in my house a child is born. Through his influence the armour in the whole town was lit up.' 'What then will he become, teacher?' 'The child will become a thief.' 'Single-handed, or leader of a gang?' 'Single-handed, Lord.' 'Had we not better kill him?' 'If single-handed, he can be held in check.'

Now because he was born irritating the King's mind he was named Hiṅsaka. But afterwards when what was seen was seen no more, he became known as Ahiṅsaka. Through former Karma he had the strength of seven elephants. And while he studied under the first teacher at Takkasilā, he respectfully waited on the latter and his wife, so that he was frequently with them at meals and so forth. But the other brahmin(priest) youths could not endure him, and at length brought about discord between him and the brahmin(priest) teacher, persuading the latter against him. Because of his pupil's great strength, the brahmin(priest) devised a stratagem for his ruin, and said: 'Ahiṅsaka, you have now finished as my pupil: give me my honorarium.' 'Very good, teacher, how will you have it?' 'Bring me a thousand human right-hand fingers.' For he expected that Ahiṅsaka would for shame bring one only, and could then be punished. Because of that Ahiṅsaka's long heaped-up ruthlessness came to the front, and putting on armour, he went to the Jālini forest, in Kosala, and from a cliff near the high road watched the passers-by, and rushing down cut off their fingers and hung them on a tree, till the vultures and crows had stripped the bones of flesh. Then making a garland of the...
fingerbones, he hung it round his shoulders as if decked for sacrifice. From that time he was called Fingerwreathed (Angulimāla). And when through his deeds the road became forbidden, he entered the villages, and these became deserted. Then the King proclaimed: 'Let a strong force come that we may quickly take the bandit.' And Angulimāla's mother, of the Mantāni brahmins(priests), said to her husband: 'Our son is a thief and committing this and that. Send for him, remain him to stop doing these things.' But he replied: 'I have nothing to do with sons of that sort; let the King do as he will.' Then she in love, took provisions and set out, saying: 'I will bring my son and stop him.'

The Exalted One(Buddha) thought: 'If she comes to him, Angulimāla will kill her to make up his thousand fingers. This is his last birth. If I do not go there might be great loss. I will speak to him.' So after his meal he travelled the thirty leagues along the road, and warning off cowherds and the like, approached the Jālini Wood. Now Angulimāla had just seen his mother, and was thinking on her finger to make up his number, when the Exalted One(Buddha) showed himself between them. Then said the son: 'Why should I kill my mother for a finger? Let my mother live! Let me rather go for that monk's finger.' And drawing his sword he stalked the Exalted One. Then the Exalted One exerted such magic power that, even though he was walking at his usual pace, Angulimāla could not, even running, overtake him, but panting, pouring sweat, unable to lift his feet, stood like a stake and cried: 'Stop, monk!' The Exalted One said: 'Though I walk, yet have I stopped, and do you, Angulimāla, stop!' Then the thief thought: 'They speak the truth, these Sakiyan hermits, yet he says he has stopped, whereas it is I who have stopped. What can he mean?' So he asked.

[866] Gaccha vadesi samana Λhito'mhi||
    Mamaŋ ca brusi Λhitam aṭṭhito' ti,||
[81] Pucchami taŋ samana etam athan||
    Kasamā aṭṭhito'mhi.|| ||

[866.] you who are walking, hermit, do say:
    'Lo! I have stopped!'
    And to me you tell, who has stopped,
    I have not stopped!
I ask you, hermit, what is the meaning of your words?
How you say that you have stopped, but I have not?

[321] Then the Exalted One(Buddha) replied:

[867] Ṭhito aham Angulimāla sabbadā||
    Sabbesu bhūtesu nidiya daŋcaŋa,||
    Tuvaṇ ca pāñesu asaṇṇato'si,||
    Tasmā Ṭhito'haŋ tuvam aṭṭhito'si.|| ||

[867.] Yes, I have stopped, Angulimāla, forever.
Towards all living things renouncing violence;
You holdest not your hand against your fellow-men,
Therefore it is I have stopped, but you still goest on.
Because of that Angulimāla, as the Exalted One stood there revealing his true virtue, remembered what he had heard rumoured about him and, his insight reaching maturity, rapture pervaded his being, like a sheet of water spreading over the whole earth. And saying to himself, 'Great is this lion's roar. This can be none other, I think, than the Samana Gotama (Buddha); to help me the Exalted One (Buddha) is come here!' he said:

[868] Cirassaṃ vata me mahito mahesi||
Mahāvanaṃ samano paccupādi,||
So'hant cajissāmi sahassapāpaṇ||
Sutvāna gāthāṇ tava dhammayuttaṃ.||

[869] Ity eva coro asim āvudhaṇ ca||
Sobbhe papāte narake anvakāsi,||
Avandi coro sugatassa pāde,||
Tatth'eva pabbajjam ayāci buddhaṃ.||

[870] Buddhō ca kho kāruṇiko mahesi||
Yo satthā lokassa sadevakassa,||
Tam 'ehi bhikkhū ti tādā avoca;||
Es'eva tassa ahu bhikkhubhāvo.||

[871] Yo pubbe pamajjitvāna pacchā so na ppamajjati,||
So'maṇ lokaṃ pabhāseti abbhā mutto va candimā.||

[872] Yassa pāpaṃ kataṇ kammaṇ kusalena pithīyatī,||
So'maṇ lokaṃ pabhāseti abbhā mutto va candimā.||

[873] Yo have daharo bhikkhu yuñjati buddhasāsane,||
So'maṇ lokaṃ pabhāseti abbhā mutto va candimā.||

[868.] O long is it since mighty sage by me revered,
A hermit, to this forest great, has found his way!
Lo! I will readily leave a thousand crimes,
Hearing the righteous doctrine in this verse of yours.

[869.] And so[8] the bandit removed[9] his armour and his sword
And threw them down a cliff, into a pit, a chasm.
Before the Welcome One, low worshipping, the thief
Straightway asked the Buddha's to be enrolled (into monk’s order).

[870.] because of that the Buddha, mighty Sage most pitiful,
Lord(Buddha) of all the world and of all the gods,
Spoke then these words to him, saying: 'Yes, come, Bhikku'!
And even by that to him was bhikkhu(monk) - status given.

[871.] He who in former days a wasteful life living,
In later day no more so spends his time,
He goes over the world a radiance shedding,
As when the moon comes free in clouded sky.

[872.] To whomsoever the ill deeds he has done,
By a good life are closed up and sealed.[10]
He goes over the world a radiance shedding
As when the moon comes free in clouded sky.

[873.] Surely a Monk who in youth did give
Himself to live within the Buddha's Rule,
He goes over the world a radiance shedding
As when the moon comes free in cloudy sky.

Thus being in the joy and ease of emancipation(nirvana), he went into the town for alms. And men threw, here a clod, and there a stick at him, hitting him on the head, so that he came back to the vihara(monastery) with broken bow[11] and sought the Lord(Buddha). The latter addressed him saying: 'Suffer it, brahmin(sage), you have to suffer it. The result of your actions, for which you might have been roasted for centuries in hell, you are feeling now in this life.' Then the Thera, summoning up a heart of love for all beings without distinction,[12] said:

[874] Disā hi me dhammakatham[13] suṇantu||
Disā hi me yuñjantu buddhasāsane,||
Disā hi me te manusse bhajantu||
Ye dhammam evādapayanti santo,||

[875] Disā hi me khantivādānaṃ avirodhappasaṃsinam,||
Suṇantu dhammaṃ kālena tañ ca anuvidhiyantu.||

[876] Na hi jātu so mamaṃ hiṃse aṇṇaṃ vā pana kañcinam,||
Pappuyya paramaṃ santī rakheyya tasathāvare.||

[82] [877] Udakaṃ hi nayanti nettikā, usukārā namayanti tejanām,||
Dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.||

[878] Daṇḍen'ke damayanti anıkusehi kasāhi ca:||
Adaṇḍena asatthena ahaṃ antomhi tādinā.||

[879] 'Ahiṃsako' ti me nāmaṃ hiṃsakassa pure sato,||
Ajjāhaṃ saccanāmo'mhi, na naṃ hiṃsāmi kañcinam.||

[880] Coro ahaṃ pure āsiṃ Angulimālo' ti vissuto,||
Vuyhamāno mahoghena buddhanā saraṇam āgamaṃ.||

[881] Lohitapāṇi pure āsiṃ Angulimālo' ti vissuto,||
Saraṇāgamanāṃ passa; bhavanetti samūhatā.||

[882] Tādisam kammaṃ katvāna bahunā duggatigāmināṃ||
Phuṭṭho kammvipākena anaño bhuñjāmi bojhānaṃ.||
[883] Pamādam anuyuñjanti bālā dummedhino janā.||
Appamādaṃ ca medhāvi dhanaṃ setṭham vā rakkhati.|| |

[884] Mā pamādam anuyuñjetha mā kāmaratisanthavan.||
Appamatto hi jhāyanto pappoti paramaṃ sukhāṃ.|| |

[885] Svāgataṃ nāpagataṃ, n'etan dummantitaṃ mama.||
Sanjīvihattesu dhammesu yanjan setṭham tad upāgamaṃ.|| |

[886] Svāgataṃ nāpagataṃ n'etan dummantitaṃ mama,||
Tisso vijjā anupattā, katan buddhassa sāsanāṃ.|| |

[887] Araññe rukkhamūle vā pabbatesu guhāsu vā,||
Natthā tatth'eva aṭṭhāsin ubbigamanaso taddā.|| |

[888] Sukhāṃ sayāmi ṭhāyāmi, sukhaṃ kappemi jīvitāṃ.||
Ahatthapāso Mārassa: aho satthānukampito.|| |

[889] Brahmajacce pure āśiṃ, udicco ubhato ahun.||
So'jja putto sugatassa dhammarājassa satthuno.|| |

[890] Vītaṃṭho anādāno guttadvāro susaṃvuto,||
Aghamūlan vadhivāna patto me āsavakkhayo.|| |

[891] Pariciṇno mayā satthā, katan buddhassa sāsanāṃ.||
Ohito garuko bhāro, bhavanetti samūhatā' ti.|| |

[874.] O let my foes but hear the Path(Dhamma) as told to me, And hearing join with me to keep the Buddha's Rule! O let my foes but minister to men of peace, Who even have taken to their hearts that holy Path(Dhamma)!

[875.] O let my foes from time to time but hear that Path(Dhamma) From them who tell of gentleness, and who commend Affection, and to what they hear, their actions suit!

[323] [876.] For such a foe would verily not work me harm, Nor any other creature wheresoever found. He would himself attain the peace too great to express, And thus attaining cherish all both bad and good.[13]

[877.] The[14] canal-makers lead the stream, Bow makers straighten the arrow shaft, The joiners mould the wooden plank, The self it is that the pious tame.

[878.] Some creatures are subdued by force, Some by the hook, and some by whips; But I by such an One was tamed Who needed neither staff nor sword.
Innocence! such the name I bear,
While Noxious in the past was I;
To-day most truly am I named,
For now I hurt not any man.

Once an obnoxious bandit I,
Known by my name of Finger-wreathed,
Till toiling mid the awful flood,
I refuge in the Buddha found.

Once were my hands imbrued with blood;
Known was my name as Finger-wreathed.
O see the Refuge I have found,
With every craving rooted out!

Me who had done such dreadful deeds,
Fast going to my place of doom,
Me all that doing's aftermath
Has touched even here-and freed from debt
Now take I my allotted share.

it is a fool's part heedless to waste his life:-
Such are the folk who will not understand.
He who is wise did foster earnestness
As he were watching over his chiepest wealth.

Give not yourselves to wastage in your lives,
Nor be familiar with delights of sense.
He who did strenuously meditate,
His shall it be to win the bliss supreme.

O welcome this that came nor came amiss!
O goodly was the advice given to me!
among many doctrines mooted among men,
Of all it was sure the Best I sought and found.

O welcome this that came nor came amiss!
0 goodly was the advice given to me!
The threefold wisdom have I made mine own,
And all the Buddha's ordinance is done.

Deep in the wild beneath some forest tree,
Or in the mountain cave, is it here, is it there,
So have I stood and let my throbbing heart

Transported beat. Happy I seek my rest,
Happy I rise, happy I pass the day,
Escaped from trap of evil - ah! see
The Lord(Buddha)'s sweet compassion shown to me!

A child born of good brahmin(priest) stock was I;
Of pure and high descent this side and that,
This day the Welcome One did call me son.
The Lord(Buddha), yes, the Sovereign of the Path(Dhamma).
[890.] Gone is all craving, nowhere have I hold.
Guarded the gates, and well controlled the sense.
Of this world's misery spewing forth the root,
From every poison-stain(skin) am I immune.[20]

[891.] The Lord(Buddha) has my loyalty and love,
And all the Buddha's ordinance is done.
Low have I laid the heavy load I was bearing:
Cause for rebirth is found in me no more.[21]

[1] Not identifiable with the Bhaggava, at whose hermitage the Prince Siddhattha(who became Buddha) first studied after his renunciation. See Sisters, p. 2.

[2] I have given this quaint legend - invented to explain a nickname? - in full, as affording a means of comparing the scholastic journalism of Buddhaghosa (Commentary on Majjhima Nikīya, 'Sutta 86') and of Dhammapāla. The two narratives differ in details, and are probably mutually independent and approximately contemporaneous. The story was a popular one; it occurs in the Avadāna-Ṣaṭaka (No. 27), and is referred to (Milinda, ii. 355). Dhammapada, verses 173, 422, refer to it, but the Commentary and that on Jātaka V., No. 537, both refer to Buddhaghosa's account. Was the babe brother to Jenta, CCXVIII?

[3] On this 'brahmin(priest) art,' cf. Dialogues, i. 16 f., 20 f. I do not know which star or stars are meant.

[4] Our nearest equivalents are Nocens and Innocence, the latter once a favourite Christian name. Dr. Neumann's Wagnerian 'Friedreich,' etc., is wider of the mark. According to Pap. Süd., he was named Ahiṃsaka, or Abhiṃsaka, from the first.

[5] In the Majjhima Nikaya Commentary they were 'aliens' (bāhirakā).

[6] 'Trap Wood.'

[7] Cf. IV

[8] According to the Commentaries, the bandit speaks these words then and there. At verse 871 begins Angulimāla's song of triumph as arahant(enlightened).


[10] Pithīyati the Commentary connects with the closing of a door.

[11] The Majjhima Nikaya gives a more coloured picture: 'With broken head and flowing blood, cut and crushed.' In the Dhammapada Commentary, iii., 169, he is represented as dying after uttering these versos.


[13] Taαα-thāvare: in Childers 'feeble-strong,' but admittedly a term of doubtful meaning. Dhammapāla has 'all beings.' Buddhaghosa says: Tasā are called sataṇhā, thāvarā, nittaṇhā (having craving and the opposite).

Dr. Neumann, who in these three gāthās takes disā to mean, not 'foes,' as do both Commentaries, but the quarters of the firmament (disā, disāyo), lets himself go in an invocation to die Lüfte, entirely in the style and words of the German Romantic poets of the last century. The result is lovelier as poetry, if not after Thera-precedent, as observed by the Commentators he derides. The Thera's regret is that the men, 'relatives of his many victims,' do not know how changed he is, nor the virtues of that which has changed him.
See XIX. The metre in [878] reverts to the śloka. The Thera, having uttered the foregoing for his own protection (Buddhaghosa), and to deliver others from evil (Dhammapāla), now declares his own accomplished work.

'I bear' accords better with our Commentary, which gives Hiṃsākā as the Thera's original name, and Ahimsaka as that given him on his conversion. Buddhaghosas. version is perhaps more plausible. Cf. p. 319, n. 1. It must, too, be remembered that his record was spotless till he tried to pay his college fee.

_Bhavanetti_, 'guide to rebirth' = _tānḥā_. See verse 604, n. 1.

See verse 789.

Plinda-Vaccha's verse (IX.)

_The Dhammapada Commentary_ relates (iii. 170) that when Angulimāla passed away, and the Lord(Buddha) heard of it, he said: 'My son, bhikkhus(monks), has reached Parinibbana.' 'Lord, has he so reached who did kill so many people?' 'Yes, he did evil when he had not one virtuous friend, but when he found one, he strove earnestly, for that reason his evildoing is closed up by good.'

_Cf. CXVI._

= verses 604, 792.

References:

_Majjhima Nikāya_, 'Sutta 86'
_Jātaka_ V., No. 537,

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**ANGULIMALA**

One of King Pasenadi Kosala's subjects was a learned Brahmin(priest) by the name of Bhaggava Gagga, who served as his royal chaplain. Bhaggava and his wife Mantani had a baby son. In keeping with the custom of the times his father cast a horoscope for the new-born babe. To his horror, he found that the baby was born under the "robber constellation", which would result in tendencies of a life of crime.

That morning when the chaplain visited the king and asked him how he had slept, the king informed him that he had had a night of terror. "I woke up in the night", said the king, "and saw my weapons which were lying at the side of my bed sparkling brightly. Could this", he asked, "mean danger to my kingdom or myself?"

Bhaggava then informed the king that the same strange phenomena had occurred throughout the city and informed the king that the cause was his newborn son who had a robber's horoscope. The king then asked Bhaggava if the stars foretold that the boy was to be a lone robber. Bhaggava informed the king that indeed the stars foretold that his son would lead a life of solitary crime. Bhaggava then asked the king if they should kill the baby now to prevent the crimes that would be unleashed in the future if this baby lived. King Pasenadi, reflecting on the fact that the child would grow up to be a lone robber, asked his chaplain to bring him up carefully and to educate him well so that this prediction could be avoided.
Bhagava and Mantani decided to name the baby Ahimsaka, or "harmless", in the hope that his name and a good upbringing and education would change the latent tendencies that were dormant in him. Ahimsaka grew up to be physically strong, intelligent and well-behaved. As he excelled in his studies his father sent him to Takkasila, the famous ancient university of India, for his higher education. Ahimsaka, who was a good student, soon surpassed all the other students and excelled. Before long he was the favourite of his teacher. His teacher treated him as his son and often invited Ahimsaka to share meals with him in his home. Ahimsaka's academic excellence and his obvious friendship with the teacher made him many enemies. His fellow students, jealous of his success, decided to poison the teacher's mind in order to destroy the friendship.

They began systematically to poison the mind of the teacher by making false accusations against Ahimsaka. At first the teacher disregarded their slander and rebuked them, but when more and more students independently came to him with the same story his confidence wavered. Slowly a seed of doubt entered his heart. Was Ahimsaka plotting against him? Was he planning to take over his pupils and surpass him? His teacher decided that he would have to kill Ahimsaka before he himself was killed. But Ahimsaka was big and strong. Killing him would not be easy. Besides, his reputation as a teacher would be ruined if he were in any way connected with Ahimsaka's death. The teacher reflected on a plan to get rid of Ahimsaka, whom he now perceived as a threat, in a manner that would not incriminate him.

Ahimsaka had just completed his course of studies. It was the custom at that time for the pupils to give a gift to honour the teacher who had taught them. Reminding Ahimsaka of this honoured custom, he requested a necklace of one thousand fingers, each of which was to be obtained from a different person’s body. The teacher most probably had secretly cast Ahimsaka’s horoscope himself, for this science was well-known at that time, and had seen that Ahimsaka had within him criminal tendencies. He also expected that before long Ahimsaka would be caught by the king’s men and executed for his crimes. Thus, thinking that he had come up with a foolproof plan to kill Ahimsaka, he insisted on his gift when Ahimsaka hesitated.

Ahimsaka came from a family who believed in non-violence. Remembering his parental and family values, Ahimsaka refused to provide this gift. But the teacher insisted by telling him that this was expected of him and that not giving the requested gift would totally nullify the value of all he had learned, as he would not have met the honoured teacher’s wish. Ahimsaka therefore felt compelled to agree.

At this point Ahimsaka’s latent tendencies for violence arose and exploded within him. In previous births he had been strong and violent. He had, in fact, eaten human flesh and relished killing. His dark past and lack of compassion resurfaced and the good influence of his parents and upbringing were forgotten. His love for danger, adventure and killing took over. Instead of collecting the thousand fingers from dead bodies, which could have been found in the burial grounds, he took to a life of crime in the Jalini forest in his home state of Kosala.

There he lived on a high cliff, observing travellers upon whom he swooped down and killed. Slaying them, he took one finger from each victim. First he hung the finger on a tree so that birds and other creatures would eat the rotting flesh and then he threaded the bones into a garland which he wore round his neck. Before long he came to be known as Angulimala, or “garland of fingers”.

The whole city was in terror. Angulimala’s power and strength were unconquerable. Many had tried to capture the dreaded serial killer but had fallen victim to his vicious strength and inhuman cruelty. Angulimala began to enjoy his cruel life and was completely overtaken by his past dark life of killing and cruelty. No one dared to approach the forest for fear of death. Angulimala started to venture into the outskirts of the city to find his victims. He even started breaking into homes and raiding the city in the night to kill and obtain the fingers. The villagers, who were petrified, left their homes and fled to the capital of Savatthi. They camped outside the palace walls and complained to the king that more and more of the townspeople were being killed mercilessly by Angulimala. The king therefore
prepared the army to capture him.

At this time Angulimala had collected 999 of the thousand fingers required for his gift to the teacher. Angulimala’s true name and descent were not known, as his appearance had changed. His beard and hair were matted and he was covered in stale, dried blood. The stench of death and raw meat surrounded him. He looked like a wild, fearsome killer. The mild-mannered Ahimsaka was unrecognizable.

News of the terror wrought by Angulimala had finally reached his parents. Suspecting that Angulimala was their son who had never come back from the Takasila University, his mother pleaded with her husband to bring their son back. But Bhaggava had no use for such a son. He refused, saying, "Let him be captured, let him be executed by the king’s men". Mantani decided to venture into the forest alone to save her son. With the unconditional love that a mother has for her child she hoped to persuade Angulimala to mend his ways, as the king was preparing his army to capture and execute him.

Angulimala was searching desperately for his last victim. He was tiring of his life of crime and had become eager to reach his goal. In the distance he saw a woman approaching his hide-out in the Jalini forest. Swooping down the mountain, he began chasing the old woman whom he soon realized was his mother.

At this time the Buddha, with his compassionate eye, was observing the world, looking for those with wisdom and in need to help. He saw Angulimala running after his mother for his final kill. He also saw that Angulimala had within him the goodness to attain emancipation. This was not His first encounter with Angulimala. In many past lives they had met and the Buddha had conquered Angulimala’s strength of body with His strength of mind. Once Angulimala had even been the Bodhisatta’s uncle (Jataka 513). He walked toward the Jalini forest to prevent the grave, hideous crime of matricide. Townsfolk tried to prevent the Buddha from continuing by telling Him of the murderous serial killer.

The Buddha, disregarding their plea, ventured into the deep forest. Projecting himself between Angulimala and his mother, the Buddha attracted his attention. Seeing the calm and serene Buddha, Angulimala swerved. "Why should I kill my mother," thought Angulimala, "my last victim will instead be this ascetic who stands calmly in my way".

Swerving, he started after the Buddha. Angulimala brandished his sword as he thrashed amongst the foliage, intent on catching up with the Buddha. But despite his superhuman strength and fast pace he could not keep up with the Buddha. The Buddha did not seem to be running and yet, despite Angulimala’s efforts, He remained a few paces ahead. Exhausted, Angulimala called out to the Buddha, "Stop, recluse! Stop, recluse!" The Buddha calmly replied, "I have stopped, Angulimala. You too should stop."

Angulimala was perplexed by the Buddha’s words. Stopping, he questioned the Buddha as to what He meant. The Buddha then explained:

"Angulimala, I have stopped forever,  
I abstain from violence towards all living beings  
But you have no restraint towards things that breathe  
So that is why I have stopped and you have not."

When Angulimala heard these words a miraculous change occurred. His former good deeds and purity surfaced. He knew that the Compassionate One had come to the Jalini Forest solely on his behalf. Moved to the very core of his being, Angulimala threw down his sword, knelt before the Buddha with bowed head, and pledged to change.
"Oh at long last this Recluse, a Venerated Sage,  
Has come to this forest for my sake.  
Having heard your stanza, teaching me the Truth (Dhamma)  
I will indeed renounce evil forever."

The Buddha ordained Angulimala and took him back to the Jetavana monastery in Savatthi. The villagers, unaware of the transformation that had taken place, continued to complain to the king, who, together with his best soldiers, set off to the Jalini forest to capture Angulimala. On the way they passed the Jetavana Monastery. Being an ardent follower of the Enlightened One, King Pasenadi Kosala stopped at the monastery to pay respect to the Buddha. The Buddha, seeing the king in his battle gear with his best soldiers, asked him if he was going to war with a neighbouring kingdom. King Pasenadi replied that it was not a kingdom that he was trying to overthrow, but Angulimala, the dreaded murderer. He then added that even though he had selected his best soldiers to accompany him, he did not think that he would be successful in capturing the fierce murderer.

The Buddha then asked the king how he would treat Angulimala if he had given up his murderous ways and taken to the Noble Order. The king replied that he would then honour and worship him as befitting the Noble Ones. The Buddha then asked Angulimala to come forward. A calm and serene, shaven monk walked towards the king. At the sight of Angulimala the king shook with fear. His being with the Buddha and wearing saffron robes did not alter the fact that he was a fearsome killer. The king backed away in terror.

The Buddha then told the king that he had nothing to be afraid of, as Angulimala had given up killing to follow His path. The king then questioned Angulimala about his family and origin. Angulimala answered that he was the son of Bhaggava Gagga and Mantani. The king immediately recalled the day that Angulimala was born and the unusual happening in the night. But confident in the Buddha's acceptance of the former murderer, the king addressed him as Gagga Mantaniputta so that his association with the past should be forgotten. King Pasenadi offered to provide Mantaniputta (son of Mantani) his patronage and the requisites of a monk. Mantaniputta, however, had decided that he would practise austerities. He already had the three robes that a monk required. He refused the king's offer. Amazed at the transformation, King Pasenadi then praised the Buddha as follows:

"It is wonderful, Venerable Sir. It is marvellous how the Blessed One subdues the unsubdued, pacifies the unpacificed, calms the uncalm. This one whom we could not subdue with punishment and weapons, the Blessed One has subdued without punishment or weapons."

Despite the king's acceptance of Mantaniputta the townsfolk feared the former killer. When Mantaniputta went on his alms round people ran away in fear. Even though he went on alms round each day, as it was the custom for the Buddha's monks to do, he hardly ever received alms. The villagers were also in fear that this precedent would result in seasoned criminals joining the Noble Order to escape from their punishment. Reflecting on their concern the Buddha realized that no one but Himself had the capacity to look into a person and view their innate goodness. There could in the future arise a misuse of the Noble Order by evil persons. Agreeing to their request, the Buddha declared that convicted criminals would not be allowed to join the order as a means to escape their punishment or jail term.

Mantaniputta, who practised the Buddha's teaching ardently, had difficulties attaining his goal. Visions of his former victims pleading for their life, their cries of pain and torment, haunted him. He could not calm his mind or collect his thoughts when he remembered his evil past. He continued striving, and despite the fact that he did not receive alms, he joined the other monks in the daily alms round. On one such day he saw a woman in labour in intense pain, as she was unable to deliver her baby. Full of compassion for her suffering he went back to the Buddha and asked if there was anything that he could do to help the young woman.
The Buddha then declared a stanza of Truth which is now commonly known as the Angulimala Sutta. The Buddha asked him to go to the woman and say the following:

"Since I was with the Noble Birth,  
I do not recall that I have ever intentionally  
Deprived a living being of his life.  
By this Truth may you be well and may your infant be safe."

As instructed Mantaniputta went back to the woman’s home. He then declared the Sutta. The woman’s suffering ceased and she gave birth to a healthy baby. The power of Truth and the resulting miracle spread across the city. Villagers lost their fear of Mantaniputta and started to accept him with compassion. He started to receive food when he went on his alms round.

The Buddha did not usually encourage His disciples to perform miracles or to heal through faith. Why then in this incident did He encourage Mantaniputta to help the woman through the power of Truth? It was because the Buddha knew that Mantaniputta did not receive any alms because the villagers did not have confidence in him. It was also to give Mantaniputta something positive on which to focus his mind so that he could put aside his past and concentrate on disciplining his mind. After this incident people started slowly to regain their confidence in Mantaniputta. He too was able to concentrate without constantly reliving his evil past. His compassion for the woman and his happiness resulting from this deed helped to calm his mind. Shortly thereafter, with diligent practice, Mantaniputta, the former murderer Angulimala, attained Arahanthship.

The acceptance, however, was not complete. Many whose family members he had killed never forgave him. They hit him with sticks and stones and Mantaniputta often came back to Jetavana bleeding, in torn robes. He bore the torment with calm for he had finally attained his salvation. His body was subject to the brutal attacks for he had to reap the effects of his evil kamma, but his mind had achieved liberation.

To this day Buddhists all over the world have great confidence in the Angulimala Sutta. It is common practice for the Sutta to be used for a safe and comfortable delivery when Buddhist women are in labour. From this point onwards Mantaniputta’s compassion spread. He led a quiet life, living in forests and glades, practising austerities.

Mantaniputta encourages his enemies and others who have done wrong and describes his transformation and gratitude to the Buddha in Theragatha.

Chapter XVI. Twenty Verses

Chapter XVI.
Twenty Verses

256. Anuruddha

Reborn in this Buddha-age at Kapilavatthu, in the house of Amitodana the Sākiyan, he was named Anuruddha. Thus his elder brother was Mahānāma the Sākiyan, the son of the Lord(Buddha)’s paternal uncle. And he was reared most delicately and luxuriously, in a different house for each of the seasons, [326]
and was surrounded with dancers and actors, enjoying a divinely good fortune. And when he was summoned with the Sākiyan rajas to form a guard for the Lord(Buddha), he went to him in the Mango Wood at Anupiyā, took monk’s orders, and within the period of the rains, acquired celestial vision. Again, receiving an exercise under the tuition of the General of the Path(Dhamma), he went into the East Bamboo Wood, and studying, mastered seven of the thoughts of a great man, but could not learn the eighth. The Lord(Buddha), discerning this, taught it to him, teaching him the great course of the lineage of the Ariyans,[2] Remembering this lesson, Anuruddha developed insight and realized arahantship(enlightenment), accompanied by supernormal and analytic powers.[3] Him the Lord(Buddha) ranked foremost among those who had attained the celestial eye.[4] And he, living in the bliss of emancipation(nirvana), reviewed one day his achievement. And thrilled with joy, he breathed forth this saying(gatha):

```gatha
[892] Pahāya mātāpitaro bhaginī ñātibhātaro,||
Pañcakāmagnuṇe hitvā anuruddho'va jhāyatu.|| ||

[893] Sameto naccagītehi sammatāḷappabodhano,||
Na tena suddhimajjhagāṁ Mārassa visaye rato.|| ||

[894] Etaṁ ca samatikkamma rato buddhassa sāsane,||
Sabboghanā samatikkamma anuruddho'va jhāyati.|| ||

[895] Rūpā saddā rasā gandhā phetṭhabbā ca manoramā'||
Ete ca samatikkamma anuruddho'va jhāyati.|| ||

[896] Piṇḍapātā paṭikkanto eko adutīyo muni,||
Esati paṁsukūlāni anuruddho anāsavo.|| ||

[897] Vicīnī aggahī dhovī rajayī dhārayī muni,||
Paṁsukūlāni matimā anuruddho anāsavo.|| ||

[898] Mahiccho ca asantuttho samṣattho yo ca uddhato,||
Tassa dhammā ime honti pāpakā saṅkilesikā.|| ||

[899] Sato ca hoti appiccho santuttho avighātavā,||
Pavivekarato vitto niccamāraddhavīriyo.|| ||

[900] Tassa dhamma ime honti kusalā bodhipakkhihā,||
Anāsavo ca so hoti iti vuttaṁ mahesinā.|| ||

[901] Mama saṅkappamaññāya satthā loke anuttaro,||
Manomayena kāyena iddhiyā upasaṅkami.|| ||

[902] Yadā me ahu saṅkappo tato uttari desayi,||
Nippapañcarato buddho nippapañcamadesayi.|| ||

[903] Tasmāhaṁ dhammamaññāya vihāsinī sāsane rato,||
Tisso vijjā anuppattā kataṁ buddhassa sāsanaṁ.|| ||

[904] Paṅcapaññāsavassāni yato nesajjiko aham,||
Paṅcavīsativassāni yato middhanāṁ samūhatam.|| ||
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[905] Nāhu assāsapāsā ṭhitavittassa tādino,|| Anejo santimārabbha cakkhumā parinibbuto.|| ||

[906] Asallīnena cittena vedanaṃ ajjhavāsayī,|| Pajjotasseva nibbānaṃ vimokkho cetaso ahu.|| ||

[907] Ete pacchimikā dāni munino phassapañcamā,|| Nānñe dhammā bhavissanti samubaddhe parinibbute.|| ||

[892] Forsaking mother, father, all his kin,
Sister and brother, quitting joys of sense,
Sits Anuruddha rapt in reverie(trance/samadhi).

[893] By dance and song attended, by the sound
Of cymbals in the morning was awakened: - not so
Were pure religion(Dhamma) to be reached, too glad
Was I in Māra's(deathlord/devil) place to be.

[894] And now that all those things are left behind,
Glad with full heart to keep the Buddha's Rule,
Yes, passing over all the mighty Flood,
Sits Anuruddha rapt in reverie(trance/samadhi).

[895] Sights, sounds and tastes, odours and things to touch,
That pleasure and charm,[5] leaving all these behind,
Sits Anuruddha rapt in reverie(trance/samadhi).

[896] From quest of alms he comes back alone,
An unencumbered[6] silent sage; from heap
Of rubbish to renew what garb he has
Did Anuruddha seek, sane and immune.

[897] He seeks, takes, washes, dyes, wears
The shabby gear,[7] this sage deliberate: -
For such is Anuruddha, sane, immune.

[898] He who is big with wants and discontent,
Is puffed up[8] and cleavs to his kind,
Displays qualities corrupt and vile.

[899] And is he mindful, having few desires,
Contentedly serene and never upset,
Delighting in seclusion, blithe of heart,

[900] Sure strenuous: - his qualities are good
And such as to enlightenment belong,
And he, sane and immune, - saith the Great Seer.

[901] He knew my heart's intent, the Lord(Buddha), he
Whose peer the world has not, he came to me
By mystic power with body created by mind.[9]
To me, when further truths I wished to learn,
The Awakened One, the Buddha [that last truth] revealed;
He who in freedom from obsessionsjoyed
That freedom from obsessions taught to me.

And I who heard the blessed Path(Dhamma) abode
Glad only and always to keep his Rule;
The Threefold Wisdom have I made my own,
And all the Buddha's ordinance is done.

Never have I rested well on bed for five and fifty years, it is five and twenty years since sloth was overcome.

No heaving breath left as He lay;
The mind in Jhana's firm stay,
With thought from every craving free,
Fixed on the Peace incessantly:
So passed the Man Who Saw away.

With mind unshaken, as they came,
He suffered pangs of death in peace;
Stole over His heart the last release:
Nibbāna of the unfed flame.

The last things these that now we see of Him,-
Touch and the other senses of the Sage-
No other conscious states shall come to be,
When one that's wholly Awakened One did pass away.

Now, a spirit who in a former birth had been his attendant, seeing the Thera old and feeble, came, out of her former love for him, and asked him to aspire to take rebirth among the gods. But he made answer:...
He who even in a moment by a thousand ways can take
Purview of all the world, he is for Brahma(ArchAngel)'s heaven fit.[17]
But here's a Monk versed in power of magic who did see
What time [both men and gods], you goddess, die and come to be.

He now unfolds his former Karma: -

[910] Annabhāro pure āsīṃ daḷiddo ghāsahārako.,||
Samaṇṇaṃ paṭipādesīṃ upariṭṭham ṣassinaṃ.||

[911] Somhi sakyakule jāto anuruddho’ ti maṇḍ видū,.||
Upeto naccagītehi sammatāḷappabodhano.||

[912] Athaddásāsiṃ sambuddhaṃ satthāram ṣakutobhayaṃ,||
Tasmiṃ cittaṃ pāsādetvā pabbajīṃ ṣagāriyo.||

[913] Pubbenivāsaṃ jānāmi yathva me vusitaṃ pure,.||
Tāvatimṣesu devesu atṭhāsiṃ satāṭiyā.||

[914] Sattakkhattum manussindo ahaṃ rajjamakārayim,.||
Cāturanto vijitāvī jambuṣaṇḍassā issaro,||
Adanḍena asatthena dhammena anusāsayim,.||

[915] Ito satta tato satta samārāṇi catuddasa,.||
Nivāsamabhijānissaṭṭeva devaloke ṭhito tadā,.||

[916] Pañcaṇgike samādhimhi sante ekodibhāvite,.||
Paṭippassaddhiladdhamhi dibbacakkhu visujjha me,.||

[917] Cutūpaṭātm jānāvi sattānaṃ āgatiṃ gatiṃ,.||
Itthabhāvanāṭṭabhāvanā bhāne paṭcaṇgike ṭhito,.||

[918] Pariciṇṇo mayā satthā katam buddhassa sāsanaṃ,.||
Ohito garuko bharo bhavanetti samūhatā,.||

[919] Vajjīnaṃ vephagāme ahaṃ jīvitasaṇkhayā,.||
Heṭṭhato vepthagumbasminj nibbāyissam anāsavo’ ti,.||

[910] Lo! I was Annabhara long ago,[18]
A poor man working for my daily bread,
Then I to Upārīṭṭha, the recluse
Of holy fame, made humble offering.
Then was I born within the Sakiyan clan,
As Anuruddha known; by dance and song
Attended, and by clang of cymbals was awakened.\[19\]

But I saw the Buddha, the Awakened One,
The Lord(Buddha), for whom from no where comes fear.
In him my heart believed and was at rest,
And from the home I sought the homeless life.

I know my former lives, and where and how
I lived in years gone by; among the gods
Thirty and Three I stood of Sakka's(king of god's) rank.

Seven times a king of men I held my sway,
Lord of the earth from end to end foursquare,
A conqueror, of Jambudīpa chief,\[20\]
Using no force or arms I ruled by right.\[21]\n
From there seven, and other seven spans of life,
Even fourteen former births I recognize,
Even then when in the world of gods reborn.

In fivefold concentrated ecstasy,\[22\]
My heart goes up in peace and unity.
Serene composure have I made my own;
My vision as a god's is clarified.

I know the destinies of other lives: -
From where beings come and where they do go;
Life here below, or other-where of life -
Firm and rapt, in fivefold Jhāna sunk.

The Lord(Buddha) has my loyalty and love,\[23\]
And all the Buddha's ordinance is done.

Low have I laid the heavy load I was having,
Cause for rebirth is found in me no more.

In Veluva,\[24\] in Vajjian land it will be
That life shall reach its final term for me;
And I Under bamboo-thicket's shade that day,
Sane and immune, shall wholly pass away.

[1] Both text and legend give one of his names in a previous birth, in Kassapa Buddha's time (verse 910). The Br. manuscript misspells the father's name (correctly given in the Anguttara Nikāya Commentary) as Amittodhana. See further, Vinaya Texts, iii. 224 ff. On the dancers, etc. (nāṭakā), see iremain., iii. 225, n. 1.

[2] The eight thoughts (Ang. Nik., iv. 228 ff. where the dialogue is given) are that the Dhamma is for one who - (1) has few wants; (2) is contented, serene, (8) much alone, (4) strenuous, (5) introspectively mindful, (6) concentrated, and (7) wise; (8) delights in freedom from obsessions.

The course of the lineage of the Ariyans (ariyavaṃsapatipadā) in Ang. Nik., ii. 26, is simply contentment with three of the bhikkhu's 'four conditions,' or necessaries - clothing, food, and shelter-and with exercise or study, and selective or pruning culture (bhavana, pahāna).


[6] Lit., unseconded, unmated (cf. v. 54, 541). The Commentary paraphrases this by nittanho, without craving. Cf. Bud. Psy., p. 278; Sutta Nipiita, v. 740; and Samy. Nik., i. 25, where faith is the 'mate.' As Anuruddha, in the Majjhima Nikāya, is the type of an affectionate, loyal comrade bhikkhu(monk) (Suttaa 82, 128), he could not well be typical of the monachist, like Ekavihariya (CCXXXIV.). See also verse 155.


[8] Uddhato, often, as here, made synonymous with want of balance, as in our 'swelled head.'

[9] Verses 901-903 are in Ang. Nik., iv. 235, ending the lesson referred to. 'As if made of mind ... let this body be as this mind: thus by process of will-fixing iddhi' (Commentary). Cf. Compendium, p. 61, adhitṭhāniddhi. The Anguttara Cy. (i. 23), quotes verses 901-903.

[10] Papañca, a word here interpreted as simply 'the (ten) kilesas(sorrow’s roots), lust,' etc. Cf. p. 343, n. 4, and Bud.Psy., p. 327 f.


[13] Verses elsewhere ascribed to Anuruddha at the Buddha's passing away (Dialogues, ii. 176; Avadana, 100). On the two versions (in Dialogues, line 4, is: ... yay kālam akarī munī, 'the seer died'), cf. Oldenberg’s discussion, 'Studien zur Geschichte des buddhistischen Kanon,' Nachrichten der Wissenschaften zu Göttingen, 1912. p. 168 f.


[16] Addressed, according to the Commentary, to the goddess. In Samy. Nik., i. 200, where the goddess's verses are given, Jālinī (seducer, entrapper) is said to be her name. Cf., however, below, ver. (1181).

[17] The Commentary reads sa Brahmakappo as saha-Briñ, as in the frequent term sa-Brahmako, etc. But this seems more strained than the interpretation above, in which, with a more literal rendering, I follow Dr. Neumann. The Commentary does not explain devatā in the vocative, but else wise the verse does not parse correctly. Sa bhikkhu(monk) I take as eso bhikkhu. See verse 1181, n. 1.

[18] This episode is the latest recorded in the prose legend of his lives before 'our Buddha's' time. The name Annabhāra, 'food-bearer,' (cf. Ang. iii. 122) is doubtless framed to suit the legend or vice versa. Annabhāra works for a Councillor Sumana of Benares, who, on hearing of how the former abstained from a meal to feed a Silent Buddha, rewarded him and set him up in trade.


[21] Seven among gods, seven among men (Commentary). The so-called 'celestial eye,' or sight is dealt with in verses 916, 917.
Samādhi - i.e., of Fourth Jhāna - based on his power of abhiññā (Commentary). The 'fivefold' quality, according to the Commentary, is not the Four Stages, with the First divided (see Bud. Psy., p. 52), but a somewhat similar list of suffusion of - (1) zest; (2) pleasure; (8) ceto, ? will or intellect; (4) light; (5) a representative image. The fivefold Jhāna (917) is not so characterized. I have not as yet met with this classification elsewhere.

[23] = verse 891, etc.

[24] According to the Commentary this was Hatthigāma, near Vesālī.

MORE FROM BUDSAS.ORG

ANURUDDHA

Anuruddha was one of Prince Siddhattha’s cousins. His father, who was named Amitodana, was a younger brother of King Suddhodana. Amitodana had two consorts. Anuruddha, his brother, Mahanama and his sister, Rohini, were born from one consort. Ananda, who later became the Buddha’s personal attendant, was the son of the other consort. As such Ananda was Anuruddha’s step-brother.

Anuruddha was brought up in immense luxury. His mother, who adored him, ensured that all his wishes were fulfilled. The following story illustrates the luxury he enjoyed. One day Anuruddha, who was playing marbles with his friends, decided to bet on his winning the game. He promised fresh cakes to whoever could beat him at marbles. Luck was against him. Again and again he lost to his friends. Each time he sent a message home to his mother asking for cakes, which she lovingly provided. Finally the message came back that there was no cake. Anuruddha, who had always had everything he wanted, thought that this was a new type of cake and sent a message back asking his mother to send the no-cake to pay off his debt.

When Sakyan princes began giving up their royal lineage to follow the Buddha, Mahanama, the older of King Amitodana’s sons, felt that either Anuruddha or he should follow in the footsteps of their Great Cousin. He called his younger brother and asked him if he would like to be ordained under the Buddha. Anuruddha, however, was too attached to sense pleasure. He was well-known for his love of dance, music and luxuries. Anuruddha felt that the homeless life would be too harsh for someone brought up in the lap of luxury. Mahanama, however, convinced his brother by describing the trials he would face when conducting the duties and responsibilities he had as a nobleman. When Anuruddha realized that he would have many responsibilities to fulfill if he were to take the place of his older brother and endless rounds of rebirth in samsara where he would toil embroiled in suffering, he decided to renounce his life of luxury. He went to his mother and asked her permission to be ordained under the Sakyan Sage.

His mother, who wanted to keep both her sons with her, refused. Thinking that his friend who was heir to the throne would never give up his royal heritage, she informed Anuruddha that he could go if his friend Bhaddiya went with him. Anuruddha spoke to his friend to convince him to join the order. Bhaddiya refused, as the glory of being a future king was more appealing to him. Anuruddha did not give up. Little by little he broke down the defences of his friend. First Bhaddiya agreed to join the Holy Order in seven years. On further insistence and pleading, Bhaddiya reduced the time until finally he agreed to leave in seven days as it would take that long for him to settle his affairs and hand over the succession of the position of viceroy to his successor. On hearing of their decision Anuruddha’s step-brother, Ananda, their cousin, Devadatta, and two other Sakyan princes, Kimbila and Bhagu, decided to join them. The princes, together with the court barber, Upali, left the palace under the pretence of going to the pleasure gardens.

After travelling for some distance the princes handed their royal jewels and rich clothes to Upali and
donned the simple robes of ascetics. They then instructed Upali to return to the palace with the message that the Sakyan princes had left to join the order of the Noble Ones under the great Sakyan Sage, the Buddha. Upali, however, was afraid that the Sakyans, who were a very fierce warrior race, would not believe him. He felt that he would be killed, as the Sakyans would think that he, Upali, had robbed and killed the young princes. He asked permission to go with them to be ordained under the Buddha. The princes agreed.

Together, they proceeded to where the Buddha was residing and asked to be ordained. The Sakyan princes, who were well-known for their pride and arrogance, asked the Buddha to ordain Upali, the barber who had attended them for a long time, first, so that he would then be senior to them. As such they would have to pay obeisance and respect to Upali, which would help to subdue their Sakyan pride. The Buddha complied to their request.

Before long Anuruddha developed the divine eye – the ability to see beyond the range of the physical eye. He could survey one thousand world systems (the Buddha could see, and spoke of ten thousand world systems). These world systems could be compared to modern-day galaxies. The Buddha said that each world system contained 31 planes of existence in which there were 31 different life forms, and of such world systems He viewed ten thousand. Anuruddha, however, developed his divine eye only to the extent where he could view one thousand world systems. He also had the ability to see into the past births of others and to see their place of rebirth after death.

The development of the divine eye is mundane in character. It can be developed without reaching any of the four stages of spiritual development – Sotapanna, Sakadagami, Anagami or Arahanthship. In fact, Anuruddha achieved it prior to obtaining the first stage of sainthood. As such it can be achieved by an unliberated worldling. The divine eye can be developed by one who has reached the fourth stage of mental absorption (Jhana) and takes this meditation further as described in The Path of Purification (Visudhimagga). Anuruddha often taught this skill to his students. His verses in Theragatha relate his experience.

Despite this achievement Anuruddha had difficulties in reaching Arahanthship. His spiritual development, however, helped him to live in harmony with two other monks, Kimbila and Nandiya. These three lived alone in concentration in the Eastern Bamboo Park and met every fifth night to discuss the Dhamma. The harmony that existed between these monks became legendary. The Buddha once asked Anuruddha how he lived in peace and harmony with his two companions. Anuruddha replied, "In deed, words and thoughts I maintain loving kindness towards these venerable ones in public and in private thinking. Why should I not set aside what I want to do and do only what they want to do? We are different in body, Venerable Sir, but one in mind". The Buddha praised their harmony and held them as an example to other monks to strengthen the unity of the Sangha.

The Buddha then questioned Anuruddha on his difficulties in obtaining liberation. Anuruddha explained that he had reached a higher state of concentration in which he perceived an inner light and radiance but that the vision of light and radiance disappeared very soon and he did not understand the reason.

Describing from His own experience the Buddha then explained the eleven imperfections or hindrances that may arise and how to overcome them. Anuruddha followed the Buddha’s advice and developed further and further in refined meditative perceptions. He did not, however, reach Arahanthship.

One day Anuruddha visited Sariputta and said, "Brother Sariputta, with the divine eye I am able to perceive a thousand-fold world systems. My energy is strong, my mindfulness is alert and unconfused, my body is collected and unified. Yet my mind is not freed without clinging from the defiling taints".
Sariputta replied, "When you think, Brother Anuruddha, that with your divine eye you can see a thousand-fold world systems, that is self-conceit. When you think of your strenuous energy, your alert mindfulness, your calm body and your concentrated mind, that is agitation. When you think your mind is still not liberated from taints, that is scruples in you. Discard these three things. Do not pay attention to them. Instead, direct the mind towards the deathless." Anuruddha again went into solitude and directed his mind in earnest to remove these obstructions.

The Buddha, perceiving that Anuruddha was close to enlightenment but that he needed further instruction, appeared before him in a form made by mind. The Buddha’s instruction to Anuruddha on the non-diffused helped him reach perfection. An hour after the attainment he proclaimed the Theragatha Verses.

Because of Anuruddha’s development of the divine eye the Buddha declared that he was foremost among the monks who had developed the divine eye. Anuruddha had aspired to be foremost in the development of the divine eye one hundred thousand world cycles ago, at the time of the Padumuttara Buddha. On seeing the Buddha Padumuttara appoint one of His monks as foremost in the divine eye and being inspired by the character and qualities of the monk, Anuruddha decided that he would like to have such a position under a future Buddha. With this in mind he performed many meritorious deeds and aspired to be foremost in the divine eye under a future Buddha. The Padumuttara Buddha, seeing that Anuruddha’s aspiration would be fulfilled, announced that he would be foremost in the divine eye at the time of the Gotama Buddha.

After the passing away of the Padumuttara Buddha, Anuruddha approached the monk and asked him what meritorious acts he should perform to attain such a position. The monk then instructed him to light many lamps in the shrine that held the relics of the Padumuttara Buddha and to aspire that as these lamps dispelled the darkness, shedding light to the surrounding area so that others could see, may he develop the divine eye to view the many world systems and divine beings. The Theragatha states that at the time of the Buddha Kassapa, Anuruddha had lit butter lamps to honour the grave of the Kassapa Buddha and had renewed his aspiration. These and many other meritorious acts that Anuruddha performed led to the fulfilment of his aspiration at the time of the Gotama Buddha.

Twenty-three accounts of Anuruddha’s past lives have been documented in the Jataka (birth stories of the Buddha). Fifteen of these births were in the celestial realms, thirteen of which were as Sakka, the leader of the Tavatimsa heaven. It was Anuruddha as Sakka who dressed up as an old Brahmin to test the Bodhisatta further by asking for His wife, the princess Maddi, in the Vessantara Jataka. Twice as Sakka, Anuruddha saved the Bodhisatta’s life when He was in danger. It was also Anuruddha as Sakka who showed the Bodhisatta the celestial and hellish worlds in the Guttila Jataka. In the seven earthly past life stories he was often an ascetic. Only one past life story documents birth as an animal (wood pigeon). Anuruddha’s strength of character, his loyalty and his compassion to others are illustrated over and over again in these stories. In many births he had been of help to the Bodhisatta. The Theragatha also documents some of his former lives. Anuruddha, who could see into his past births, described some of them in Theragatha.

Anuruddha outlived the Buddha and was instrumental in ensuring that the wishes of the divine beings were met at the Buddha’s funeral. When the Buddha passed away Maha Brahma (the Brahmin creator God) and Sakka (ruler of the Tavatimsa Heaven) honoured the Buddha in verses evoking the law of impermanence to console the grieving Brahmans and Devas. The third to speak was Anuruddha, who consoled the grieving with the following words:

"No movement of breath, but with steadfast heart,
Desireless and tranquil comes the Sage to His end.
With heart unshaken by any painful feelings,
Like a flame extinguished, His mind released."
Anuruddha also encouraged and helped Ananda to attain Arahanthship prior to the First Sangha Council. Anuruddha was in charge of the Anguttara Nikaya at the first council. He passed away at Veluva in the Vajjian land.

Chapter XVI. Twenty Verses

257. Pārāpariya

His story has been recorded above\(^1\) Now those verses he spoke in the Lord(Buddha)'s lifetime, himself not yet arahant(enlightened), touching the governance of the six powers (five senses and mind). But these verses he uttered after the Lord(Buddha) had passed away, and when his own passing away was at hand. And in them he declared the future of bhikkhus(monks) under a perverted Path.

(Now the first stanza was placed by the Compilers.)

[920] Samaṇassa ahu cīntā pupphitamhi mahāvane,||
Ekaggassa nisinnassa pavivattassa jhāyino.|| ||

[921] Aññathā lokanāthaṃhi tiṭṭhante purisuttame,||
Iriyam āsi bhakhūnaṃ aññathā dāni disati.|| ||

[922] Sīthavātāparittānaṃ hirikopīnachādanaṃ,||
Mattatthiyaṃ abhaañjiṃsu santoṭṭhā itarītare.|| ||

[923] Paṇītaṃ yadi vā lūkhaṃ appaṃ vā yadi vā bahum,||
Yāpanattham abhūnijaṃsu agiddhā nādhimucchitā.|| ||

[924] Jīvitānaṃ parikkhāre bhesajje atha paccaye,||
Na bāḷham uussukā āsum yathā te āsavakkhaye.|| ||

[925] Araññe rukkhamūlesu kandarāsu guhāsu ca,||
Vivekanubruhentā vihaṃsu tapparīyanā.|| ||

[926] Nīcā nivīṭṭhā subharā mudū atthaddhamānasā,||
Abyāsekā amukharā atthacintāvasānugā.|| ||

[927] Tato pāsādikaṃ āsi gataṃ bhuttoṃ nisevitaṃ,||
Siniddhā teladhārā'va ahosi iriyāpatho.|| ||
[928] Sabbāsavaparikkhīṇa mahājīhāyī mahāhītā,||
Nibbutā dāni te therā parittā dāni tādisā.|| ||

[929] Kusalānāṃ ca dhammānāṃ paññāya ca parikkhayā,||
Sabbākāravarūpetāṃ lujjate jinasāsanāṃ.|| ||

[930] Pāpakānāṃ ca dhammānāṃ kilesānāṃ ca yo utu,||
Upaṭṭhitā vivekāya ye ca saddhammasesakā.|| ||

[931] Te kilesā pavaṭṭhantā āvisiṁanti bahum janaṃ,||
Kīlanti maṅñe bālehi ummattehi va rakkhasā.|| ||

[932] Kilesehābhībhūtā te tena tena vidhāvita,||
Nāra kilesavatthūsu sasaṅgāmeva ghosite.|| ||

[933] Pariccajitvā saddhamma aññamaññehi bhāṣyare,||
Diṭṭhitānī anventā idam seyyoti raṁ ṅare.|| ||

[934] Dhanaṃ ca puttaṃ bhariyaṃ ca chaḍḍhayitvāna niggatā,||
Kaṭacchubhikkhāhetū akiccāni nissave.|| ||

[935] Udarāvadehakāṇṇāḥ bhutvā sayantuttānasāyakā,||
Kathā vaḍḍhenti paṭibuddhā yā kathā satthugaraḥitā.|| ||

[936] Sabbakārakasippāṇī cittikatvāna sikkhāre,||
Avūpasantā ajhattenā sāmaṅṇattho' ti acchati.|| ||

[937] Mattikamūlaṃ ca udakāsasānabhājojanaṃ,||
Gihīnaṃ ṣeṭe nissāṣante akāṇkhantā bahuttaranā.|| ||

[938] Dantaponasaṃ kapitthaṃ ca puṭṭhaṃ khādaniyāni ca,||
Piṇḍapāte ca sampanne ambe āmalakāni ca.|| ||

[939] Bhesajjesu yathā vejjā kiccākicce yathā gihī,||
Gaṇikāva vibhūsāyaṃ issare khattiyā yathā.|| ||

[940] Nekatikā maṅcanikā kūtasakkhi apāṭukā,||
Bahūhi parikapphehi āmiṣaṃ paribhuṇḍare.|| ||

[941] Lesakappo pariyaṃ parikkappenedhāvitā,||
Jīvikatthā upāyena saṅkaṭṭhanti bahum dhanam.|| ||

[942] Upaṭṭhāpenti parisaṃ kammato no ca dhammato,||
Dhammaṃ paṭesamāṃ desenti lābhato no ca atthato.|| ||

[943] Saṅghalabhaṃ bhaṅḍanti saṅghato paribhāhirā,||
Paralabhūpajīvantā ahaṅkā na lajja.|| ||

[944] Nānuṣuttā tathā eke muṅḍa saṅghatiṣṭharūtā,||
Sambhāvanamā yevichanti lābhasakkaṁucchita.|| ||
[945] Evaṃ nānappayātamhi na dāni sukaraṃ tathā,||
Aphusitaṃ vā phunitum phunasitaṃ nānurakkhitum.|| ||

[946] Yathā kaṇṭakaṭṭhānamhi careyya anupāhano,||
Satīṃ upaṭṭhapetvāna evaṃ gāme munī care.|| ||

[947] Saritvā pubbake yogī tesam vattamanussaram,||
Kakiñcā'pi pacchimo kālo phuseyya amataṃ padaṃ.|| ||

[948] Idanṭ vatvā sālavane samaṇo bhāvitindriyo,||
Brāhmaṇo parinibbāyī isi khīṇapunabhavo ‘ti.|| ||

[920] These be the thoughts that came to a Monk,
Seated beneath the great forest's fair flowers,
Lone and aloof, in deep meditation: -

[921] How is the conduct of the Monks changed
Since when the Sovereign of the world (Buddha), the Man Supreme, was yet staying on the earth!

[922] Clothing to shield from chilly winds, to hide
What should be hid, enough, no more, they sought,
Enjoyed contentedly whatever came.

[923] Whether the food was excellent or poor,
Whether it was much or little, they partook
To keep life going, free from greedy whims.

[924] The requisites for men as living things,
And medicine too as means to live: - for these
Not fervently they cared, as care they did
How to destroy the poisons of the mind.

[925] In the deep forests under the shade of trees,
In caverns, in the bosom of the rocks,
Detachment studying and developing: -
So lived they making that their instant quest.

[926] Of lowly, humble being and frugal ways,
Gentle of heart, pliant and apt in mind,
Of gracious manner, speech not offensive,
Intent on good [for others and for self].[3]

[927] Pleasant and lovely therefore in their lives: -
Their goings, their enjoyments, their pursuits,
Like the smooth line of a stream of oil.

[928] For them every intoxicant (defilement/desire) was dead,
Mighty in Jhāna they, mighty for good:
Now are those Elders wholly passed away.
Few now-a-days there be like unto them.
From dearth of good conditions and insight,
The Conqueror's Rule, compact of all that's best
In plan and mode, crumbles and wears away.

Bad the conditions and corrupt the age,
In which even they, who for the life detached
Had made good start, and to the higher things
That yet remain [might follow on], - even they

From the swift growth of all that did corrupt,
   Do influence for evil many folk.
   I think they juggle with [the consciences
Of] fools as devils sport with the insane.

By the corruptions overcome, such men, -
   Pursuing here and there what did corrupt,
As one who calls loud what he has got, -[4]

They quarrel amongst themselves, forsaking quite
the blessed Path(Dhamma), and, after errors gone,
   Do think: - Lo! this is better, this is best.

They who have turned their back on wealth and wife
And child, and left their home, if they but get
Spoon-alms, will do things that are inappropriate.

They eat until they are full, then down
   They lie on bed, and when awakened, discourse
Concerning matters which the Lord(Buddha) blamed.[5]

All arts and handicrafts they highly rate
And practise: - such are bhikkhus(monks)' duties deemed,
The while from inner conquest they abstain.

And clay and oil and powder for the bath,
   Water and food and lodging they present
To laymen, in the hope of richer alms;

Yes, toothsticks also and kapīṭṭha fruit,[6]
Petals of flowers to chew, and curries of choice,
Mangoes[7] and coconut, myrobalan(amla).

In drug-purveying they as doctors be,[8]
   In business matters like the lay people,
Like courtezans do they parade their gear,
And play the lord like any noble squire.

Adulterators they, tricksters and cheats,
   Unscrupulous, by many schemings,
In things of this world freely they indulge,

Pursuing ways and methods fit for fraud,
   Seeking a livelihood[9] by cunning craft,
They draw together plentiful store of wealth.
To settle business is the Chapter called,
Not in the interests of the holy Path (Dhamma).
And when they preach to others, it is but gain
That is their motive not the good of men.

Many there be without the Monk’s order’s fold
Who brawl and quarrel over the Monk’s order’s gains:
   impolite spirits they, all unashamed
   To live on offerings to others given.

Some too there are who lacking piety,
Though with head shaved, and with the yellow robe,
   Yeard all the while to be revered,
   And crave after favours, treats, and gifts.

Thus when so much as now is fallen away,
   No easy thing it is, as it was then,
   Either to touch and win the unattained,
   Or to hold fast what has been touched and won.

As one who shoeless walks in thorny bush,
   Remaining in meditative attentiveness at every step,
So should the sage in township make his tour.

Remembering the saints of other days,
   And recollecting how it was they lived,
Even though to-day be but the after-time,
He may yet win the Ambrosial Way of Peace.

Thus in the sal-wood spoke the good hermit,
   Well-trained and practised as to his faculties.
Then to the Saint came the Peace of the Passing-
   Came to the Seer for whom icas no rebirth.

CCXLIX.

In the great wood of sāl trees (Commentary, 948). There was a 'Mahavana' at Kapilavatthu, at Vesālī, and on the Nerañjara in Magadha. Pārāparya was a Sāvatthī Thera; hence one cannot identify the wood.

So the Commentary. Ver. 926-8 show the Ariyamāsanapataipadā.

The three foregoing gāthās are full of difficulties, which, for me, are not always made intelligible by the Commentary. ipaññita-vivekiya is suvisuddhasilacakāri pī samānā. Sesadhammakā is, lit. 'remainder-of-Norm-ish.' 'Consciences' is interpolated. For sayangaha, etc., sasangāme is suggested, as the battle-cry of Māra (deathlord/devil), commander of the kilesas (Sorrows). These, standing for evil or sin in general are greed, hate, dullness, conceit, error, perplexity, sloth, distraction, impudence, imprudence. Dr. Neumann cites only the first, oyer-simplifying the evil conditions.

Abstemiousness, lying on the side only, and avoidance of certain topics belonged to a bhikkhu's duties. Cf. Bud. Psy., p. 858; Dialogues, i. 245 (for 'heroee,' understand 'champions, athletes'); Ang. Nik., i. 114; Bud. Suttas, 227.

Chapter XVII. Thirty Verses

258. Phussa

Reborn in this Buddha-age as the son of the ruler of a province,¹ he was named Phussa, and was trained in all the accomplishments of noble youths. But because of the conditions to which he had attained, his heart hung not upon worldly desires, so that when he heard a certain great Thera preach the Path(Dhamma), he believed, and entered the Monk’s order. Practising himself in Jhāna, he by that established insight, and in due course acquired sixfold abhiññā(higher knowledge).

Now one day an ascetic named Paṇḍara-gotta² heard him teach the Path(Dhamma). And seeing around the Thera a company of bhikkhus(monks) all of virtuous conduct, trained and controlled in body and mind, that ascetic thought: ‘Excellent i’ faith is this system! Long may it prevail on earth!’ And he asked the Thera: ‘How will it be, your reverence, with the progress of bhikkhus(monks) in the future?’

To explain this situation the Compilers first placed this verse:

[949] Pāsādike bahū disvā bhavitatte susaɱvute,||
    Isi paṇḍarassa gotto apucchi phussasavhayaɱ.|| ||

[950] Kiɱchandā kimadhippāyā kimākappā bhavissare,||
    Anāgam̄hi kālamhi tanɱ me akkhāhi pucchito.|| ||

[949] Paṇḍara-gotta, monk,
    Seeing such a goodly audience,
    Modest, quiet, meditative,
    Questions asked, addressing Phussa:-

[950] What in the days to come will be your aims,
    And what will be your tendencies³ and what
    Will be your customs and observances⁴
    To me who ask you do you this declare.

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¹ Mangoes, the Commentary says, typify many fruits, such as citrons, coconuts, etc.
² The practice of medicine and surgery for gain is disallowed for bhikkhus(monks) (Dialogues, i. 25/).
³ Jīvikattha (where Dr. Neumann’s rendering is ingenious, if strained) is paraphrased by jīvikappayojanā; ājīvahetukā.
Phussa:

[951] Sunohi vacanaṃ mayham ṭisipanḍarasavhaya.,||
Sakkaccaṃ upadhārehi ākkhicissāmyanāgataṃ.||||

[952] Kodhanā upanāhī ca makkhi thambhi saṭṭhā bahū.,||
Issukī nānāvādā ca bhavissanti anāgata.||||

[953] Aññātamānino dhamme gambhīre tūragocarā.,||
Lahukā agarū dhamme aññamaññamagāravā.||||

[954] Bahū ādīnāvā loke uppajissantyanāgata.,||
Sudesitaṃ imaṃ dhammaṃ kilesissanti dummatī.||||

[955] Guṇahīnā'pi saṅghamhi voharantā2 visāradā.,||
Balavanto bhavissanti mukharā assutāvino.||||

[956] Guṇavanto'pi saṅghamhi voharantā yathātthato.,||
Dubbalā te bhavissanti hirīmanā anatthikā.||||

[957] Rajatam jātarūpaṃ ca khettāṃ vatthumajelakam.,||
Dāsidāsaṃ ca dummedha sādiyissantyanāgata. ||||

[958] Ujjhānasāññino bāḷā sīlesu asamāhitā.,||
Unnāḷā vicarissanti kalahābhiratā magā.||||

[959] Uddhatā ca bhavissanti nilacīvaraprārutā.,||
Kuhā thaddhā lapā singī carissantyariyā viya.||||

[960] Telasāññthehi kesehi capalāṃ aṣṭiṭkākhiyā.,||
Rathiyāya gamissanti dantavāṇṇikapārutā. ||||

[961] Ajegucchaṃ vimuttehi surattam arahaddhajan.,||
Jigucchissanti kāṣāvanā odātesu samucchita.||||

[962] Lābhakāmā bhavissanti kusīṭā hīnavīriyā.,||
Kicchantaṃ vanapaththāni gāvantesu vasissare.||||

[963] Ye [88] ye lābhaṃ labhissanti micchājīvaratā sadā.,||
Te te'va anusikkhantā bhamissanti1 asamjyata.||||

[964] Ye ye alābhino lābhaṃ na te pujjā bhavissare.,||
Supesale'pi te dhīre sevissanti na te tadā.||||

[965] Pilakkhurajanaṃ rattam garahantā sakaṃ dhajan.,||
Titthiyānaṃ dhajan keci dhāressantyavadātakaṃ.||||
Listen to my words, Seer, Pandarasa named,
And store them in your mind attentively;
I will pronounce concerning things to come.\[5\]
Hasty of temper and malign,
   Arrogant, hypocritical,
   Deceitful, envious, bickerers:
   Thus many in those days shall be;

Deeming they know the depths of truth,
   While standing at the water's edge.
Flighty, irreverent towards the Path(Dhamma);
   And mutually irreverent.

Yes, many evils on this earth
   Shall in the future come to pass.
This Path(Dhamma) of ours so well set forth
   The stupid-minded will corrupt.

When in the meeting voice and vote
   are given, men, though in virtue poor,
   Will forward be, in backers strong,[6]
   Abusive and unscholarly.

When in the meeting voice and vote
   Are given, they of virtuous mind
   And honesty will weaklings be,
   Of shamefaced mood and little zeal.

Silver and gold, fields, sites and herds,[7]
   Slaves, maids and men, in days to come
   The undiscerning will accept.

And foolish ones in irritated mood,
   Lacking in ethical restraint,
   Will savagely go about
   Like wild things spoiling for a fight.

Soberness they will not know;-
   They will be draped in robe of blue,[8]
   Hypocrites, stiff-necked, obstinate,
   Chatterers, skilled diplomatists,[9]
   Counterfeiting the saints of old.

Hair sleek with oil, and not serious looking,
   And eyelids with collyrium(kajal) colored,
   And wrapped in robe of ivory hue:
   Thus will they go about the streets.

The yellow robe, that goodly dye,
   That freed ones wear without disgust,
   The Banner of the Arahant(enlightened),
   Creates in them but uneasiness,
   Who crave after robes of white.

Greedy of gain they will become,
   Sluggish and poor in energy;
   Finding fatigue in woodland places,
   Around the township will they stay.
And ever bent on wrongful ways,
Without restraint, as pupils apt,
They'll follow those who get most gifts.

But they to whom no gifts are given,
Will find nor honour nor regard;
Though they be men of worth and charm,
No following will be theirs that day.

Scorning their own, the yellow gear,
Some will wear red of foreign dye,
And others will be found to wear
White robes of some sectarian flag.

Dishonour toward the yellow robe
They in those days will show; bhikkhus (monks)
Will not consider what it means.

Want of discernment such as this
Was tragedy unthinkable
To that wise beast who lay overcome
By pain, wounded, in dreadful distress.

For the Six-tusker then saw
The well-dyed flag of arahants (enlightened ones),
And thereanent the elephant,
Pointing the moral, verses spoke:

'Who makes vice, yet dons the saffron robe,
Keeping apart from self-control and truth,
Unworthy he to wear the saffron hue.'

Who vice rejects, firm in virtuous ways,
And yokes himself to self-control and truth,
Worthy is he to wear the saffron hue.

In moral, stupid and perverse,
A wanton doer, one whose heart
Wavering whose mind is overcast (with thoughts):
Unworthy he of saffron robe.

He who with virtue blessed, is freed
From passion, is intent in heart,
Whose hopes and purposes are white
Worthy is he of saffron robe.

A fool with mind puffed up, distraught,
For whom no moral code exists:
Gear white of hue did he deserve.
For saffron robe what use has he?

Monks and Sisters, in that day,
With hearts corrupt, and impious,
Will bully and humiliate
Such as have trained their hearts in love.
[975] And fools even by their Elders taught
Rightly to wear and use the robe,
For want of wit will listen not,
Perverse and wanton doers all.

[976] And so the fools, instructed thus,
Lacking in mutual respect,
Will not their tutors’ word obey,
No more than vicious hack its groom.

[977] Thus in the age that is to come
Will be the course and tendencies
Of bhikkhus(monks) and of bhikkhunīs,
When the last time shall be at hand.[14]

[978] Until this time of mighty dread
That now is not shall come to pass,
Be you of gentle, docile hearts,
Filled with a mutual regard.

[979] Be loving and be pitiful
And well controlled in virtue’s ways,
[340] Strenuous, bent upon the goal,
And onward ever bravely press.

[980] That danger did in flirtation lie:-
That earnestness is sure and safe:-
This when you see, then cultivate
The Eightfold Path, so shall you touch,
So make your own,[15] the Deathless Way.

Thus spoke the Thera to his congregation. Now just these verses were his declaration of aññā(supreme attainment).


[2] The Commentary gives Paṇḍa, Paṇḍara, Paṇḍarasa, as equally valid. Nothing more is known of him; but it may be he is connected with the Paṇḍarangas, a set of 'Wanderers' in the days of Bindusāra and his son Emperor Asoka. Samantapāsādikā, Vinaya, iii., 300.)


[8] 'Dyed of inappropriate colour generally' (Commentary).


[10] On milakkhurajanāṃ rattaṃ the Commentary has kāḷakarajanena rattaṃ, 'the nasal ṇ being inserted metri causā' in milakkhurajana-rattaṃ.


[12] From the Chaddanta (Six-tusker) Jātaka, v., No. 514. The elephant, who, it was claimed, was the Bodhisat (destined to become a Buddha), is trapped in a pit by the craft of a hunter, who, to avoid creating suspicion of harm in the beast's mind, disguises himself as a bhikkhu! The Jātaka verses are also incorporated in the Dhammapada, verses 9, 10. cf. Kāsāva-Jātaka, ii., No. 221. On the word-play, kāsāva, 'vice,' kāsāva, 'yellow dye,' see M. Müller's Dhammapada, SBE, x. 5, n. 9. The citation of this ancient gāthā, and its story, by another book of the Khuddaka-Nikāya is of historical interest.


[14] 'What,' asks the Commentary, 'is the last time (pacchimo kālo)? "From the Third Council" (at Patna, in Asoka's reign) is a reply disputed by some. For there are five stages (yugāni) in the life of the Sāsana: Vimutti, samādhi, sīla, suta, dāna. They follow in this order, till only the outward signs (lingamattāṃ) survive.'

[15] 'Touch' - i.e., 'realize,' Commentary reading phusantā.

Chapter XVII. Thirty Verses

Chapter XVII.
Thirty Verses

259. Sāriputta

His story and that of Moggallana the Great[1] are taken together. AEons ago, in the days of the Buddha Anomadassi, they were playmates, named Sarada and Sirivaddha, sons, the one of an eminent brahmin(priest), the other of a great landowner. Sarada succeeded to his father's estate, but oppressed with the general doom of all creatures, he left the world(for monkhood) to seek a path of release, inviting Sirivaddha to do likewise. 'I cannot,' answered Sirivaddha, but he yielded when Sarada, as a Rishi, had been visited by the Buddha. Now all Sarada's followers became arahants(enlightened ones) after hearing Anoma, the chief disciple, preach the Path(Dhamma). But Sarada himself, being pre-occupied in mind, was unable to penetrate to the Paths and the Fruits. Upon that both Sarada and Sirivaddha aspired, in presence of the Buddha, to occupy, like Anoma, the post of chief disciples to a Buddha in the future. This the Buddha promised should come to pass in the days of Gotama Buddha. There is no record of their subsequent kamma, but before our Exalted One(Buddha) arose, Sarada was reborn not far from Rājagaha, at the township [341]
of the Upatissas,\(^2\) of Rūpasarī the brahminee, and on the same day Sirivaddha was born, not far from Rājagaha, at the township of the Kolitas, of Moggali the brahminee. And because each was the son of the head of his family, the one was named Upatissa, the other Kolita. Both boys\(^3\) were reared in luxury, and excelled in all accomplishments. But seeing the crowds one day assembled for the hill-top fair\(^4\) at Rājagaha, they both, because their insight had attained maturity, saw how, within a century, all that folk would fall into the jaws of death, and with urgency they decided to seek a doctrine of release. And they left the world(for monkhood) in the school of the Wanderer Sañjaya, agreeing each to tell the other if he first arrived at Amata.

In Sañjaya's teaching they found nothing genuine, and pursued their quest, asking recluses and brahmins(priests) , till through Assaji the bhikkhu, they found the Exalted One(Buddha),\(^5\) and were by him initiated into monkhood with the laying on of the hand and the words: Come, bhikkhus(monks). Made Stream-winner(Sotapana/first samadhi of Nirvana) by Assaji's summary of the Path(Dhamma),\(^6\) they had no need to study, for each of the other three Paths. Why? Because of their consummate knowledge even as disciples. By that the Venerable Moggallāna, on the seventh day, at the village of Kallavāla in Magadhə, overcame sloth and torpor by the Lord(Buddha)'s injunction, and listening to an exercise on elements,\(^7\) won the topmost point, while the Venerable Sāriputta, half a month after his initiation into monkhood, won it while living with the Lord(Buddha) in the Sūkarakhata Cave\(^8\) at Rājagaha; while [342] Dīghanakha, the Wanderer, his sister's son, was being taught the 'Vedanapariggaha' Suttanta.\(^9\) Thereafter the Lord(Buddha), in conclave at Jetavana, ranked Sāriputta chief among his disciples in wisdom and insight.

And he, established in the position of General of the Path(Dhamma), working for the good of beings, one day thus declared his aṁñā(supreme attainment) before his fellow-disciples:

\[981\] Yathācārī yathāsato satīmā yatasaṅkammajjhāyi appamatto,||
Ajjhattarato samāhitatto eko santo tamāhu bhikkhum.||

\[982\] Allaṃ sukham vā bhuñjanto na bāḷhaṃ suhito siyā,||
Ūnodaro mitāhāro sato bhikkhu paribbaje.||

\[983\] Cattāro pañca ālope abhutvā udakaṃ pive,||
Alaṃ phāsuviḥārāya pahittatassa bhikkhuno.||

\[984\] Kappiyaṃ taṃ ce chādeti tīvram īdamatthitaṃ,||
Alaṃ phāsuviḥārāya pahittatassa bhikkhuno.||

\[985\] Pallāṅkena nissinnassa jaṅuke nābhivassati,||
Alaṃ phāsuviḥārāya pahittatassa bhikkhuno.||

\[986\] Yo sukhaṃ dukkhato adda dukkhamaddakkhi sallato,||
Ubhayantarena nāhosī kena lokasmin kinn siyā.||

\[987\] Mā me kadāci pāpiccho kusītto hīnavirīyo,||
Appassuto anādaro kena lokasmin kinn siyā.||

\[988\] Bahussuto ca medhāvī sīlesu susamāhito,||
Cetosamatthamanuyutto api mudhāni tiṭṭhatu.||

\[989\] Yo papañcamanuyutto papañcābharato mago,||
Virādhayi so nibbānaṃ yeakkheṃaṃ anuttaram.||
Yo ca papañcaḥ hitvāna nippapañcapathe rato,||
Ārādhayī so nibbānam yogakkhemaṁ anuttaram.|| ||

whosoever according to his powers
Is virtuous,[10] saintly, clear in mind,
Earnest his purpose to perform,
Who loves introspective work,[11]  
Well concentrated and intent,
Lone and detached, blissful, serene:
This man is rightly Bhikkhu(monk) named.

Whenever he eats food moist or dry,[12]  
Let him not fully satisfied be.
Lean in the stomach, modest at meals,
And watchful let the bhikkhu(monk) walk his way.[13]

has he but eaten mouthfuls four or five,
Let him drink water: — here is sure enough
Refreshment for a bhikkhu(monk) filled with zeal.

Things that are seemly let him get and take: -
Clothing that's worn for this specific end: -
Comfort enough for bhikkhu(monk) filled with zeal.

And when he sits cross-legged on his couch,
If but his knees be protected from falling rain,[14]
it is comfort enough for bhikkhu(monk) filled with zeal.

whosoever has looked on pleasure as but pain;
Who has discerned in pain the piercing dart;
Saw no any self between the two: —[15]
What world will hold, what fate detain that man?

Never give me one with evil in his heart,
Inert, inactive, and intractable,
Knowing but little of the holy Path(Dhamma).
What world will hold, what fate detain that man?[16]

He who is learned in the holy Path(Dhamma),
Can understand, is thoroughly intent
On moral base, and knit to inward calm: -
Let him for me the head and foremost stand.

Whose heart is to obsessions[17] given over -
A deer seduced by fascination's trap -
He from Nibbāna goes far astray,
To utmost shelter fails to find the course.

But he who from obsessions clears the heart,
Delighting in that path where these are not,
He to Nibbāna surely finds the way,
To utmost shelter safely steers his course.
Now one day the Thera, seeing where his younger brother Revata was living - a waterless jungle of thorn and acacia trees - commended him, saying:

[991] Gāme vā yadi vā raññe ninne vā yadi vā thale,||
Yattha arahanto viharanti taṇṭ bhūmin rāmaṇeyyakām.|| |

[992] Ramaṇīyā araññāni yattha na ramaṭī mano,||
Vītarāgā ramsantis na te kāmagavesino.|| ||

[991] In village or the wild, in valley, on hill,
Wherever the men of worth, the arahants(enlightened ones),
Their living make, delightful is that spot.

[992] Delightful are the forests, where no crowd
Did come to take its pleasure; there will they
Who are released from passions find their joy.
   Not seekers they for sense-satiety.

Again, the Thera showing kindness to an unfortunate brahmin(priest) named Rādha, caused him to leave the world and enter the Monk’s order. Afterwards, while on tour, he addressed Rādha, pleased with his gentle behaviour:

[993] Nidhīna'va pavattarāmaṁ yaṁ passe vajjadassinam,||
Niggayhavādin medhāvin tādisaṁ paṇḍitaṁ bhaje,||
Tādisaṁ bhajamānassa seyyo hoti na pāpiyo.|| ||

[993] As one who shows where treasures hidden lie,
   So is the man of wisdom who discerns
   What to avoid, and utters sage advice:
   - If such an able guide you see and heed,
   For you who follow, better it is, not worse.

Now one day, the Lord(Buddha) not going himself to suppress the corrupt settlement of the Assaji-Punabbasu bhikkhus(monks) on Kiṭā Hill, Sāriputta went instead with Moggallāna and their followers. And when Sāriputta's instruction was disregarded, he spoke thus:

[994] Ovadeyyānusāseyya asabhā ca nivāraye,||
Sataṁ hi so piyo hoti asataṁ hoti appiyo.|| ||
One should teach, one should instruct, forbid,
Hinder that which is mischievous and wrong.
So acting, by the good is one beloved;
it is only evil-doers who take dislike.

When the monks were saying that he whom the master was teaching - namely, Dīghanakha the Wanderer - was fully prepared by his antecedents, Sāriputta intervened, saying: That was not so:

Another was to whom He taught the Path(Dhamma) -
The Exalted One, the Buddha, He who Sees -
For while the Path(Dhamma) was being taught I heard,
Seeking for good with hearing with all attention.

And not in vain, I believe, my listening,
For I have won release, am sane, immune.
    Nor to attain the vision of my past,
    Nor for the means to see - the eye divine -

The mystic power to read the thoughts of men,
Discern decease, rebirth in earth and heaven,
    Nor for the ear celestially attuned
    Had I to pitch and to adjust the mind.

The next three stanzas were spoken of him, when, living at the Dove's Cave Vihara(monastery), he took no injury from the Yakkha's blow:

Rukkhamūla va nissāya munḍo saṅghāṭipāruto,||
Paññāya uttamo therọ upatisso ca jhāyati.|| ||

Avitakkam jan samāpanno sammāsambuddhasāvako,||
Ariyena tuṇhībhāne upeto hoti tāvade.|| ||
Yathā'pi pabbato selo acalo suppatiṭṭhito,||
Evān mohakkhāyā bhikkhu pabbato'va na vedhati.|| ||

Seated at foot of tree, with shaven head,
Wrapped in his dress, in wisdom ranked supreme,
The Thera Upatissa meditating deep,

His thought transcending acts percipient,[24]
Disciple of the supreme Buddha, he
Thus far in Ariyan silence was immersed.

Even as a mountain-crag unshaken stands,
Sure-based, a Monk with illusions gone,
Like to that mountain stands unwavering.

Now one day, through the Thera's absence of mind, the lap of his robe hung down. And a novice said: 'Your reverence, it should be draped around you.' Then Sari-putta, nodding, said: 'Good, you have done well to say so!' And going a little way, he draped his robe round him. And showing that for such as he that was a fault, he said:

Anāṅgassa posassa niccaṁ sucigavesino,||
Vālaggamattāṁ pāpassa abbhāmattāṁ'va khāyati.|| ||

The man of blameless life, who ever seeks
For what is pure, did deem some trifling fault,
That is no heavier than the tip of any hair,
Weighty as [burden of the gravid] cloud.[25]

Again he showed the equanimity of his mind in respect to living or dying with the verse:

Nābhinandāmi maraṇaṁ nābhinandāmi jīvitaṁ,||
Nikkhipissa imaṁ kāyaṁ sampajāno patissato.|| ||

Nābhinandāmi maraṇaṁ nābhinandāmi jīvitaṁ,||
Kālaṁ ca paṭikaṅkhāmi nibbisaṁ bhatako yathā.|| ||

Not glad am I to die nor yet to live.
I shall lay down this mortal frame soon
With mind alert, with consciousness controlled.
[1003] With thought of death I ease not, nor yet
Delight in living. I await the hour
Like any hireling who has done his task.[26]

Again, in teaching the Path(Dhamma), he uttered these verses:

[1004] Ubhayenamidam|m ara|n|ameva n|ama|na|m pacch|a v| pure v|,
Pa|tipajjatha m|a v|inassatha kha|no v| m|a upaccag|a.|| ||

[1005] Nagara|m yath|a paccanam|gutta|m san|ta|rabahira|m,||
Eva|n gopetha atta|n|am|a kha|no vo m|a upaccag|a,||
Kh|an|ait|a hi soc|an|i nirayamhi samap|pit|.|| ||

[1004] On both sides [of the scene we look,] and lo!
It is dying, not the dearth of death [we see], [347] Be it the backward or the forward view.[27]
Fulfil you then your course, lest you be lost!
See that this moment pass not by for nothing![28]

[1005] Even as a border city guarded well
Within, without, so guard you well yourselves!
See that the moment pass not and be lost,
For many mourn in woe that moment past.

Now one day, seeing the venerable Ko|ṭṭhita the Great, he spoke three stanzas proclaiming his excellence:[29]

[1006] Upasanto uparato mantabh|a|n|i anuddhato,||
Dhun|a ti p|apake dh|amme duma|pattam| va m|aluto.|| ||

[1007] Upasanto uparato mantabh|a|n|i anuddhato,||
App|a|si p|apake dh|amme duma|pattam| va m|aluto.|| ||

[1008] Upasanto an|a|yaso vippasanno an|a|vilo,||
Kaly|a|nasilo dhovi dukh|asantakaro siy|a.|| ||

[1006] whosoever serene and calm, dead to the world,
Can utter wise phrases with head uninflated,
Unruffled, he did shake off naughty things,
As they were forest-leaves by wind-god blown.

[1007] whosoever serene and calm, dead to the world,
Can utter wise phrases with head uninflated,
Unruffled, he did strip off naughty things,
As they were forest-leaves by wind-god blown.

[1008] Calm and serene, by vice unharassed; free
From all that hinders clarity of mind,
Lovely in virtue, of discerning wit,
He should End-maker be of suffering.

The following was said concerning the Vajjians who believed in Devadatta, and approved of his doctrine:

[1009] Na vissase ekatiyesu evaṃ||
    Agārisu pabbajitesu cā'pi,||
    Sādhu'pi hutvāna asādhu honti||
    Asādhu hutvā puna sādhu honti.||

[1010] Kāmacchando ca vyāpādo thīnamiddhaṃ ca bhikkhuno,||
    Uddhaccaṃ vicikicchā ca pañcete cittakelisā.||

[1011] Yassa sakkariyamānassa asakkārena cūbhayaṃ,||
    Samādhi na vikampati appamādavīhārino.||

[1012] Tan ājīyikaṃ sātātikaṃ sukhumādiṭṭha vīpāsakaṃ,||
    Upādānakkhayārāmaṃ āhu sappuriso iti.||

[1009] Some there be on whom none should rely,
    Be they housefolk, or even among monks.
    Such as have once been good and turned to bad,
    And then from bad have veered to good again.

[1010] Desires of sense, ill-will, torpor and sloth
    In the bhikkhu, distraction of the mind,
    And doubt: - five evils of the heart are these.

[1011] whosoever can suffer both extremes of fate:
    The favour and disfavour of the world,
    The while he remains in sober earnestness,
    Unwavering his concentrated mind: -

[1012] Him, meditating ardent and unweariedly,
    With intuition fine and delicate,
    Zealous to kill the tendency to grasp: -
    Him 'a good man' indeed should others call.

To draw yet other distinctions, instancing the Lord(Buddha) and himself, he uttered these verses:
[1013] Mahāsamuddo paṭhavī pabbato anilo'pi ca,||
Uparāya na yujjanti satthu varavimuttīyā,|| ||

[1014] Cakkānuvattakko thero mahānāṇī samāhito,||
Paṭhavāpaggisamāno na rajjati na dussati.|| ||

[1015] Paññāpāramitaṃ patto mahābuddhi mahāmati,||
Ajālo jaḷasamāno sadā carati nibbuto.|| ||

[1013] The mighty ocean, the extended earth,
The mountains, yes, the firmament[33] afford
No picture meet to show how excellent
The emancipation(nirvana) of our Lord(Buddha)'s mind.

[1014] The Elder Monk, very wise, intent,
Who after His example turns the Wheel,
Is like to earth, to water, and to fire,
In that he feels no fondness nor disgust.[34]

[1015] He has the topmost place for wisdom now,
Mighty in intellect, a mighty sage;
Not dull is he though he seem dull of wit;[35]
Ever in blissful calmness he walks his way.

To show the completion of his life's task, he said:

[1016] Pariciṇne mayā satthā kataṃ buddhassa sāsanaṃ,||
Ohito garuko bhāro bhavanetti samūhatā' ti.|| ||

[1016] The Teacher(Buddha) has my loyalty and love,
And all the Buddha's ordinance is done.
Low have I laid the heavy load I was having;
Cause for rebirth is found in me no more.[36]

And when he came to his utter passing away(leaving body), he thus addressed the monks assembled around him:

[1017] Sampādeth' appamādena esā me anusāsanī,||
Handāhanā parinibbissanā vippamutto'mhi sabbadhi' ti.|| ||
Press on with earnestness and win the goal! (1017)  
This the commandment that I give to you.  
Lo! now my going-out complete will be.  
From all am I released and utterly."[37]  

[1] See CCLXIII. Dhaminapāla's account of the legend is here somewhat condensed.  
[2] Nālaka. Upatissa was his family name, Vanganta his father's name (Dhammapada Commentary, ii. 84, see above, CCXXXVIII.).  
[3] Their close friendship is described in detail in the Dhammapada Commentary, i. 90 ff. (Aggasāvakavatthu,' on verses 11, 12).  
[5] Fully described in Vinaya Texts, i. 144 ff.; hence I have greatly condensed the narrative here.  
[6] Viz., that the Buddha explained all things causally.  
[7] I cannot trace this particular exercise in the Nikāyas, but there are several that may have served such a purpose - e.g., in the Dhātu-Saṅyutta, ii. 143; also 248; iii. 227 ff.; Ang. Nik., iii. 245, 290.  
[8] Or Sūkara. The name is not met with elsewhere. Cf. Dhammapada Commentary, i. 96.  
[10] The Commentary paraphrases yathācārī as yato kāyādiḥi saṅyato, saṅvuto huvā carati, which is merely exegetical; -sato is for -santo.  
[11] Ajjhattarato. This apparently curious term - lit., delighting in what is of one's self, or personal - occurs in a verse repeated four times in the Sutta-Pitaka: Dīgha Nik., ii. 107 ; Saṅy. Nik., v. 268; Dhammapada, verse 862; Udāna, vi. 1. In Dialogues, ii. 113, it is rendered 'with inward joy,' the Commentary only paraphrasing by niyaka, 'one's own' (Therīgātha, ver. 469). Here our Commentary paraphrases by 'delighting in the practice of meditative exercise.'  
[12] The metre Here changes from a long irregular one to śloka.  
[14] This is the first of the gāthās quoted in the Milinda as Sāriputta's (ii 280). Some of them are not traceable in the Canon. The Commentary explains: 'Of whom, so seated in his hut, the rain does not wet the knees.'  
[15] Referring to the doctrine in Saṅy. Nik., iv. 207; Iti-vuttaka, Ī 58. The ethical point is self-mastery with regard to the three modes of feeling on occasion of sense. The usual reference to the third mode, neutral feeling, is 'has looked on it as impermanent ' (aniccate). Here it is anattato. The Commentary has nāhosīti: yathābhūtāvpaḥne na attaniyābhīvinvesanaṃ ahosi.  
[16] Lit.: By what in the world what may be? Quoted, but not ver batim, in Milinda, ii. 332. Dr. Oldenberg inclines to think anācāro may be more correct than anādaro, intractable (Theragāthā, p. 89, n.).  
[17] The difficult word papañca. See Dr. Neumann's note at this passage and ours (Dialogues, ii. 812). The former renders it by Sonderhett, Vielheit, diversity, plurality. But when the danger in those is opposed to
'concentration,' 'selection,' 'simplicity,' etc., the word opposed to ekatta is, so I find, nānatta, not papañca. Papañca is defined as threefold: 'craving,' 'conceit,' and 'error' (diṭṭhi). In the Vibhanga, p. 390, papañcitāni are nine forms of speculation (diṭṭhi) about future individual existence, a content shared by the terms maññitāni (conceits), phanditāni ('vapourings,' imaginings), sankhatāni (mental concoctions). Cf. my note JRAS, 1906, 246 f.

[18] Cf. XLII., CCXLIV.

[19] This is more fully related in Dhammapada Commentary ('Rādha-thera-vatthu'), ii. 104 ff., on verse 76. Rādha is probably the aged Thera of CXXVII., initiated into monkhood by Sariputta.

[20] On this section of the first schismatics, see Vinaya Texts, ii. 847 ff. Cf. iii. 211; Dhammapada Commentary, ii. 109. The hill was near Sāvatthī.

[21] See above, p. 84, n. 5.

[22] Panidhi me na vijjati. See Sāriputta's story - his needing no intermediate studies.

[23] This quaintly told episode is in Udāna, iv. 4. The Vihāra is not as yet met with elsewhere. In that work the concluding three lines are said to have been spoken of him by the Buddha. Verses 998-1000 are ascribed also to Revata (CCXLIV.).

[24] He was in Fourth Jhāna (Commentary). But avitakka is reached as early as the second stage.


[26] = verse 606. These, again, come into Revata's verses.

[27] Standing in middle-life and looking at old age or youth (Commentary). In these four lines the śloka is exchanged for an irregular species of verse. Read ubhayena-m-idam.

[28] Cf. verses 408, 053; Sisters, verse 5.

[29] Curiously enough the first is ascribed to Koṭṭhita himself. See II.

[30] On the career of Devadatta, first cousin to the Buddha, see Vinaya Texts, i. 228 f., 288 ff., especially 239 ff. Cf. Milinda, i. 162 ff. Sāriputta, who had previously sung his praises, was appointed to proclaim him a renegade, whose very virtues were untrustworthy.

[31] On ekatiyesu (Cy ekaccesu), see Trenckner, Pali Miscellany, p. 56

[32] These five 'Hindrances' are here classed as Kilesas(mental agonies), or kelusā (Bud. Psy., 310 ff.) - so also the (Br) Cy. = 'cittupakkilesā.'

[33] That which is divided into East, and so on' (Commentary).

[34] The Lord(Buddha) was, deliberately and magnanimously, as equable with regard to things desirable and undesirable as were the elements, unconsciously, says the Commentary. The bhikkhu(monk) had to cultivate the earth-mind, water-mind, to the same end (Majjh. Nik., i. 423; Ang. Nik., iv. 374; cf. Jāt., iii. 247; Milinda, i. 258; ii. 308, 311).

[35] Cf. verse 501. 'Owing [to the simplicity of his wants.]' Commentary, reading, for mahāmuni, mahamatī, and quoting the Buddha's eulogy of Sāriputta, Majjh., iii. 25.

[36] = verses 604, 792, 891, 918.
Ascribed to his brother, Revata, when the latter also was dying (verse 658). Cf. the Buddha's last words, *Dialogues*, ii. 178.

MORE FROM BUDSAS.ORG

SARIPUTRA

Sariputta was the first (right) chief disciple of the Buddha and foremost in wisdom. His special task was the detailed analysis and systematisation of the doctrine. Because of his deep insight of the ultimate Truth he was responsible for drawing out the subtle implications of the Dhamma and for explaining the meaning of complex teachings.

In addition to his wisdom, Sariputta was well-known for his patience, compassion, humility and helpfulness to others. Not only did he help the community and the monks in the Dhamma, but he also provided material help and comfort. When the monks left for their alms round early in the morning Sariputta did not join them. Instead, he stayed in the monastery and made sure that everything was in order. If one of the novice monks had forgotten to sweep out a room or if any item was disarranged Sariputta put it in place and swept the premises. He wanted to ensure that the monastery should at all times be in order so that visiting devotees would not have a negative impression of the Order.

Sariputta’s Caring

He then visited the sick hall and provided comfort and medicine for the monks who were sick. Tending a sick monk named Tissa that everyone had rejected, the Buddha had said, "Those that tend the sick tend me (follow my teachings)." Sariputta, reminding the monks of this, encouraged the novice monks to help with the caring and comforting of the sick. If any of them required medicine that was not available on site, he arranged for it to be obtained. It was only after such duties were taken care of that Sariputta went on his alms round.

There are many documented instances of Sariputta’s ministering to the sick. His instruction and comfort to Anathapindika are noteworthy. Sariputta helped Anathapindika on two occasions. The first was when he was sick and in excruciating pain. Sariputta had reminded Anathapindika that he was a Sotapanna and as such on the path to enlightenment. He could not fall away from the Dhamma or obtain rebirth in one of the unhappy plains. These words relaxed Anathapindika’s mind and gave him great happiness. The excruciating pain disappeared. So grateful was Anathapindika to Sariputta that he offered him the rich meal that had been prepared by his servants to tempt him to eat.

The second instance was at Anathapindika’s deathbed. Anathapindika, who had a lot of confidence in Sariputta and respect for him had requested his presence ‘out of compassion for him’. Sariputta, accompanied by Ananda, had come and given an inspiring sermon on non-attachment. Anathapindika was moved to tears by the profound discourse, the likes of which he had never heard before. Shortly after, Anathapindika died and was reborn in the Tusita heaven as a Deva. That night he came in splendour to Jetavana to praise the glory of the chief disciple. Saluting the Buddha, he said:

"Sariputta truly is endowed with wisdom
   With virtue and with inner peace,
   Even a monk that has gone beyond
   At best can only equal him."

The next morning the Buddha told His monks of His visitor and what he had said, without identifying...
the Deva. Ananda immediately identified Anathapindika correctly by saying that the Deva must be Anathapindika, reborn as a Deva, as he had great respect for and confidence in Sariputta.

Sariputta’s Humility

Sariputta’s humility is also documented in the text. When travelling with the Buddha he did not feel that as the first chief disciple his place should be next to the Buddha. Instead, he trailed behind, helping the sick and infirm monks who usually lagged behind. In fact, because of his immense compassion and caring, on one such instance Sariputta was the last to arrive. As all the good accommodation had been taken, Sariputta slept in a tent made of robes. When this was brought to the Buddha’s attention He said that accommodation should be arranged based on seniority in the order and dispensed the Tittira Jataka, where in a previous birth the Buddha and His chief disciples had similarly decided that the three of them would pay homage and obeisance to the most senior member.

On another occasion a seven-year-old novice monk brought to Sariputta’s attention the fact that his inner robe dragged below his outer robe. Moving aside, Sariputta adjusted his robe, then saluted the young monk and asked, "Now is it correct, teacher?" The Milindapanha documents Sariputta’s account of this incident as follows:

"If one who has gone forth this day, at age seven
Should teach me, I accept it with lowered head;
At sight of him I show my zeal and respect:
May I always set him in the teacher’s place."

Sariputta’s respect for his teacher Assaji who first taught him the Dhamma is an example that all should follow. Each night before sleeping Sariputta would pay obeisance to the Buddha. Then he would look around, prostrate himself and worship a direction. Observing this, the monks informed the Buddha that Sariputta had taken to worshiping the different directions (north, south, east and west). The Buddha corrected their assumption by saying that each night Sariputta looked with his divine eye to see in which direction his first teacher, Assaji, was residing. Then, after paying obeisance to him, he slept placing his head in that direction, careful to ensure that his feet were not in the direction in which Assaji was residing.

The honouring of one’s teachers is an integral part of the Buddha’s teaching. The Nava Sutta instructs that one should honour one’s teacher, especially those who teach the nectar of the Dhamma. The Sutta starts as follows:

"As the Devas pay devout homage to Indra,
So should one revere the person
Through whom one has learnt the Dhamma."

Sariputta’s Patience

Sariputta’s patience and forbearance are also legendary. A group of men were praising the noble qualities of the elder when a young Brahmin challenged them saying that the reason Sariputta had never shown anger was because he had never been provoked. To prove that Sariputta, like others, would resort to anger, he walked up behind the elder and dealt him a resounding blow. Sariputta said ‘What was that?’ and then, without even turning around to find out who had hit him, continued walking. The Brahmin was overcome with guilt and shame at his conduct. Falling on his knees he begged pardon and told Sariputta how he had hit him to provoke anger. Sariputta then forgave the Brahmin. The Brahmin, not satisfied with a verbal pardon, asked Sariputta to come to his home for the noonday meal to show that he bore no malice towards him. Sariputta accepted the invitation.

After the meal, as Sariputta was leaving, he saw that a mob of angry supporters had gathered with
sticks and stones to punish the Brahmin. They had witnessed the Brahmin’s treatment of the elder whom they loved and respected. Sariputta asked them what the commotion was about. When informed he asked, 'Whom did the Brahmin strike, you or me?’ On being told that it was the Elder whom the Brahmin had struck he dispersed the angry crowd by saying, "I have pardoned him. What cause is there for anger when I whom he struck feel none."

Sariputta’s caring, compassion and humility won him many friends. He was the chief disciple of the Buddha, second in wisdom to the Buddha. But he was humble, caring and compassionate. He also did not in any way use his position for special treatment. In addition to his close friendship with Moggallana, his childhood friend, he had a close relationship with Ananda, the Buddha’s personal attendant.

Sariputta, who felt that as Chief disciple he should be attending to the needs of the Buddha, was deeply grateful for the respect, care and attention that Ananda lavished on the Buddha. In turn, Ananda was deeply respectful of the chief disciple of the Buddha who helped to administer and train the Buddha’s large following. When Ananda gave ordination to novice monks he took them to Sariputta for higher ordination. Similarly when Sariputta gave ordination to novice monks he took them to Ananda for higher ordination. In this way the two great elders shared a large congregation of monks.

Ananda also, with the Buddha’s permission, often kept choice robes that he received for Sariputta. In the same manner, Sariputta passed on to Ananda choice offerings that had been made to him. Once Ananda received a very expensive robe from a wealthy Brahmin and, with the Buddha's permission, kept it for ten days for Sariputta’s return. The other monks commented on this deep friendship, saying, “We can understand Ananda, who has not as yet attained Arahanthship, feeling such deep affection for Sariputta, but how is it that Sariputta, who is free of taints, should reciprocate?” The answer, of course, was that Sariputta’s attachment was not a worldly attachment but a love and respect for Ananda’s virtues. It is also because Arahants have not eradicated samsaric virtues (vasana gune). It is only the Buddha who has eradicated vasana gune.

Sariputta must have been a stimulating companion for he was sought after by many. What attracted people to him was his deep caring for others, his enormous patience and his exemplary behaviour. When Sariputta entered the meditative stage on the void, even the Devas came to pay homage to him.

Despite the fact that he had a large following and was well-respected, Sariputta had difficulties convincing his mother, Rupasari, of the Truth, as she had been taught from birth the doctrine of the Brahmns. Sariputta had three brothers, Cunda, Upasena and Revata, and three sisters, Cala, Upacala and Sisupacala. All six took ordination under the Buddha and attained Arahanthsip. Cunda was in later years Sariputta’s attendant. Despite the fact that Rupasari had such distinguished children in the Order, she herself was a non-believer, deeply set in Brahmin rites and rituals. In fact, she had not wanted her youngest son, Revata, to be ordained, and had planned a marriage for him at a very young age to prevent him from entering the order. However, on his wedding day, when Revata viewed the very old grandmother of his bride-to-be, he became disillusioned and, realizing the impermanence of all things, ran away from the wedding to the monastery to be ordained. His three sisters married, but gave up the household life and became nuns. Their children too entered the order.

None of her children or grandchildren, however, could influence Rupasari. When Sariputta visited the city of his birth with a large gathering of monks, he came to his mother’s house for alms. His mother, whilst offering them food, insulted him in front of all the monks by berating him. She said, “O you, eater of others' leavings. When you fail to get food you go from house to house among strangers, licking the leavings from the back of their ladies. And so it was for this that you gave up eighty crores of wealth. You have ruined me. Now go on and eat.” She then went on to berate the monks for having her younger son as an attendant by saying, “So you are the men who have made
my younger son your page boy”. Sariputta, however, did not say a word. He took his food in silence
and returned to the monastery.

Rahula, who had been among the retinue of monks, related this incident to the Buddha. Thereupon
the Buddha praised Sariputta in front of the assembly of monks by saying:

"He that is free from anger,
Who performs his duties faithfully,
He that guards the precepts and is free from lust,
He that has subdued himself,
He that wears his last body -
He it is I call a Brahmin (Arahanth).
-- (Dhammapada 400)

We can all learn from Sariputta’s great patience, forbearance and humility. The Buddha has
instructed us on the respect we should have for our mothers. Sariputta’s exemplary behaviour is
one that we should all follow.

Sariputta’s Enlightenment

Sariputta attained supreme knowledge whilst listening to a discourse that the Buddha was
addressing to Dighanakha, Sariputta’s nephew. The Buddha was teaching the comprehension of
feeling and began by explaining the nature of the body. He then asked Dighanakha to contemplate
the body so that desire and concern for the body should be abandoned. He then went on to explain
the impermanence of all feeling and the doctrine of dependent arising. Sariputta, who was fanning
the Buddha, listened to the discourse and then described his attainment of Arahanthship as
mentioned in Theragatha.

The Buddha repeatedly praised and reinforced Sariputta’s administration and handling of the monks.
There is, however, one occasion on which the Buddha mildly admonished Sariputta. Sariputta had
taught the Brahmin Dhananjani at his deathbed and ensured rebirth in a Brahma realm by teaching
him about the four Brahma Vihara: Metta (loving-kindness), Karuna (compassion), Mudita
(sympathetic joy) and Upekkha (equanimity). The Buddha questioned him as to why he had not
taught Dhananjani further and helped him to destroy all cankers and attain Nibbana. Sariputta, unlike
the Buddha, did not have the ability to know the spiritual capabilities of a person. As Dhananjani
was a Brahmin he had ensured that his goal, which was birth in the Brahma realm, was met. The
Buddha explained that as a result Dhananjani would need to obtain birth again in the human realm
to achieve Arahanthship. This shows that rebirth, even in a Brahma realm, is not desirable, as one
who has not attained Sotapanna could in a subsequent birth perform an unwholesome deed that
could lead to rebirth in an unhappy realm. The Buddha had seen that Dhananjani would have been
capable of attaining Arahanthship with some well-directed instruction.

Sariputta’s Last Days

When Sariputta’s life was nearing its end he decided that it was time to convince his mother of the
Truth and place her on the Buddha’s Path. Sariputta knew that he had to first open her mind so that
she would be receptive to the Buddha’s Teaching. He also knew that the only way that could be
done was by shaking the confidence she had in Maha Brahma. Knowing that the Brahmas, including
Maha Brahma, had great regard for him, he decided to go to his birthplace to pass away on the
same bed in which he had been born. But first he had to take leave of the Buddha. With his retinue
of monks he visited the Buddha and saluted Him respectfully. He then said:

"Lord of the world, O Great Sage,
I soon shall be released from life,
Going and coming shall be no more."
This is the last time I worship you,
Short is the life that now remains in me
But seven days from now I shall lay
This body down, throwing the burden off.
Grant it, O Master! Give permission, Lord!
At last the time has come for my Nibbana
Now I have relinquished the will to live.

The Buddha then asked Sariputta where he would attain final Nibbana. Sariputta replied that it would be in the Magadha country, in the village named Nalaka (Upatissa). The Buddha then asked Sariputta to dispense the Dhamma to his younger and elder brothers, as they would no longer have the opportunity to see a Bhikkhu like him.

The great elder then gave a discourse in which he displayed all his wondrous powers. Rising to the loftiest height of truth descending to mundane truth, rising again and again, he expounded the Dhamma directly and with similes.

He then worshipped the feet of the Buddha, embraced them and said: "So that I may worship at these feet I fulfilled the perfections throughout an incalculable period and one hundred thousand world cycles. My heart’s wish has found fulfilment. From now on there will be no more contact and feeling. Soon I will enter the City of Nibbana the unaging, peaceful, blissful and secure, which has been attained by many hundreds of thousands of Buddhas. If any deed or words of mine did not please you, O Lord, may the Blessed One forgive me. It is now time for me to go."

The Buddha then forgave Sariputta by saying, "There is nothing either by deed or words that I have to reproach you, Sariputta, for you are learned, of great wisdom, of broad and bright wisdom, of quick, keen and penetrative wisdom."

Immediately after the Buddha gave permission for Sariputta to attain Nibbana the great Earth shook and the skies tore open with a deluge of rain as if the very heavens were crying for the passing away of the great elder. The Buddha then rose and went to His perfumed chamber. Three times Sariputta circumambulated the chamber and paid reverence, and said: "It was one incalculable period and one hundred thousand world cycles ago that I prostrated myself at the feet of the Anomadassi Buddha and made the aspiration to see you. This aspiration has now been fulfilled and I have seen you. At the first meeting it was my first sighting of you. This is my last. There will be none in the future." And with raised hands joined in salutation, he reverenced the Buddha and walked backwards until the Blessed One was out of sight.

The Blessed One then addressed the Bhikkhus who surrounded Him and asked them to accompany Sariputta on his last journey. At His words all four assemblies at Jetavana left the Master alone and accompanied the great elder. The citizens of Savatthi also joined in with incense and fragrant flowers. A multitude of weeping and lamenting devotees followed the elder. Sariputta then addressed the devotees and reminded them of the impermanence of all things. "Have I not, he said, taught you of the impermanence of all near and dear to us"? He then asked everyone to go back to Savatthi, as the Master was alone and should not be left unattended.

Accompanied by a retinue of five hundred monks whom he himself had ordained, Sariputta set off for his birthplace. It took them a week to travel to Nalaka and on the way he spent one night in each of the different cities, teaching the Dhamma with compassion to the devotees for the last time. Upon entering the city of his birth he sent a message through his nephew informing his mother that he and his retinue would be staying with her for a day, and asking her to prepare his birth chamber and residence for his 500 monks.

He then walked slowly to his childhood home. Rupasari was perplexed at her son’s appearance. "I wonder," she thought, "if he has realized the error of his thinking in leaving all his wealth. Perhaps
in his old age he has grown wiser and has come back to reclaim his wealth." She then went about preparing for her son and his retinue.

Sariputta approached his mother's house and entered the bedchamber where he had been born. But he was now in great pain and very sick with dysentery. He lay down to rest whilst his brother, the novice Cunda, attended to his needs.

The four leading Devas of the Catumaharajika Heaven, seeing that the Marshall of the Dhamma was about to pass away, descended in all Their radiance to pay obeisance to the Venerable elder. Shortly after, Sakka, the king of the Tavatimsa Heaven, illuminated the whole area and descended to earth, and kneeling before the elder, paid obeisance to the Venerable One. Finally, Maha Bahama, in His full radiance, descended to earth to pay His last respects and catch a last glimpse of the elder.

Rupasari approached her son and questioned him on his visitors. "Who were the four radiant beings", she asked, "who paid obeisance to you?" Sariputta replied, "The four great divine kings, upasika." "Are you then greater than them?" asked his mother. "They are like temple attendants", replied Sariputta. "Ever since our Master took rebirth they have been standing guard over Him, swords in hand."

His mother then questioned him on his next visitor who surpassed the four kings in radiance. "That", said Sariputta, "is Sakka, the king of the Devas." "Are you then greater than the king of the Devas, dear?" asked his mother. "He is like a novice who carries a Bhikkhu's belongings," replied Sariputta. "When our Master returns from the Tavatimasa Heaven, Sakka takes His bowl and extra robe and descends to earth with Him."

"And when Sakka had gone" asked his mother, "who was it who descended to your room, filling the room with his radiance?" "That," replied Sariputta, "is your Maha Brahma. The lord and master to whom you have been paying obeisance." "Are you then greater than my lord Maha Brahma?" asked his mother.

"Yes, Upasika," replied Sariputta, "on the day our master was born it is said that Maha Brahma received the Great Being in a golden net."

Upon hearing this the Brahmin woman thought, "How great must be the power and goodness of my son's Master," and she was suffused with happiness, joy and confidence in the Exalted One.

Sariputta, seeing that his mother was now ready to receive the teachings of the Buddha, explained to her the Dhamma based on the virtues of the Buddha. At the end of the discourse his mother attained the first stage of sainthood, Sotapanna. Enjoying the bliss of Sotapanna, she then asked him why during all these years he had not bestowed the ambrosia of the knowledge of the deathless on her. Sariputta realized that his end was imminent. Seeing that his mother was now on the Path to Emancipation, and that she would not fall away from the Path, Sariputta requested the presence of his retinue of monks.

When the monks had assembled he asked Cunda to help him to a sitting position. And addressing the monks, he said, "For forty-five years I have lived and travelled with you. If by deed or word I caused you pain, forgive me, brethren."

And the monks replied that he had never given any cause for displeasure or pain and in turn asked Sariputta for forgiveness for any wrong they may have done. Then the elder, pulling his robe around him, lay on his right side and entered into the nine successive attainments of meditation in forward and reverse order, then passed through the four absorptions, and just as the crest of the sun was rising, at early dawn passed away to final Nibbana.
Next morning when his mother found that he had passed away she lamented at the missed opportunity to perform meritorious deeds for her son. And thus lamenting and crying at her own former folly spent the morning, for even as a Sotapanna she still had not eradicated all attachments.

After a week of ceremonies and homage a funeral pyre was built of sandalwood with rich arches of gold to cremate the elder. News of the elder’s death spread and people from all over came to pay homage and their last respects to the Marshal of the Dhamma. Throughout the night the devotees listened to discourses of the Dhamma until finally Venerable Anuruddha extinguished the glowing embers with scented water and, using a filter cloth, sifted the relics of the elder.

When Cunda, Sariputta’s attendant, informed Ananda that Sariputta had passed away and handed him his master’s robe and bowl, Ananda became weak and pale with grief over his friend. He addressed the Buddha and said, “Lord, the novice Cunda has told me that Sariputta has passed away. Then, Lord, my own body became weak as a creeper; everything around me became dim and things were no longer clear to me...”

The Buddha then questioned Ananda as to how this could be, as Sariputta had not taken any of Ananda’s knowledge or virtue with him when he passed away. The Buddha then reminded Ananda of impermanence and of the fact that He had taught him that all near and dear to us would eventually pass away.

Sariputta’s Contribution

Sariputta’s enormous contribution as the Marshal of the Dhamma can be understood by his description of his attainment of the supreme knowledge and the Buddha’s praise of the elder. Sariputta said:

"It was half a month after my ordination, friends, that I realized in all their parts and details, the analytical knowledge of meaning, the analytical knowledge of the doctrine, the analytical knowledge of language, the analytical knowledge of perspicacity. These I expound in many ways, teach them and make them known, establish and reveal them, explain and clarify them. If anyone has any doubt or uncertainty, he may ask me and I shall explain the matter." (Anguttara Nikaya)

Sariputta, with this fourfold analytical knowledge, not only excelled in understanding the Dhamma, but also in teaching it so that others could understand. Because of his excellence in the Anupada Sutta, the Buddha declared him to be a true spiritual son and His chief assistant in “turning the Wheel of the Dhamma”. The Buddha said:

"If one could ever say rightly of one that he has come to mastery and perfection in noble virtue, noble concentration, noble wisdom and noble liberation, it is of Sariputta that one could thus rightly declare.

If one could ever say rightly of one that he is the Blessed One’s true son, born of His speech, born of the Dhamma, formed of the Dhamma, heir to the Dhamma (not heir to worldly benefit), it is of Sariputta that one could thus rightly declare.

After me, O monks, Sariputta rightly turns the Supreme Wheel of the Dhamma even as I have turned it."

There are many discourses and books attributed to Sariputta which form a comprehensive body of the Buddha’s teaching. Sariputta understood in a unique way how to organize and present the rich
and deep Dhamma in a lucid manner that was intellectually stimulating and inspirational. He was also responsible for the codification of the Abhidhamma that the Buddha taught in the Tavatimsa heaven to the Devas. Each day the Buddha would come back to earth to partake of His alms food and then would transmit this knowledge to Sariputta. Thus the giving of the method of the Higher Teachings was to the chief disciple who was endowed with the analytical knowledge, who then passed it on to the monks.

The Buddha’s high regard for Sariputta is seen again and again. In one instance the Buddha compared Sariputta to a crown prince as follows:

"If he is endowed with five qualities, O monks, the eldest son of a world monarch righteously turns the wheel of sovereignty that has been turned by his father. And the wheel of sovereignty cannot be overturned by any hostile human being. What are the five qualities? The eldest son of a world monarch knows what is beneficial, knows the law, knows the right measure, knows the right time and knows the society (with which he has to deal).

Similarly, O monks, is Sariputta endowed with five qualities and rightly turns the Supreme Wheel of the Dhamma, even as I have turned it. And the Wheel of the Dhamma cannot be overturned by ascetics or priests, by deities or Brahma, nor by anyone else in the world. What are those five qualities? Sariputta, O monks, knows what is beneficial, knows the Dhamma, knows the right measures, knows the right time and knows the assembly (he is to address)."

Sariputta encouraged those in the Noble Order by his wisdom and gentle ways. He said:

"Of restrained conduct, full of mindfulness,
Like a mindful one meditating with restrained intentions,
Vigilant, delighting in inward things,
With self well-concentrated,
Alone, content, him they call a Bhikkhu.
Whether eating moist or dried food,
He should be satisfied;
A Bhikkhu should wander with unfilled belly,
Eating in moderation, mindful.
Leaving four or five mouthfuls,
He should drink water;
This is sufficient for the abiding in comfort
Of a resolute Bhikkhu.
If he covers himself in the proper robe,
Which is for this purpose,
This is sufficient for the abiding in comfort
Of a resolute Bhikkhu.
Just as a rocky mountain is unmoving,
Well-founded, so a Bhikkhu,
Like a mountain does not tremble,
After the annihilation of delusion.
To a man who is without sin,
Always seeking purity,
A hair’s tip measure of evil seems
As if the size of a cloud.
I do not long for death,
I do not long for life,
I shall lay down this body attentive
And mindful.
As a frontier city is guarded inside and out
So you should guard yourselves."
Let not the opportunity pass you by,
For those who have missed the opportunity
Grieve when consigned to hell.
Calm, quiet, speaking in moderation,
Not conceited, he shakes off evil characteristics,
As the wind shakes off the leaves of a tree.
Calm, quiet, speaking in moderation,
Not conceited, he plucks off evil characteristics
As the wind plucks off the leaves of a tree.
Calm, without grief, settled and undisturbed,
Of good virtue, He should put
An end to pain.
Desire for sensual pleasure,
Malevolence, sloth and torpor,
Conceit and uncertainty,
These are the five defilements of the mind for a Bhikkhu.
Meditating, persevering,
Having subtle insight into views,
Having delight in the annihilation of grasping,
Him they call a good man.
Even the great sea, the earth, a mountain and wind,
Are not applicable in simile,
To the Teacher’s excellent release.
Keeping the wheel rolling,
Having great knowledge,
Concentrated, being like earth, water, fire,
The elder is not attached,
Is not opposed.
Having attained the perfection of wisdom,
Having great discernment and great thought,
Not dull (but) as though dull,
He always wanders, quenched.
The Teacher has been waited on by me,
The Buddha’s Teaching has been done,
The heavy load has been put down,
That which leads to renewed existence has been rooted out.

Sariputta’s great reputation long survived him. His great work still remains today, preserved and enshrined in some of the oldest books of Buddhism alongside the words of the Buddha.
Deceased from the Tusita heaven, together with our Bodhisat, he took birth in the family of Amitodana the Sākiyan. And because the family said, 'He is born bringing you happiness' (ānanda), so they named him. When he was grown up, and the Renunciation, Supreme Enlightenment and Wheel-rolling had taken place, and the Exalted One(Buddha) had finished his visit to Kapilavatthu, Ānanda renounced the world with Bhaddiya and the others, and was initiated into monkhood by the Exalted One. Not long after he heard a discourse by Puṇṇa of the Mantānis, and completed the First Path(of nirvanic trance).

[350] Now during the first twenty years of the Exalted One's Buddhahood, his personal attendants were not permanently such. One day it was Nāgāsamala, who, taking bowl and monk's dress, walked [after him]; another day Nāgīta, another day, Upavāna, Sunakkhatta, Cunda the novice, Sāgata, Meghiya. Usually the Lord(Buddha) did not favour one more than the others. But one day the Lord(Buddha), seated in the Buddha's seat of supremacy, in the cell of the Fragrant Chamber, surrounded by the monks, addressed them thus: I, bhikkhus(monks), am now advanced in years; and some bhikkhus(monks), when they have been told, "Let us go this way," take another way, and some drop my bowl and dress on the ground. Do you know of a bhikkhu(monk) to be my permanent body-servant? Then a righteous thrill went through the monks, and the venerable Sāriputta arose, and, bowing to the Exalted One, said: 'I, lord, will wait upon you.' Him the Exalted One rejected, and Moggallāna the Great also. And all the great disciples said, 'We will wait upon you,' except only Ānanda. But he just sat in silence. Then they said to him: 'Monk, do you, too, ask the Lord(Buddha) for the post of attendant?' 'If I did ask, what sort of post-gaining would that be? He himself will say of whom he approves.' Then the Exalted One said: 'Ānanda, bhikkhus(monks), is not to be urged by others; if he knows it of himself, he will wait upon me.' Then the monks said again: 'Get up, Monk Ānanda, ask the Lord(Buddha) for the post.'

[351] Then Ananda stood up and said: 'If, lord, the Exalted One(Buddha) will refuse me four things and grant me four things, then will I wait upon the Exalted One. Will he never give me any choice garment or food gotten by him, nor a separate "fragrant cell," nor go if he has received an invitation? For if he do not deny me these things, some will say: "Where is the burden [of such service]? Ānanda serves that he may get clothes, good treatment and lodging, and be included in the invitations." And further, will the Exalted One go when I have received invitations? Will he make me to bring those to him who have come from afar and around to see him? Will he, when I am perplexed, make me to come to him? Will he repeat to me doctrines he has taught while I was present? [sic. absent, not present] For if he do not grant me these things, some will say: "Where is the advantage [in such service]?" If when I am asked to bring the Exalted One to a meal next day he will not come, or if he will not consent to see whom I would bring, people will put no trust in me, and will say he shows me no attention. And if he do not explain the doctrine and its divisions, they will say: "Friend, do you not know, however much you follow him like his shadow?" If, then, the Exalted One(Buddha) will grant me these eight boons, I will wait upon him.' And the Exalted One granted them.

So from that day From then on Ānanda waited upon him of the Ten Powers(dasabala i.e. Buddha), bringing him water and toothpick, washing his feet, accompanying him, sweeping his cell, and so forth. During the day he kept at hand to mark the Lord(Buddha)'s: 'This should be procured,' 'That should be done.' And at night, taking a stout staff and lantern, he would go nine times round the 'fragrant cell,' making response if the Lord(Buddha) called that he might not succumb to drowsiness.

Then the Lord(Buddha), in Ariyan conclave at the Jeta Grove, ranked him the foremost bhikkhu(monk) in five respects: erudition, mental vigilance, power of walking, firmness, ministering care. ... And so this great Monk, remaining yet a student after the Lord(Buddha) had passed away, when addressed by the bhikkhus(monks) and alarmed by a fairy - as has been related above-thought, 'Tomorrow the Council will take place, but it is not suitable that I, who am doing a student's work, should go to the assembly to recite the Doctrine with the Masters, the Elders.' Then zeal awoke in him, and far through the night he practised insight on the Terrace. His efforts yet unrewarded, he entered the Vihara(monastery), and seated on his couch, and desirous to lie down, he inclined his body. His head had not touched the pillow, nor his feet left the ground, when in that interval his heart was freed from the intoxicants(defilements/desires) without any grasping whatever, and he won Sixfold abhiññā(higher knowledge). Therefore he entered the Council Hall.

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Now the verses he had uttered from time to time were collected, and included in the Monks's Sayings (gatha) at the recital of the Khuddaka-Nikāya.\[17]\n
The first stanzas were delivered in admonition to those bhikkhus (monks) whom he saw staying with Devadatta's followers:

\[1018\] Pisunena ca kodhanena ca maccharinā ca vibhūtanandinā,||
Sakhitaṃ na kareyya pañḍito pāpo kāpurisena saṅgamo.||||

\[1019\] Saddhena ca pesalena ca paññaṇavatā bahussutena ca,||
Sakhitaṃ hi l kareyya pañḍito bhaddo sappurisena saṅgamo.||||

\[1018\] With slanderer and man of anger,
With the mean-hearted and malignent\[18\]
No commerce should the wise man hold.
Evil is concourse with the bad.

\[1019\] With the believer and the wise,
The gentle and the learned man\[19\]
Communion should the wise man hold.
For blessed is concourse with the good.

The following verse was uttered, when the lay-follower Uttarā infatuated with her own beauty was living in sensuality, and in order to make her understand the frailty of the body. Some say it was spoken in admonition of those who lost their heads at sight of Ambapali.\[20\]

\[1020\] Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ,||
Āturaṃ bahusaṅkappaṃ yassa natthi dhuvamā ṭhitī.||||

\[1020a\] Passa cittakataṃ rūpaṃ maṇinā kuṇḍalena ca,||
Āṭṭhinā tacena onaddhamā saha vatthena sobhati.||||

\[1020b\] Alattakakatā pādā mukhaṃ cuṇṇakamakkhitā,||
Aḷāḷaṃ bālassa mohāya no ca pāragavesino.||||

\[1020c\] Aṭṭhapādakatā kesā nettā aṇjanamakkhitā,||
Aḷāḷaṃ bālassa mohāya no ca pāragavesino.||||

\[1020d\] Aṇjanīva navā cittā pūṭikāyo alanḍako,||
Aḷāḷaṃ bālassa mohāya no ca pāragavesino.||||

\[1020e\] Odahi migavo pāsaṃ nāsadā vāguraṃ migo,||
Bhutvā nīvāpaṃ gacchāma kandante migabandhake.||||
Chinnā pāsā migavassa nāsadā vāguraṃ migo.||
Bhutvā nivāpaṃ gacchāma socante migaluddake.||  

[1020] See the tricked-out puppet shape(human body), a mass  
Of sores, a mass diseased, teeming  
With many purposes and plans, and yet  
In whom there is no power to persist.

[1020a] See the tricked-out form(human body), bejewelled, ringed,  
All sheathed in bones and skinny envelope,  
By help of gear made fine and fair to see.[21]

[1020b] With habit of doing make up adorning feet & face  
remaining within the power of moha(delusion of having beautiful body),  
that one will not go to the state of divinity

[1020c] With habit of beautifying hair and adorning eyes  
remaining within the power of moha(delusion of having beautiful body),  
that one will not go to the state of divinity

[1020c] With habit of beautifying & adorning (other parts of body)  
remaining within the power of moha(delusion of having beautiful body),  
that one will not go to the state of divinity

[1020d,e,f] [Those with habit of beautifying & adorning themselves]  
They will meet a sad state after the breakup of body (death).  
[ just like a deer is ensnared in net & carried away by a hunter]

The next verses were a poem uttered by the Thera when he had won arahantship(enlightenment) that night on his couch:

Bahussuto cittakathī buddhassa paricārako,||
Pannabhāro visaññutto seyyaṃ kappeti gotamo.||  

Khīṇāsavō visaññutto saṅgātito sunibbuto,||
Dhāretī antimaṃ dehaṃ jātimaraṇapāragū. ||  

[1023] Yasmiṃ pasmiṃ patiṭṭhitā dhammā buddhassādiccahandhuno,||
Nibbānagamane magge so'yamā tiṭṭhati gotamo.||  

[1021] Much learned in holy wisdom and eloquent,  
The real servant of the Buddha is him(Ananda);  
Now has the burden fallen from his back.[22]  
Released(& with divine understanding), the Gotamid(Gautam Buddha’s follower) lies down to rest.

[1022] For him the deadly evils(within) live no more;  
Gone are the chains, the barriers all behind;
In blissful peace he bears his final frame,  
For ever past the power of birth and death.

[1023] In which are founded and set up the truths  
Taught by the Buddha of the Sun's great line: -  
The Path that to Nibbāna straight did lead -  
There, too, stands Ananda of the Gotama clan.\textsuperscript{[23]}

Now one day Moggallana the brahmin\(\textsuperscript{[24]}\) cattle-herder\(\textsuperscript{[24]}\) asked the Thera: 'You are very learned in the Buddha's Rule. How many of the doctrines your Lord\(\textsuperscript{[24]}\) Buddha taught do you keep in your mind?' The Thera replied:

\begin{verbatim}
[1024] Dvāsītiɱ buddhato gaɲhɪɲ dve sahassāni bhikkhuto,||  
Caturāsaɱtisahassāni ye me dhammā pavattino.|| ||
\end{verbatim}

[1024] Eighty-two thousand from the Buddha's self  
I have learned, from monks yet two thousand more:  
Hence four and eighty thousand texts in all  
The number that for me have currency.\textsuperscript{[25]}

One day the Thera showed a man of desultory life the danger of no culture thus:

\begin{verbatim}
[1025] Appassutā'yaɱ puriso balivaddo'va jīrati,||  
Maɲsāni tassa vaçḍhati paññā tassa na vaçḍhati.|| ||
\end{verbatim}

[1025] whosoever but little knowledge has,  
That man grows old as did an ox.\textsuperscript{[26]}  
His fleshly bulk is multiplied,  
But divine understanding grows not.

The following verses he said concerning a bhikkhu\(\textsuperscript{[26]}\) monk who despised another as less learned than himself:

\begin{verbatim}
[1026] Bahussuto appassutaɱ yo sutenātiməņati,||  
Andho padipadhāro'va tatheva pañibhāti maņ.|| ||
[1027] Bahussutaɱ upāseyya sutam ca na vinəsaye,||  
Taɱ mulaɱ brahvacariyassa tasmā dhammadharo siyā.|| ||
\end{verbatim}
The learned man who did despise,
For knowledge, him who little knows,
Is as a blind man who did bear
A lamp: - so it is borne in on me.[27]

Wait on the men of learning; look
That learning nowise injured be;
For it is the root of holy life(celibacy).[28]
Hence bear the Doctrine in your hearts.

Knowing the sequence of the text,[29]
And versed in what the text did mean,
Apt to interpret and explain,[30]
This scholar grasps the Path(Dhamma) aright,
And well its sense did ascertain.

By patience eager purpose grows,[31]
Up surges effort; then he weighs;
Thus timely exercising will,[32]
Within he grows composed, intent.

Who in the Path(Dhamma) is widely versed
And bears its doctrines in his heart,
Disciple of the Buddha, wise,
Eager to understand the Path(Dhamma);[33]
Such as he is, him follow ye.

Who in the Path(Dhamma) is widely versed
And bears its doctrines in his heart,
Of the great Lord(Buddha)'s treasure Ward,[34]
An eye is he for all the world,
Whom all should honour and revere.

Who in the Path(Dhamma) is widely versed
Who in the Path(Dhamma) takes his delight,[35]
did love and con it over well,
And lets it live in memory,
That Monk from the holy Path(Dhamma)
Will never secede nor fall away.

One day he stirred up a listless, slothful bhikkhu(monk) this way:

Kāyaccheragaruno hiyyamāne anuṭṭhahe,||
Sarīrasukhagiddhassa kuto samañaphāsūtā.|| ||

Kāyaccheragaruno hiyyamāne anuṭṭhahe,||
are you so heavy, unwilling to act?
Life hourly ebbing, can not rise?
To give your body pleasures gross
So greedy? From where should come to you
The happy ease of holy monk?

The following verse the Thera uttered on hearing of the passing away of the General of the Path(Dhamma):

Na pakkhanti disā sabbā dhammā nappaṭibhanti maṇḍ.||
Gate kalyāṇamittamhi andhakāraṁva khāyati.|| ||

Na pakkhanti disā sabbā dhammā nappaṭibhanti maṇḍ.||
The firmament on every hand
Grows dim, yes, all confused stand
The truths I seemed to understand.
Gone is the noble friend(Buddha) we love,
And dark is earth and heaven above.

Abbhātaṁsaḥyayass aṭṭagatasatthuno,||
Natthi etādisaṁ mittaṁ yathā kāyagataṁ sati.|| ||

Abbhātaṁsaḥyayass aṭṭagatasatthuno,||
And is the comrade passed away,
And is the Lord(Buddha) gone from hence?
No better friend is left, I think,
Than to have guard over deed and sense.

Ye puraṇa aṭṭā te nervehi na sameti me,||
Svajja eko'va jhāyāmi vassupeto'val pakkhimā.|| ||

Ye puraṇa aṭṭā te nervehi na sameti me,||
They of the older time are gone;
The new men suit me not at all.
Alone to-day this child did brood,
Like nesting-bird when rain did fall.
The next stanza was spoken by the Lord (Buddha) (when his passing away was near):

[1037] Dassanāya abhiktante nānā verajjake bahū,||
Mā vārayittha sotāro passantu samayo mamān.|| ||

[1037] Full many folk from many regions have come
To see (me). Prevent them not as hearers of the Path (Dhamma);
make them to see me, it is the time.

and the next by the Thera (Ananda), delighting to do his will:

[1038] Dassanāya abhikkante nānā verajjake puthu,||
Karoti satthā okāsanā na nivāreti cakkhumā.|| ||

[1038] Full many folk from many regions come
To see. The Lord (Buddha) opportunity
Did give. The Man who Sees stops none.\[40\]

The next five stanzas were spoken to show his position as chief attendant:

[1039] Paṇṇavīsati vassāni sekhāhūtassa me sato,||
Na kāmasaṅgā uppajji passa dhammasudhammatan.|| ||

[1040] Paṇṇavīsati vassāni sekhāhūtassa me sato,||
Na desasaṅgā uppajji passa dhammasudhammatan.|| ||

[1041] Paṇṇavīsati vassāni sekhāhūtassa me sato,||
Mettena kāyakammena chāyā'va anapāyinī.|| ||

[1042] Paṇṇavīsati vassāni sekhāhūtassa me sato,||
Mettena vacīkammena chāyā'va anapāyinī.|| ||

[1043] Paṇṇavīsati vassāni sekhāhūtassa me sato,||
Mettena manokammena chāyā'va anapāyinī.|| ||
[1039] For five-and-twenty years a learner I; 
No sensual consciousness arose in me.
O see the seemly monk’s order of the Path(Dhamma)!

[1040] For five-and-twenty years a learner I; 
No hostile consciousness arose in me.
O see the seemly monk’s order of the Path(Dhamma)!

[1041] For five-and-twenty years on the Exalted One(Buddha) 
I waited, serving him by loving deeds,
And like his shadow followed after him.

[1042] For five-and-twenty years on the Exalted One
I waited, serving him with loving speech,
And like his shadow followed after him.

[1043] For five-and-twenty years on the Exalted One
I waited, serving him with loving thoughts,
And like his shadow followed after him.

More...

[1044] When pacing up and down, the Buddha walked,
Behind his back I kept the pace always;
And when the Path(Dhamma) was being taught, in me
Knowledge and understanding of it grew.

[1045] But I am one who yet has work to do,
A learner with a mind not yet matured,
And now the Lord(Buddha) hence has passed away,
Who ever to me such sweet compassion showed!

[1046] O! then was terror, then was mighty dread,
Then stiffened hair and quivered creeping nerve,
When he, provided with every crowning grace
The All-Enlightened Buddha passed away.
The three following stanzas were added by the members of the Council in praise of the Thera (Ananda):

[1047] Bahussuto dhammadharo kosārakkho mahesino,||
     Cakkhu sabbassa lokassa anando parinibbuto.||

[1048] Bahussuto dhammadharo kosārakkho mahesino,||
     Cakkhu sabbassa lokassa andhakāre tamonudo.||

[1049] Gatimanto satimanto dhitimanto ca yo isi,||
     Saddhammadhārako thero ānando ratanākaro.||

[1047] Who in the Path (Dhamma) is widely versed,
     And bears its doctrines in his heart -
     Of the great Lord (Buddha)'s treasure Ward,
     who is passed away,
     An eye was he for all the world, is Ananda.

[1048] Who in the Path (Dhamma) is widely versed,
     And bears its doctrines in his heart -
     Of the great Lord (Buddha)'s treasure Ward -
     An eye was he for all the world,
     Dispelling gloom in darkest place.

[1049] Sage of the tireless ministry,
     Foremost in mindful vigilance,
     Foremost in firm fortitude;[43]
     Upholder of the holy Path (Dhamma),
     Of all its jewels, a living mine : -
     Our Thera, Ānanda.

And this verse he said as he lay while dying his last death:

[1050] Pariciṇṇo mayā satthā katam buddhassa sāsanam,||
     Ohito garuko bhāro natthi dāni punabbhavo' ti.||

[1050] The Teacher (Buddha) has my loyalty and love,
     And all the Buddha's ordinance is done.
     Low have I laid the heavy load I was having,
     Cause for rebirth is found in me no more.[44]

[1] Cf. the genealogical table in Rhys Davids, Buddhism, p. 52, where, according to authorities later than Dhammapāla, he is made son of Suklodana, another brother of Suddhodana. Here he is made brother (possibly half-brother) to Mahānāma and Anuruddha (see CCLVI.).
Apparentl

Judging by Ānanda's account of his term as constant attendant, in verses 1089-1043, the Buddha will have been at this time fifty-six years old. The twenty years of temporary attendance added to these twenty-five just make up the period of the Buddha's ministry.

Buddhaghosa's account of Ānanda's judicious contract (Commentary on Anguttara, i. 24 f.) is more coherent than that in our Burmese manuscript of Dhamuiapala's Commentary. I have used its help in the above, somewhat condensing both accounts.

Ang. Nik., i. 24 f.

Pesalo, amiable, is, in the Commentary, having charming virtue (piyasīlo).

I can trace neither episode. See verses 769, 770. Uttarā, a lay-follower, has a story in the Dhammapada Commentary, iii. 802 ff, but it is not that referred to above.

Dr. Oldenberg allows for the pe, 'etc.,' in the manuscripts, only one verse (769), but the Commentary gives verses 769, 770, in full.

"In Bunyan." Characteristic of the English author [of Pilgrim's Progress, among other works] John Bunyan 1628-1688. What characteristic of this man is meant here is beyond my knowledge of Bunyan.

Pannabhāro, 'a fallen-burden-er' (Majjh. Nik., i. 189, etc.). This, a qualification in Bunyan of the new convert, is in Buddhism a culminating event for the arahant(enlightened).
The Commentary makes a Great Brahmā god vindicate Ānanda's rank as arahant (enlightened) on his entry at the Council by these words. Cf. above, Khujja-sobhita, CLXXV. On the Sun lineage of the Gotama clan, cf. XXVI. and CXXXIX.

Ānanda's interlocutor in the 'Gopaka-Moggallāna-Sutta' (Majjh. Nik., iii. 7. ff.), where, however, this question does not find a place.

Pavattino, 'that proceed'; the better way, in Buddhist psychology, of expressing the popular 'keep in mind' (dhāreti).

I.e., not seeking the good of parents, kin, or anyone (Commentary).

I.e., while his knowledge benefits others, his pride darkens his own progress (Commentary).

The fulcrum for saintly effort (Commentary).

I.e. if half a stanza is given, he can supply the other half (Commentary).

Nirutti here represents the other three paṭisambhidās as well (Commentary). Cf. Sisters, p. 17, n. 1.

Chandikato hoti. In Vibbanga, p. 208, chandikatā, the corresponding abstract noun, is synonymous with kattukamayatā, desire to do. The Commentary parrophrases by chandajāto. Hence apparently -kato signifies 'formed' or 'set up,' and not 'done' or 'fulfilled.'

Padahati.

Dhamma-viññāṇam ākankham: dhamma-viññāṇsankhātan dhammaññānnaṁ. Viññāṇam is knowing on occasion of, or in connection with, sense-objects. It is probably used here metri causa for ñāṇan, for I cannot match such usage of the term.

Kosāarakkho: an allusion to his usual (Commentarial) title of Dhammabhaṅḍagārika, Treasurer of the Path(Dhamma).

Lit., having the Doctrine as his pleasance (Dhammapada Commentary, 364).

Sāriputta. The first part of the verse is put in Ānanda's mouth when passing on the news brought by Cunda, Sāriputta's attendant, to the Lord(Buddha) (Sañj. Nik., v. 163). Verses 1035 f. were presumably uttered later, after the Great Decease. Possibly the Br. MS. has omitted the introductory sentence from the Commentary.

The doctrines (pariyattidhammā) I had well learnt, even about death' (Commentary).

Cf. Dialogues, ii. 177 ff., on the need, in bereavement, of kāyagatā sati.

Gone to its nest in the rainy season' (Commentary).

Cf. ānanda's sixth request, p. 351.

Cf. XXIV., n.

Cf. Dialogues, ii. 158 f., where Ānanda laments and the Lord(Buddha) comforts him; again iremain., p. 177, for the next verse.

Gatimanto, satimanto, dhitimanto, strictly nominative plurals, are explained in the Commentary as adjectives to isi, and are presumably a poetic liberty. The first is explained as paññāṇagati. Buddhaghosa,
however (Commentary on Ang. Nik., i. 24), lives on Ānanda's untiring activity and readiness to act in his Lord(Buddha)'s service.

[44] See verse 1016 and notes there given.

[ed1] D.P.P.N. has 'absense', as does the story as told in the preface to Jātaka 456. This makes better sense in that Ānanda was reported to have had a photographic memory. See AN 1 220

MORE FROM BUDSAS.ORG

ANANDA

Ananda was one of Prince Siddhattha’s cousins. His father was Amitodana, a younger brother of King Suddhodana. As his birth brought a lot of happiness to his family he was named Ananda. He was born on the same day as Prince Siddhattha.

Ananda was ordained as a monk in the second year of the Buddha’s ministry, when he was thirty-seven years old. Shortly after, hearing a sermon by the Ven. Punna Mantaniputta, he attained the first stage of sainthood, Sotapanna. When the Buddha was fifty-five years old, Ananda became His personal attendant.

The Buddha addressed the assembled monks and informed them that He had many attendants who had assisted him periodically but none of them had been able to fulfil their duties perfectly. "It is time" he said, "to have a reliable, trustworthy attendant." He then asked if any of the assembled monks would like to be His personal attendant. All the noble ones gathered immediately responded to His request by offering their services. Ananda, however, who dearly wished to be His attendant, modestly held back, thinking, "The Buddha would surely appoint me if I were the most suitable person." The Buddha, with His divine eye, observed that many eons ago Ananda had aspired to be a personal attendant of a Buddha, the fulfilment of which was to occur during His reign. Refusing the offers of the other monks, He turned to Ananda and offered the post to him.

Ananda agreed to accept the post if the Buddha would agree to eight conditions. Four of them related to the non-acceptance of gifts and favours from the Buddha. Ananda wanted to ensure that there would be no doubts cast that he had accepted this position in order to obtain material gain. The other four related to the performance of his duties while being mindful of his own advancement in the Noble Path. The Buddha agreed to Ananda’s requests.

The fact that Ananda felt comfortable in asking the Buddha, whom he loved and respected and to whom he was loyal, for a conditional acceptance, illustrates the relationship between the Buddha and His monks and the manner in which the Buddha ran His ministry. The Buddha was the undisputed leader. But there was no fear under His reign. Monks felt free to voice their opinion and to question the Buddha at will.

In truth, the term personal attendant does not convey all the duties and responsibilities carried out by Ananda. In addition to taking care of all the Buddha’s personal needs Ananda was an executive assistant to the Buddha and helped in the management of His large retinue of monks, nuns and devotees. He also had the unique advantage of hearing most of the Buddha’s discourses and because of his unusually retentive memory, was declared the Guardian of the Dhamma.

To attain the position of personal attendant of a Buddha, one needs to aspire to the position and perform many meritorious deeds over a period of 100,000 world cycles. Ananda made this aspiration
100,000 world cycles ago, at the time of the Buddha Padumuttara. At that time he was born as Sumana, the younger half-brother of the Bodhisatta Gotama (known at that time by the name Jatila). He provided the requisites during the three months of the rainy season to the Padumuttara Buddha and His retinue of 100,000 monks. He then aspired to be the personal attendant of a future Buddha. The Buddha Padumuttara looked into the future and saw that this aspiration would be fulfilled. He informed Ananda that in 100,000 world cycles he would be the personal attendant of the Buddha Gotama. From this time onwards Ananda continued to perform meritorious deeds to fulfil his aspiration.

In addition to being the Guardian of the Dhamma, Ananda was well-known for two other important events that he initiated. They were the planting of the Ananda Bodhi and the founding of the order of the nuns.

Many persons came to Jetavana to pay homage to the Buddha and to learn His teachings. Sometimes when they came, the Buddha was away helping a person in distress. As many had travelled long distances to see Him and were disappointed, Ananda asked the Buddha what could be done to help these disappointed devotees.

The Buddha then asked Ananda to bring a sapling from the Bodhi Tree in Buddha Gaya and plant it in Jetavana. He then said: "In my absence, let my devotees pay homage to the great Bodhi Tree that gave me protection during enlightenment. Let the Bodhi Tree be a symbol of my presence. Those who honour the Bodhi Tree would in essence be honouring and paying homage to me."

Ever since that time, Buddhists from all over the world have venerated the Bodhi Tree as they would the Buddha, with scented water, flowers and incense. Many uninformed persons have misunderstood this symbolic action by saying that Buddhists worship trees. The Buddha statue, the Bodhi Tree, the relics of the Buddha, are but symbols of the Buddha that people use to focus the mind on the compassionate and serene qualities of the Buddha. The veneration of the Buddha provides the tranquillity and peace of mind that many people cannot readily acquire to meditate, study, and listen to His teachings.

It was at Ananda’s request, on behalf of Maha Pajapati, that the Buddha instituted the order of the nuns. The Buddha had initially refused Maha Pajapati Gotami’s request to be ordained. It was after Ananda’s question as to whether women were incapable of reaching spiritual heights and the Buddha’s reply that women were as capable as men of reaching spiritual heights, that the Buddha had agreed to the formation of the order of the nuns. As such, women had a special regard and respect for Ananda. This, together with his pleasing nature, made Ananda very popular. It is said that there were none who spoke ill of Ananda or were envious of him despite his honoured position and proximity to the Buddha.

The documented past life stories of Ananda reflect that he was seldom a god (unlike his stepbrother Anuruddha) and seldom an animal (unlike his cousin Devadatta). Ananda was often a human and in many births was the brother of the Bodhisatta.

Even though Ananda was very learned and knowledgeable, he only reached the first stage of saithood, Sotapanna, during the lifetime of the Buddha. His deep attachment to the Buddha prevented him from attaining Arahanthship. As a result, he was not aware of the exact moment when the Buddha passed away. Thinking that the Buddha had attained Parinibbana, he informed his stepbrother Anuruddha. Anuruddha, who was an Arahanth, observing with his divine eye that this was not the case, clarified to Ananda that the Blessed One had not yet passed away. He had reached a meditative stage known as Cessation of Perception and Feeling.

Shortly after the Buddha’s Parinibbana, on the day of the First Council of the Dhamma, (Sangayana) Ananda attained Arahanthship. Ananda was designated by the Buddha as the leader in five categories. They were:
Erudition
Retentive memory
Good behaviour
Steadfastness
Ministering of care

Thirty of Ananda's verses have been preserved in the Theragatha which illustrate his encouragement to associate with good friends and those well-versed in the Dhamma.

Ananda declared the Theragatha verses to inspire others to follow his example as the Guardian of the Dhamma. He also encouraged others to carefully examine and understand the teachings prior to their practice.

Ananda passed away at the age of one hundred and twenty. The Dhammapada states that as people on both sides of the River Rohini wanted his relics, Ananda preached the Dhamma to the people while seated in the air in the middle of the river and wished that his body would split in two with one part falling on one bank of the river and the other part on the other bank of the river. He then entered the ecstatic meditation on fire. Flames instantly issued from his body and, as willed, one portion of his relics fell on one side of the river while the other portion fell on the other side. The people then enshrined his relics in stupas so that they could honour him.

Ananda's greatest contribution to the Dhamma occurred three months after the Parinibbana of the Lord Buddha. The Buddha had declared Ananda as the guardian of the Dhamma because of his retentive memory. At the First Sangha Council, Ananda, under the direction of Maha Kassapa, led the five hundred Arahanths in the recitation of the Teachings and helped in the codification of the Dhamma. This method of preservation of the Dhamma was used again in later years. The second Sangha Council was led by one of Ananda's pupils.

Chapter XVIII. Fourty Verses

261. Kassapa the Great[1]

Our Lord(Buddha) had already arisen, and was turning the Wheel of the Path(Dhamma), and staying at Rājagaha, when at the brahmin(priest) village of Mahā-tīthta in Magadha, this Thera was reborn as Pippali-mānava, the son of the chief wife of Kapila the brahmin(priest). Four years later Bhaddā Kapilānī was reborn of the chief wife of the Kosiya-gotta brahmin(priest) at Sāgalā in the kingdom of Madda.[2] Now Pippali-mānava, refused to marry. 'While you live,' he told his parents, 'I will take care of you: afterwards I shall leave the world(for monkhood).' But to appease his mother he had a statue made of a beautiful maiden, dressed in crimson and ornaments, and showed it her saying: 'Mother, if I find anyone like this, I will lead the domestic life.' His mother was a clever lady, and sent brahmins(priests) forth, with the statue, on that quest. They came to Sāgalā, and setting the statue by the river's edge, sat down apart. Now Bhaddā's nurse, who had bathed her charge, and gone down again for her own bath, saw the statue, and thinking: 'What! is my [360] young lady so ill bred?' slapped it on the cheek, and discovered it was not Bhadda, but a gold
statue. The brahmins (priests) approached her, inquiring about her mistress, and she brought them to the house of Kosiyagotta, where they were made welcome. And they sent word to Kapila:

'We have got the maiden; do you act accordingly.' But Pippali-mānava and Bhaddā, being both unwilling to marry, wrote secretly each to the other, thus - He: 'Bhaddā!' and she: 'Sir!' 'May you obtain a ménage suitable to your birth and fortune. I shall leave the world (for monkhood). Do not act so as to regret hereafter.' Now the two letter-bearers met, questioned each other, read the letters, and said: 'Look at the work of these children!' Throwing away the letters in the forest, they wrote others and took them. So the marriage was celebrated. But the wedded pair spent the night separated by a chain of flowers. And when Pippali-mānava's parents died, he and Bhadda decided one day, after they had dined and talked together, to renounce the world.

And they got out yellow clothing from their wardrobes, and cut off each other's hair, slung bowls from their shoulder, passed out through their weeping servants, to all of whom they gave their freedom, and departed together, Pippali-mānava walking in front.

And looking back, he thought: 'Here is Bhaddā Kapilānī, a woman worth the whole of India, walking at my heels. Someone seeing us will think: "These have renounced the world, but cannot do without each other." So, falsely accusing us, they may incur danger of hell.' And he told Bhadda this, and she agreed that a woman must needs be a hindrance to the male monk. So they settled, at the cross roads, that he should go right and she left. Then the earth, though it could bear all Sineru, trembled at the weight of such virtue.[3]
And the supreme Buddha, seated in the fragrant chamber of the great vihāra (monastery) in the Bamboo Wood, knew what the earthquake signified, and gathering eighty chief Theras [361] together, he walked three leagues on the road, and seated himself at the foot of the Bahuputtaka Banyan,[4] between Rājagaha and Nālandā. And though he was clad in a ragged robe, the Buddha-rays shone forth from him and darted to and fro, and the tree took on different colours. Then Kassapa the Great[5] perceived: 'This will be our Lord (Buddha), through whom I have left the world (for monkhood).' And bending low, he said: 'The lord, the Exalted One (Buddha), is my Lord (Buddha)! I am his disciple.' And the Exalted One said: 'Sit, Kassapa, and I will show you your inheritance.' And in three homilies he gave him initiation into monkhood. So they returned to Rājagaha, Kassapa exchanging his new robe for the Lord (Buddha)'s old one,[6] and with humility and zeal determining to practise the thirteen dhutangas. [7] And on the eighth day thereafter he won arahantship (enlightenment) with thorough grasp of the spirit and letter of the Path (Dhamma). Him the Lord (Buddha) pronounced chief among those who undertook the extra austerities. And he, by way of showing the charm of detachment, told his experiences, in addressing the monks, thus:

I.

On seeing bhikkhus (monks) mingling with crowds, and frequenting laymen's houses:

[1051] Na gaṇena purakkhato care||
   Vimano hoti samādhī dullabho,||
   Nānā janasaṅgaho dukho||
Iti disvāna gaṇaṁ na rocaye.|| ||

[1052] Na kulāni upabbaje muni||
   Vimano hoti samādhī dullabho,||
   So ussukko rasāṇugiddho||
Atthaṁ riñcati yo sukhāvaho.|| ||
[1051] Walk not where many folk would make you chief.
   Dizzy the mind becomes, and hard to win
   Is concentrated thought. And he who knows:
   'Ill luck is meant for the company of many folk,'
   Will keep himself aloof from place of crowds.

[1052] Go not, O sage, to hearths of citizens.
   Who greedy seeks to taste life's feast entire,
   Neglects the good that brings true happiness.

[1053] A treacherous bog it is, this patronage
   Of bows and gifts and treats from wealthy folk.
   it is like a fine dart, bedded in the flesh,
   For erring human hard to extricate.

II.

An teaching to bhikkhus (monks) to practice content respecting the four necessaries of life:

[1054] Senāsanamhā oruyha nagaraṁ piṇḍāya pāvisiṁ,||
   Bhuñjantam purisaṁ kutṭhi sakkaccam taṁ upaṭṭhahin,||

[1055] So me pakkena hatthena ālopaṁ upanāmayi,||
   Ālopaṁ pakkhipantassa angulīpettha chijjatha,||

[1056] Kuḍdamūlaṁ ca nissāya ālopaṁ taṁ abhuñjisam,||
   Bhuñjamāne va bhutte vā jegucchaṁ me na vijjati,||

[1057] Uttiṭṭhapiṇḍo āhāro pūtimuttaṁ ca osadham,||
   Senāsanam rukkhamūlaṁ paṁsukūlaṁ ca cīvaraṁ,||
   Yassete abhisambhūtvā sa ve cātuddiso naro.||

[1054] Down from my mountain-lodge I came one day
   And made my round for alms about the streets.
   A leper there I saw eating his meal,
   [And as was meet, that he might have a chance,]
   In [silent] courtesy I halted at his side.
He with his hand all leprous and diseased
Put in my bowl a morsel; as he threw,
A finger, mortifying, broke and fell.

Leaning against a wall I ate my share,
Nor at the time nor after felt disgust.

For only he who taks as they come
The scraps of food, medicine from excrement,[12]
The couch beneath the tree, the patchwork robe,
Stands as a man in north, south, east, or west.

III.

When he was asked, in his latter years: 'How is your reverence able at your time of life day after day to climb the hills?'

[1058] Yattha eke vihaññanti āruhantā siluccayanṇ,||
   Tattha buddhassa dāyādo sampajāno patissato,||
   Iddhibalenupatthaddho kassapo abhirūhati.|| ||

[1059] Piṇḍapātapaṭikkanto selamāruyha kassapo,||
   Jhāyati anupādāno pahīnabhayabheravo.|| ||

[1060] Piṇḍapātapaṭikkanto selamāruyha kassapo,||
   Jhāyati anupādāno ddyhamānesu nibutto.|| ||

[1061] Piṇḍapātapaṭikkanto selamāruyha kassapo,||
   Jhāyati anupādāno katakicco anāsavo.|| ||

Where some do perish as they climb the rocks,
Heir of the Buddha,[13] mindful, self-possessed,
By forces of the spirit(spiritual power) fortified,
Did Kassapa ascend the mountain top.

Returning from the daily round for alms,
Kassapa climbs to some craggy corner and sits
In meditation rapt, nor clutching aught,
For far from him has he put fear and dread.

Returning from the daily round for alms,
Kassapa climbs some craggy corner and sits
In meditation rapt, nor clutching aught,
For he among those that burn is cooled and still.

Returning from the daily round for alms,
Kassapa climbs some craggy corner and sits
In meditation rapt, nor clutching aught,
His task is done, and he is free from [material] desires.

IV.

On being asked further: 'But why does your reverence at your time of life live in the mountain-jungle? Is not the Bamboo Grove, or others like it pleasant to you? he replied:

[1062] Karerimālavitā [95] bhūmibhāgā manoramā,||
Kuñjarābhirudā rammā te selā ramayanti maņ|.||

[1063] Nīlabbhavaṇṇā rucirā vārisītā suvindharā,||
Indagopakasaṇchannā te selā ramayanti maņ|.||

[1064] Nīlabbhakūṭasadisā kūṭāgārarūpamā,||
Vāraṇābhirudā rammā te selā ramayanti maņ|.||

[1065] Abhivuṭṭhā rammatalā nagā isihī sevitā,||
Abbhunnditā sikhīhi te selā ramayanti maņ|.||

[1066] Alaṁ jhāyitukāmassa pahitattassa me sato,||
Alaṁ me athakāmassa pahitattassa bhikkhuno.||

[1067] Alaṁ me phāsukāmassa pahitattassa bhikkhuno,||
Alaṁ me yogakāmassa pahitattassa tādino.||

[1068] Ummāpupphena samānā gaganāvabhachāditā,||
Nāṇādijagaṇākiṇṇā te selā ramayanti maņ|.||

[1069] Anākiṇṇā gahaṭṭhehi migasaṅghanisevitā,||
Nāṇādijagaṇākiṇṇā te selā ramayanti maņ|.||

[1070] Acchodikā puthusilā genaṅgulamigāyutā,||
Ambusevālasaṇchannā te selā ramayanti maņ|.||

[1071] Na pañcaṅgikena turiyena rati me hoti tādisi,||
Yathā ekaggacittassa sammā dhammanj vipassato.||

[1062] Those upland glades delightful to the self,
Where the kareri spreads its wildering wreaths,[14] Where sound the trumpet-calls of elephants:
Those are the hills in which my self delights.

[1063] Those rocky heights with hue of dark blue clouds,
Where lies embosomed many a shining tarn
Of crystal-clear, cool waters, and whose slopes
The 'herds of Indra' cover and bedeck:
Those are the hills in which my self delights.[15]
Like serried battlements of blue-black cloud,
Like pinnacles on stately castle built,
Re-echoing to the cries of jungle folk:
Those are the hills in which my self delights.

Fair uplands rain-refreshed, and resonant
With crested creatures' cries antiphonal,
Lone heights where silent Rishis oft resort:
Those are the hills in which my self delights.

Here is enough for me who gladly would live
In meditation rapt, mindful and tense.
Here is enough for me, who gladly would seek
The highest good, a Monk filled with zeal.

Here is enough for me, who gladly would live
In happy ease, a Monk filled with zeal.
Here is enough for me who give myself
To studious toil, so am I filled with zeal.

Clad with the blue colored bloom of flax plants, blue-dotted
As sky in autumn; quick with crowds
Of all their varied winged populace:
Such are the hills in which my self delights.

Free from the crowds of citizens below,
But teeming with flocks of many winged things,
The home of herding creatures of the wild:
Such are the hills in which my self delights.

Crags where clear waters lie, a rocky world,
Haunted by black-faced apes and timid deer,
Where under bright flowers run the silver streams:
Such are the hills in which my self delights.

For that which brings me exquisite delight
Is not the strains of string and pipe and drum,
But when, with intellect well poised, intent,
in Vipassana(meditation) of the Path(Dhamma).

V.

When addressing bhikkhus(monks) delighting in secular activities and greedy as to gifts of things needful for life, he said:

\[ \text{Kammañ bahukañ na kāraye parivajjeyya janañ na uyyame,||}
\text{Ussukko so rasānugiddho atthamñ riñcati yo sukhāvaho,||} \]

\[ \text{Kammañ bahukañ na kāraye parivajjeyya anattaneyyameta,||}
\text{Kicchati kāyo kilamati dukkhito so samathamñ na vindati.||} \]
Let not a Monk occupy himself
With busy works; let him keep clear of folk,
Nor strive [to copy nor to emulate].
Who greedy seeks to taste life's feast entire,
Neglects the good that brings true happiness.\[18]\n
Let not a Monk occupy himself
With busy works; let him keep clear of this
That nowise tends to his real good;
The body toils and suffers weariness,
And thus afflicted he attains no calm.

VI.
The following verses were spoken to address on certain occasions:

Oṭṭhappahatamattena attānampi ta passati,||
Patthaddhagīvo carati ahaṃ seyyoti maññati.|| ||

Aseyyo seyyasamānaṃ bālo maññati attānaṃ,||
Na taṃ viññū pasamuṇḍanti patthaddhamānasam naṃ.|| ||

Yo ca seyyohasmīti nāhaṃ seyyoti vā puna,||
Hīnohaṃ l sadiso vā' ti vidhāsu na vikampati.|| ||

Paññavantaṃ [96] tathā tādiṃ sīlesu susamāhitam.||
Cetosamathamanuyuttam taṃ ve viññū pasamuṇḍare.|| ||

Yassa sabrahmacārīsu gāravo nūpalabbhati,||
Ārakā hoti saddhammā nabhaso paṭha vā yathā.|| ||

Yesaṃ ca hiri ottappanā sadā sammā upaṭṭhamanā,||
Virūhabrahmacariyā te tesaṃ khiṇā punabbhavā.|| ||

Uddhato capalo bhikkhu paṃṣukūlena pāruto,||
Kapīva sīhacammena na so tenupasobhāti.|| ||

Anuddhato acapalo nipako samyutindriyo,||
Lobhāti paṃṣukūlena sīho'va girigabhare.|| ||

By mere repeating with a muttering lip,[19]
We see not even ourselves for what we are;
And so, stiff-necked, we go about and deem:
'A better man am I than he, than they!'
No better, truly, is the fool, and yet
He deems himself to be the better man.
But him, poor creature of a stiff-necked mind,
Commend not they who truly understand.

Who is not exercised about himself,
In this way or in that.['the better man
Am I'; 'no better, I'; or 'I am worse,'
Or yet again 'I am as good as he' -

He who did really know, and speaks truth,
Whose heart in righteousness is well composed,
And holds fast the saint's serenity,
Him do they praise, who truly understand.

He who among his fellow-monks wins
No reverence, is far from the good Path(Dhamma)
As is the firmament far from the earth.

But they who well have planted modesty
And worked hard for discretion always in their heart,
They in the holy life(celibacy) do richly thrive;
For them rebirths are ever at an end.

A Monk who, though clad in patchwork robe,
Is of a puffed-up and unsteady mind,
As it was a monkey in a lion's hide,
No glory from his gear august did gain.

But who, with uninflated, firm mind,
Is prudent, with his senses well controlled,
He shins glorious in a patchwork robe,
As lion in the sombre mountain cave.

VII.

On witnessing the gods of the Brahmā world doing obeisance to the Venerable Sāriputta, and marking how the Venerable Kappina smiled:

Ete sambahulā devā iddhimanto yassassino,||
Dasadevasahassāni sabbe te brahmakāyikā.|| ||

Dhammasenāpatinī viṇaṃ mahājhāyimī samāhitam,||
Sāriputtamī nammassantī tiṭṭhanti pañjalikatā.|| ||

Namo te purisājañña namo te purisuttam,||
Yassa te nābhijānāma yam'pi nissāya jhāyati.|| ||

Accheraṃ vata buddhānamī gambhīro gocaro sako,||
Ye mayaṃ nābhijānāma vālavedhisamāgatā.|| ||
[1082] See how they stand, those teeming with deities
Of mystic potency and glorious,
Ten times a thousand, all of Brahma(ArchAngel)'s heaven,

[1083] Around our valiant Captain of the Path(Sariputra),
   Great son of Sārī, calm and rapt in thought,
   Praising him with clasped hands upraised:

[1084] 'Hail you, O humanity's aristocrat!
   Glory to you, you supremest man!
Lo! past our thinking are your ranging thoughts;

[1085] O wondrous are the Enlightened of the world![24]
   Their intuition, how profoundly deep,
   Beyond the powers to which we testify,
   Though we be skilled as archer splitting hairs![25]

[1086] Then, seeing Sariputta thus adored
   By hosts divine, saint most adorable,
   A smile stole over the face of Kappina.[26]

VIII.

The Thera's 'lion's roar' concerning himself:

[1087] Yāvatā buddhakhettamhi ṭhapayitvā mahāmuniṃ,.||
   Dhutaguṇe visiṭṭhoham ṭadiso me na vijjati,.||

[1088] Paricinṇo mayā satṭhā katāṃ buddhassa sāsanam,.||
   Ohito garuko bhāro natthi dāni punabbhavo,.||

[1089] Na cīvare na sayane bhojane nupalippati,.||
   Gotamo anappameyyo mulālapuppharṇ vimalaṇ'va,.||
   Ambunā nikkhāmaninno tībhāvābhīnissaṭo,.||

[1090] Satipaṭṭhānagīvo so saddhāhattho mahāmuni,.||
   Paññāsīso mahānāṇī sadā carati nibbuto' ti,.||

[1087] In the whole field of Buddha's following,
   Saving alone the mighty Lord(Buddha)'s self,
   I stand the foremost in ascetic ways;
   No man did practise them so far as I.
The Lord(Buddha) has my loyalty and love, \(^{[27]}\)
And all the Buddha's ordinance is done.
Low have I laid the heavy load I was having,
Cause for rebirth is found in me no more.

For never thought for clothing, nor for food,
Nor where to rest did the great mind affect,
Immeasurable, of our Gotama(Buddha),
No more than spotless lotus-flower takes
A mark from water; \(^{[28]}\) to self-sacrifice
Continually prone, he from the sphere
Threefold\(^{[30]}\) of new becoming is detached.

The neck of him is like the fourfold tower
Of mindfulness set up; yes, the great Seer
Has faith and confidence for hands; above,
The brow of him is insight; nobly wise,
He ever walks in peaceful blessedness.

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\(^{[1]}\) The legend, in their former and their last lives, of Mahā-Kassapa and his wife (see Sisters, p. 47 ff.), itself fit subject for a poem, is too long to reproduce in full, and is here greatly condensed. It follows very closely the version given in the Commentary on the Ang. Nik., i. 23. Under Vipassi-Buddha they were a brahmin(priest) couple, with but one dress between them for outdoor wear. This Kassapa presented to the Buddha. They were husband and wife in many rebirths.

\(^{[2]}\) Cf. Jāt. v. (No. 531), 283, 289; vi. (No. 545), 280.

\(^{[3]}\) The second of the eight causes of earthquakes in Dialogues, ii. 144.

\(^{[4]}\) I.e., of the Many Sons; presumably (with its Cetiya) a votive tree for parents praying for offspring.

\(^{[5]}\) Here the name he is known by suddenly appears. It was presumably that of his clan.

\(^{[6]}\) One gathers that the Buddha wore the ragged robe intentionally. The episode is described in charming detail, but is omitted for brevity.

\(^{[7]}\) See p. 317, n. 2.

\(^{[8]}\) Vimano, vikāribhūtacitto (Cy.).

\(^{[9]}\) Cf. verse 124, and CCXXIX., verses 494, 495.

\(^{[10]}\) Pabbatasenāsanattā (Commentary). Quoted in the Milinda, ii. 830.

\(^{[11]}\) A chance of winning the distinction of ministering to an arahant(enlightened) (so the Commentary).

\(^{[12]}\) Gomuttaparibhāvitaharatkādi (Cy.).

\(^{[13]}\) Cf. XVIII.

\(^{[14]}\) The kareri is called in Childers' Dictionary - I do not know on what authority; it is apparently not in Sanskrit literature - the Capparis trifoliata tree. It gave the name to a pavilion, or manndala-māla, in the Jeta Grove at Sāvatthī (Dialogues, ii. 4; Udāna, iii. 8). From the expression above, karerimāla-vitata, I am much
tempted to see in the plant the musk rose-tree (*Rosa moechata*) of Nepal and the North-Western Himalayas, which is still known in some dialects as *karer*, and is thus described in Dietrich Brandis's *Indian Trees* (London, 1906): 'A thorny shrub climbing to the tops of lofty trees, flowering branches hanging down in rich festoons. Flowers, white, ... in large compound terminal corymbs. Found at a height of from two to eleven thousand feet. Nearly allied to the *Rosa sempervirens* of the Mediterranean region.' Could the 'caper' tree be described as making a glade *mālāvita*, 'enwebbed' or 'festooned with wreaths,' as well as a climbing rose?


[17] Lit., the five kinds of musical instruments; = verse 398.

[18] *Cf.* verses 494, 1052.


[21] The Commentary reads, not *tathāvādiṃ*, but *tathā tādiṃ*: *iṭṭhādis i tādi-bhāvappattiyā*. The former reading is less forced.

[22] *Arahantaphalasamāpattisamāpajjanena* . . . (Commentary).

[23] = verse 278.

[24] *Buddhdnam*: *Cf.* Dialogues, ii. 2; Itivuttaka, Ṣ 68.

[25] A phrase elsewhere associated with Sāriputta's intellectual powers. See his brother's verse, XL.

[26] Kappina the Great. *Cf.* CCXXXV. We have seen this tribute of the gods produce the same effect on the Lord(Buddha). *Cf.* CCXLII., verses 629, 680.

[27] = verse 1050 and passim.

[28] *Cf.* verse 701; also the preceding verses in that poem with the concluding similes above.

[29] *Nikkhamma*.


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**MORE FROM BUDSAS.ORG**

**MAHA KASSAPA**

In the district of Magadha, in a village known as Mahatittha, there lived a wealthy Brahmin couple named Kapila and Sumanadevi. They had a son whom they named Pipphali Kassapa.

As was the custom at that time, when he came of age his parents looked for a suitable girl for him to marry. Pipphali, however, was not interested in marriage and informed his parents that he would look after them until they passed away and then take to the life of an ascetic. His parents were not
happy with this decision and insisted that he should select a suitable girl. To appease his parents, Kassapa had his goldsmith make a beautiful statue of a girl out of solid gold and said that he would marry if they could find a girl who resembled the statue.

Kapila then summoned eight Brahmins, and after giving them a large sum of money and the statue, asked them to roam the country in search of a bride who resembled the golden statue, for his son.

The Brahmins were in a village named Sagala when they saw an exquisitely beautiful girl named Bhadda Kapilani who resembled the statue. They spoke to her parents and found that they were agreeable to the marriage. They then went back and reported to Kapila and Sumanadevi that a suitable bride had been found.

When Kassapa heard about his oncoming marriage to Bhadda, he decided to write to her. Explaining that he was interested in becoming an ascetic he asked her to refuse this proposal and look for a suitable match elsewhere. Unknown to him, Bhadda too had no desire to marry and had chosen instead the life of an ascetic. She too had sent a similar letter to Kassapa requesting that he look elsewhere for a bride. The letters, however, were intercepted by both sets of parents who were aware of their children’s feelings, and loving letters agreeing to the marriage were substituted.

A large wedding was arranged, and with great ceremony Bhadda was given in marriage to Kassapa. Neither one of them, however, was interested in married life. The influence of their past meritorious actions and lives as ascetics was so strong that they both decided to live a celibate life. They lived in harmony as good friends, looking after Kassapa’s old parents until they passed away as was the custom, and inherited the family wealth and estates.

Maha Kassapa’s Renunciation

One day when Kassapa was supervising the ploughing of the field in preparation for the growing season, he was shaken by a common sight that had gone unnoticed by him in the past. The ploughing had resulted in many worms and little creatures being unearthed and a host of birds, attracted by the worms, were circling his field and feasting.

Observing the destruction of many innocent creatures, Kassapa questioned his workers as to who was responsible for their suffering and death. His workers then informed him that he was responsible, as they were ploughing the field on his account. This statement had a profound effect on Kassapa. He decided that he would hand over the family wealth to Bhadda and take the life of an ascetic in search of deliverance.

Unknown to him, at about the same time Bhadda had made a similar decision. Her servants had put out some sesame seeds to dry in the sun. Little creatures had flocked around the sesame seeds and raucous birds had gathered to feast on the tiny creatures. Bhadda had seen the suffering of the little creatures and asked her servants who was responsible for their suffering and death. She too had been told that she was responsible, as it was on her instruction and for her consumption that the sesame seeds had been spread out in the sun.

Reflecting on the suffering, Bhadda decided to hand over all the family wealth to Kassapa and take to the life of an ascetic. So it was that in the evening both Kassapa and Bhadda discussed their decision to find that they were both of one mind. Talking it over they both decided to take to the holy life and seek deliverance from suffering. Shaving each others’ heads they donned the simple robes of ascetics and left their home.

When their servants and the villagers heard about their renunciation they cried and lamented and tried to dissuade the couple. Kassapa and Bhadda, however, had made up their minds. Distributing their wealth among the servants, they continued on their way. And thus they wandered, Kassapa in front with Bhadda following a few yards behind, in search of a teacher.
After some time, Kassapa reflected that it was not appropriate that his very beautiful former wife should follow him. People, he reflected, would assume that he was associated with Bhadda and would start rumours and make accusations. As they were both pure and innocent of any wrongdoing, the wrongful thoughts of the people would then cause them much suffering. Discussing his thoughts with Bhadda, he requested that she not follow him any longer. Bhadda, who agreed with his decision, separated from him at the next junction. Whilst Kassapa took the road to his right, she took the road to her left.

The text indicates that the earth trembled at this renunciation due to the purity and merit of the ascetics. The Buddha, observing the trembling of the earth, saw with his super-normal vision that one of his future great disciples was on his way to meet Him. He decided to meet Kassapa and walked down the road towards Mahatittha.

On the road between Nalanda and Rajagaha the Buddha sat down under a fig tree to await His future disciple. The moment Kassapa laid eyes on the Buddha he knew that he had found his Master. The Buddha stood in all His radiance, surrounded by an aura. Falling at the Buddha’s feet and saluting Him respectfully, Kassapa asked permission to enter the Noble Order.

The Buddha then dispensed a discourse in which He instructed Kassapa on three accounts. He instructed Kassapa in order that he may:

Train himself so as to have a keen sense of shame for doing unwholesome deeds towards seniors, novices and those of middle status in the Noble Order.

Listen, examine, reflect and absorb the teachings that are conducive to wholesome deeds.

Be mindful of the body and its thoughts and actions.

After this discourse the Master and His new disciple walked back to Rajagaha.

On the way the Buddha wanted to rest under the root of a tree. Kassapa then took his outer robe, folded it four-fold and asked the Buddha to sit on it, as His doing so would bring great benefit to him for a long time. The Buddha accepted Kassapa’s robe and commented on its softness. Hearing this, Kassapa immediately offered his robe to the Buddha by saying, "May the Blessed One, out of compassion for me, accept this robe." The Buddha then asked Kassapa if he would wear the worn-out, coarse rag-robe that He was wearing. Full of joy, Kassapa accepted the Buddha’s rag-robe and agreed to wear it. Kassapa was the only monk with whom the Buddha had exchanged robes. Though the significance of this exchange was not described in the text, it may have reminded Kassapa of an ancient aspiration to be foremost among the monks in austere practices, because he took upon himself the thirteen austere practices.

Maha Kassapa’s Aspiration

One hundred thousand world cycles ago, at the time of the Padumuttara Buddha, Kassapa was born as a wealthy landowner named Vedeha, and at that time too, Bhadda had been his wife. The Padumuttara Buddha was residing at the Khema Deer Park near the city of Hamsavati. Vedeha observed the Padumuttara Buddha appointing a monk by the name of Mahanisabha as the disciple foremost in austere ascetic practices and His third most pre-eminent disciple. Inspired by the Padumuttara Buddha, Vedeha invited the Buddha and His retinue to his home for their meals on the following day.

When the Buddha and His monks were eating Vedeha noticed that the monk Mahanisabha was walking the streets on the alms round. Vedeha invited the elder to partake of his alms at his home. When Mahanisabha refused, he took the elder’s bowl and filled it with fragrant food and handed it
back to him. He then questioned the Buddha as to why Mahanisabha had not accepted his invitation to come to his home for meals. The Padumuttara Buddha then explained that many world cycles ago Mahanisabha had aspired to be foremost in austere practices, and that in keeping with his aspiration he only accepted food obtained by going on the alms round.

Vedeha was suffused with happiness and inspired by Mahanisabha. He decided that he too would like to be declared as a monk foremost in austere practices and the disciple of a future Buddha. Offering the Buddha Padumuttara and His retinue of monks meals and the requirements for seven days, he prostrated himself in front of the Padumuttara Buddha and aspired to be the monk foremost in austere practices as the disciple of a future Buddha. Seeing that Vedeha would fulfil this aspiration, the Buddha Padumuttara declared that at the time of the Gotama Buddha, Vedeha would be known as Maha Kassapa, and would be declared the third most pre-eminent monk and foremost is austere practices.

The relationship between the Gotama Buddha and Kassapa started many lifetimes ago. The Jataka stories document nineteen births in which Kassapa was related to the Bodhisatta, sometimes as his father, sometimes as his brother, and often as his teacher or friend. As such the immediate bond that formed when Kassapa saw the Buddha had deep roots. Kassapa also renewed his aspiration in the presence of succeeding Buddhas and performed many meritorious deeds over countless years. As foretold, Kassapa fulfilled his aspiration at the time of the Gotama Buddha. The Buddha appointed Kassapa foremost among the monks who persevered in austere practices.

The Buddha repeatedly praised Kassapa's commitment to austere practices and his detached behaviour. He said:

"When Kassapa goes among families his mind is not attached, not caught up, not fettered. He thinks,"Let those who want gain acquire gain! Let those who want merit do merit!" He is pleased and glad at the gains of others, just as he is pleased and glad at his own gains. Such a monk is fit to go among families."

"When he preaches the Doctrine, he will not do so for the sake of personal recognition and praise but for letting them know the teaching of the exalted one so that those who hear it may accept it and practise accordingly. He will preach it because of the excellence of the Teaching and out of compassion and sympathy." -- (Samyutta Nikaya)

Maha Kassapa's Practice of Austerities

Two interesting encounters with the Devas further illustrate Kassapa’s commitment to austere practices. The first is his reaction to the female Deva Laja’s ministering. Laja could remember that she owed her present splendour to an offering she had made to the great elder. Laja, who had been a poor woman, had offered parched rice to the elder with great devotion. On her way back home she had been bitten by a poisonous snake and had died. As a result of her offering she had been reborn in the Tavatimsa Heaven in great splendour.

The grateful Laja decided to sweep the elder’s cell and fill his vessels with water. On the third day he saw the Deva in all her radiance cleaning his cell. Kassapa questioned her as to what she was doing and on being told, asked her not to minister to his needs in the future as he was bent on austere practices. The dejected Laja left in great sadness. The Buddha, seeing the dejected Laja, came before her in compassion and explained to her the meritorious effects of her ministering. He then consoled her by informing her of the aspiration the elder had made.

The second instance was when Kassapa was residing in the Pipphali Cave. He had attained a meditative stage and remained thus for seven days. The elder had then set out to obtain alms for Rajagaha. Inspired by the great elder, the Devas had descended to Earth with heavenly food. Kassapa, however, had refused the nectar of the Devas saying that he preferred to give this
opportunity to the poor so that they could acquire merit. The disappointed Devas returned to the heavens and told Sakka, the King of the Heavens, about Kassapa’s refusal.

When Sakka heard about Kassapa’s refusal there arose in him a great desire to wait upon the great elder. Disguising himself as a poor weaver he offered Kassapa rice. When the elder accepted the food there arose a heavenly fragrance and Kassapa was instantly aware that he had been tricked by the Deva. He then admonished Sakka for taking the opportunity to acquire merit away from the poor. Sakka then asked Kassapa if he had failed to acquire merit from this deed due to his trickery. After informing Sakka that he had acquired merit despite his trick, Kassapa continued on his alms round.

The Buddha also informed Kassapa of the virtues of ascetic life and of the benefit of practising austerities in gaining emancipation. This not only encouraged Kassapa to continue in his austere practices but also encouraged him to pass them on to others by being a role model. The Buddha said:

"Formerly, Kassapa, there were elders of the Order who were forest dwellers, living on alms food, wearing rag-robets, using only the threefold set of robes, having few wants and being contented living secluded and aloof from society, energetic, and they praised and encouraged such a way of life. When such elders or younger Bhikkhus visited the monastery, they were gladly welcomed and honoured as being dedicated to the practice of the Dhamma. Then those who welcomed and honoured those noble monks would also strive to emulate them in their way of life and this would be of great benefit to them for a long time."

"But nowadays, Kassapa, those who are honoured when visiting a monastery are not monks of austere and earnest life, but those who are well-known and popular and are amply provided with the requisites of a monk. These are made welcome and honoured, and their hosts try to emulate them, which will bring them harm for a long time. Hence one will be right in saying that such monks are harmed and overpowered by what does harm to a monk’s life."

--(Samyutta Nikaya)

Kassapa, who had made the aspiration to be the monk foremost in austerities at the time of the Padumuttara Buddha, took these words to heart. In fact, on one occasion he admonished Ananda who had taken 200 novice monks to the homes of disciples before they were advanced in the Dhamma. Attracted to worldly pleasures, the novices had given up the order and gone back to the family life. Kassapa admonished Ananda for not taking care of his pupils. The wealthy often invited the Buddha and His retinue for meals. Kassapa, by going on the alms round and refusing such invitations, ensured that the opportunity of this meritorious act of giving alms was available to the poor. He stopped at every house on the path and accepted every gift with equal grace.

Kassapa’s austere life and detachment are explained by him in his Theragatha verses.

On another occasion the Buddha requested Kassapa to teach errant monks. The Buddha said, "Exhort the monks, Kassapa. Either I, Kassapa, should exhort the monks, or you. Either I or you should give them a discourse on the Dhamma". These words imply the confidence the Buddha had in Kassapa, as not every Arahanth had the ability to teach in a manner that would be understood.

The text did not specify why the Buddha chose Kassapa over his chief disciples Sariputta and Moggallana for this instruction. They too were excellent teachers. It could be that this instruction was given after their passing away or just before, as the Buddha was aware that Kassapa would outlive Him, unlike his chief disciples who would pass away before He did. It could also have been because the Buddha saw in His monks a movement away from austere practices to a life of comfort and materialism. Kassapa, who led an austere life, would have been the perfect role model for the errant monks.

Kassapa often questioned the Buddha, as did the other monks. On one occasion, Kassapa asked
the Buddha why, early in His dispensation, there were fewer rules for the monks and more Arahanths, while later there were more rules for the monks and fewer Arahanths. The Buddha replied as follows:

"So it happens, Kassapa, when beings deteriorate and the true Dhamma vanishes: then there are more rules and fewer Arahanths. There will be, however, no vanishing of the Dhamma until a sham Dhamma arises in the world. But when a sham Dhamma arises in the world, there will be more rules and fewer Arahanths."

"But, Kassapa, it is not a cataclysm of the four elements - earth, water, fire and air that make the Dhamma disappear. Nor is the reason for its disappearance similar to the overloading of a ship that causes it to sink. It is rather the presence of five detrimental attitudes that causes the obscuration and disappearance of the Dhamma.

"These are the five: It is the lack of respect and regard for the Buddha, the Dhamma, the Sangha, the training, and for meditative concentration on the part of monks, nuns, and male and female devotees. But so long as there is respect and regard for these five things the Dhamma will remain free of obscuration and will not disappear."

It is important to note that it is not only the Sangha that have been entrusted with the preservation of the Dhamma. Even the lay devotees can and should contribute to its preservation. In fact, each and every one of us should do our part to ensure the preservation of the Dhamma in whatever way we can to ensure the availability of the Dhamma for future generations.

Kassapa did not question the Buddha as to when a sham Dhamma would appear in the world or as to what exactly He meant by a sham Dhamma. Even though there are many traditions of Buddhism in the world they all contain the Four Noble Truths and the Doctrine of Dependent Origination which is the core of the Buddha’s teaching.

Even though the Buddha often commended Kassapa for his austere practices and detached manner, He felt deep compassion for the ageing elder. On two occasions the Buddha reminded Kassapa that now that he was old, his coarse, worn-out rag-robe may be uncomfortable against his skin and that he should now wear soft robes. He also requested him to accept invitations from householders for alms, and to live in monasteries without resorting to the alms round and dwelling in the forest. Kassapa, however, refused, saying that he had been a forest dweller and had worn rag-robes for a long time, and recommended this behaviour to others. He also said that he had few wants and that he was contented and happy with what he had, and that he had also recommended this behaviour to others. As such, he preferred to remain in the austere practices which he had on many occasions recommended to others.

The Buddha then questioned him as to why he led such an austere life and he replied that it was for his own well-being and with compassion for later generations. He said that they could then emulate his exemplary behaviour and be inspired by him. For not only did He preach austerity to others but he also exemplified it in his behaviour. The Buddha then praised him for his words and gave permission for him to remain as a forest dweller, wearing rag-robes and going the alms round, as doing so would be of benefit to men and gods.

It almost seems as if the Buddha, realizing that there would be a decline in monastic values after His Parinibbana, was grooming Kassapa for the important role he would play in the preservation of the Dhamma. The Buddha had specifically declared that there would be no successor after His passing, but that the Dhamma would be their Teacher. Even so the Buddha would have foreseen that Kassapa’s austere practices would make him a reputable, outstanding leader who would be respected and honoured by the monks. On many occasions the Buddha praised and encouraged Kassapa’s austere practices. Kassapa in turn used every opportunity to encourage his pupils away from materialism and towards the beauty of an austere life.
In Theragatha, Kassapa describes the beauties of forest dwelling and the insight and peace it brings which lead to the penetration of the Dhamma.

Maha Kassapa’s Great Contribution

Kassapa’s greatest contribution to the preservation of the Dhamma occurred after the Parinibbana of the Lord Buddha. Of the Buddha’s great disciples, only Ananda and Anuruddha were present in Kusinara when the Buddha passed away, as Sariputta and Moggalana had both passed away prior to the Buddha. Kassapa, with his retinue of monks, was travelling towards Kusinara from Pava when they met an ascetic who had with him a Mandarava (coral tree) flower. As this plant grows in the heavens Kassapa knew that something unusual had occurred. He asked the ascetic if he knew anything about the Buddha and the ascetic confirmed that the Buddha had passed away a week prior. He said that the gods and the Malla kings were paying their respects to the Buddha with incense and flowers. This Mandarava plant he said he had taken from the cremation site.

When the monks heard of the Buddha’s passing away all who had not attained Arahanthship started to lament and cry. But there was one monk named Subhadda who addressed the other monks and said, "Enough, friends. Do not grieve, do not lament. We are well rid of the Great Ascetic. We have been in trouble by His telling us this is good, this is not good. Now we can do what we like and we do not have to do what we do not like."

The text does not indicate Kassapa’s response to these cruel words. Kassapa may have remained silent so as not to cause discord among the monks. Instead, he consoled the grieving by reminding them of the truth of impermanence that the Buddha had taught. Kassapa, however, noted this incident for he cited it when he gathered the Arahanths for the First Sangha Council.

Kassapa then made a mental aspiration that the funeral pyre would not light until he and his retinue of monks reached Kusinara. In keeping with his aspiration, the sandalwood pyre would not light. When Kassapa and his monks arrived the wood shifted to expose the sacred foot of the Buddha. With bowed head Kassapa and his retinue paid homage to the Buddha, after which the sandalwood pyre caught fire.

After the cremation and distribution of the Buddha’s relics Kassapa concentrated his efforts on the preservation of the Dhamma. Remembering Subbadda’s challenge and the possibility of moral laxity and the decline of the Dhamma, he proposed holding a Sangha Council where the Dhamma and the rules for the Sangha, the Vinaya, would be reviewed. When he shared his views with the other members of the Noble Order, they agreed.

For the First Sangha Council, Kassapa selected 500 members from the Sangha, all Arahanths except for Ananda. Ananda, who was known as the guardian of the Dhamma, was selected because of his retentive memory and detailed knowledge of the 84,000 suttas dispensed by the Buddha and His great disciples. Upali, the former barber of the Sakyen Prince, who was an Arahanth, led the Vinaya as he had been declared by the Buddha as the monk foremost in the knowledge of the monastic rules (Vinaya). All other monks were required to leave Rajagaha for the seven-month duration of the recitation. All the teachings of the Buddha and the monastic discipline were recited. The Dhamma was codified and organized into the five collections (Nikayas) and the three Pitakas: Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka. The first Sangha Council was held in the capital of Rajagaha, in the country of Magadha, under the patronage of King Ajatasattu, three months after the passing away of the Buddha.

Ananda, with the encouragement of Anuruddha, meditated and reached Arahanthship at dawn on the day of the First Sangha Council. He then travelled through the air using astral travel to indicate his deliverance and took his place among the other members of the Council.
After the First Council the high regard that the monks had for Kassapa grew further. He was seen as the head of the order even though the Buddha had specifically declared that there would be no successor and that when He was gone, the Dhamma would be the teacher. Before his death, Kassapa handed the Buddha’s bowl to Ananda as a symbol of the continuation of the faithful preservation of the Dhamma. Kassapa, who had generally been recognized as being the most worthy in succession, chose Ananda as being the most worthy after him.

Kassapa records his deliverance, gratitude and praise of the Master in Theragatha.

Kassapa was known as Maha Kassapa (great) to distinguish him from others who had the same Brahmin name. It is said that Maha Kassapa was the only monk to share seven of the thirty two marks of noble birth that the Buddha had. In keeping with his aspiration the Buddha declared that Maha Kassapa was foremost among the monks in austere practices. He was also the third most pre-eminent monk among the Buddha’s retinue.

The First Sangha Council was extremely successful in the preservation of “The Word of the Buddha”. This method, the introduction of which resulted in Maha Kassapa being called “the Father of the Dhamma” was used in subsequent years as and when required. It also led to the use of the term “Theravada” or recitation of the elders (Arahants) being used for the Word of the Buddha. Since then there have been six more Sangha Councils under the Theravada Tradition and one Sangha Council under the Mahayana Tradition. The Second Sangha Council was held 100 years after the Parinibbana of the Buddha, in the Valukarama at Vesali, under the patronage of King Klasoka. One of Ananda’s pupils, the Arahant Sabbak mi, who was 120 years old, presided over the Second Sangha Council, and 700 members of the Sangha, all of whom were Arahants, took part. The Second Sangha Council took eight months to complete.

The Third Sangha Council was held 235 years after the Parinibbana of the Buddha in the 17th year of King Asoka’s reign, under his patronage in the Asokarama in Pataliputta. The Arahant Moggaliputta Tissa presided over the Third Sangha Council and 1,000 members of the Sangha, all of whom were Arahants, took part. The Third Sangha Council took nine months to complete.

About four hundred and fifty years after the Buddha’s Parinibbana, around 90 BC, the Fourth Sangha Council which was in the Theravada Tradition was held, and the Word of the Buddha was documented for the first time in Matale at the Aluvihara in Sri Lanka, under the patronage of King Vatta Gamini Abhaya (Walagamabahu). Five hundred members of the Sangha, all of whom were Arahants, took part in the Fourth Sangha Council. The Great Commentator, Buddhaghosa, who wrote the Path of Purification (Visuddhi Magga), states that the number of books written on Ola (palm) leaves was so great that when piled one on top of another they reached the height of six elephants.

The next Sangha Council, the First Sangha Council in the Mahayana Tradition was held in Kashmir about five hundred years after the Parinibbana of the Lord Buddha, under the patronage of King Kanishka (78 BC - 101 AC). The Ven. Vasumitta presided.

The Fifth Sangha Council in the Theravada Tradition was held in Mandalay in Myanmar (Burma), two thousand four hundred and fifteen years after the passing away of the Lord Buddha, in November 1871 under the patronage of King Mindon. The scriptures written on palm leaves would eventually deteriorate. To ensure the preservation of the scriptures the Buddha Dhamma was inscribed on marble slabs.

Two thousand four hundred Bhikkus led by Venerable Jagarabhivamsa of the Dakhinarama Monastery assisted by the Venerable Narindabhidhaja and the Venerable Sumangalasami began by reciting the scriptures in the traditional manner. The joint Dhamma recitation lasted five months. Then with the help of skilled crafts men it was inscribed in seven hundred and twenty-nine marble slabs. It took seven years six months and fourteen days to complete the work. The marble slabs
were placed in Pitaka Pagodas in the grounds of King Mindon’s Kuthodaw Pagoda at the foot of the Mandalay Hill. It is now known as the world’s largest book.

The Sixth Sangha Council, known as the Kaba Aye, which was of the Theravada Tradition, was held in Yangon (Rangoon) in 1954. It was sponsored by the Burmese Government led by the Honorable Prime Minister U Nu. He authorised the construction of the Maha Passana Gaha, ‘the great cave’, an artificial cave similar to the cave in which the First Sangha Council was recited. The Sixth Sangha Council was unique in that the Bhikkus taking part in it came from eight different countries. Two thousand five hundred learned Theravada monks from Mynmar, Cambodia, India, Laos, Nepal, Sri Lanka, Thailand and Vietnam graced the momentous occasion. The late Venerable Mahasi Sayadaw was appointed to question the Dhamma as required and the Venerable Bhadanta Vivittasarabhivamsa answered the questions eloquently. By this time the scriptures had been translated to the native language of all the participating countries except for India. The traditional recitation took two years. The commentaries and different scripts were also examined and reconciled where necessary. This version of the Tripitaka which was sanctioned by the entire Theravada Buddhist World is now accepted as the pristine teachings of the Buddha Gotama.

The retentive powers of the minds of Arahants developed through years and years of meditation, the Buddha’s style of teaching which was repetitive, and His instruction to memorize the Teaching so as to hand it down to others, resulted in a comprehensive text for future generations. The fact that only Arahants were admitted to the early Sangayanas ensured that it was only those who had experienced the Truth, those who have seen the supreme bliss of Nibbana, who participated in this very important preservation. The freedom the Buddha gave to investigate, question and debate also helped, as the teachings were analysed whenever there was a conflict of opinion and corrected to ensure that it was the word of the Buddha which was preserved. Thus the Arahant Maha Kassapa, the third most pre-eminent monk of the Buddha, often referred to as the "Father of the Dhamma", ensured the preservation of the Dhamma for future generations.

Chapter XIX. Fifty Verses

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Fifty Verses

262. Tālapuṭa

Reborn in this Buddha-age at Rājagaha in an actor's family, he acquired proficiency at theatres suited to clansmen,[1] and became well known all over India as leader of a company of actors. With a company of five hundred women and with great dramatic splendour he attended festivals in village, township and royal residence, and won much fame and favour. Now when he had been giving performances at Rājagaha[2] with his usual success, his ripening insight prompted him to visit the Lord(Buddha). And seated at one side, he said: 'I have heard it said, your reverence, by teachers and their teachers, when speaking of actors, that the actor who, on the stage, counterfeiting truth, amuses and delights his audience, will be reborn after death among the gods of laughter. What does the Exalted One(Buddha) say on this point?' Thrice the Exalted One rejected the question, saying: 'Ask me not of this, director.' But when asked the fourth time, he said: 'Director, those persons who induce sensual, misanthropic, or mentally confused states in others and cause them to lose earnestness, will after death be reborn in hell. But if he thinks as you have heard, then his opinion is wrong. And the fate of one who thus holds wrong opinions is to be reborn either in hell, or as an
animal.' Upon that Tālapuṭṭa wept. 'Said I not to [370] you, director, "Aek me not concerning this?" 'Not for this reason, your reverence, do I weep, that the Exalted One has thus spoken concerning the future state, but because older actors have deceived me, saying that an actor holding a public performance is reborn in a happy life.'

Then Talaputa listened to the Lord(Buddha)'s teaching, and receiving faith, was initiated into monkhood, and after due study won arahantship(enlightenment). Thereafter, showing in varied detail how he had restrained and chastened his heart to deeper understanding, he uttered these verses:

I.

[1091] Kadā nu'haṃ pabbatakandarāsu||
Ekākiyo addutīyo vihassan||
Aniccato sabbabhavaṃ vipassan||
Taṃ me idaṃ taṃ nu kadā bhavissati.| |

[1092] Kadā nu'haṃ bhinnapaṭaṇḍharo l muni||
Kāsavavattho amamo nirāso||
Rāgaṃ ca dosanja ca tatheva mohan||
Hantvā sukhī pavanagato vihassan|| |

[1093] Kadā aniccanā vadharoganiṃlaṃ||
Kāyaṃ imanā maccujjarāyupaddutan||
Vipassamāno vītabhayo vihassan||
Eko vane taṃ nu kadā bhavissati.|| |

[1094] Kadā nu'haṃ bhayajananiṃ dukhāvaham||
Taṅhālatā bahuvidhānuvattaniṃ||
Paññāmayamāṇaṃ tikhinamasin gahetvā||
Chetvā vase tāmapi kadā bhavissati.|| |

[1095] Kadā nu paññāmayamuggatejaṃ||
Satthamānā sahasādiyitvā||
Māraṃ sasenaṃ sahasā bhaṃjissaṃ||
Siṃsane taṃ nu kadā bhavissati.|| |

[1096] Kadā nu'haṃ sabbhisamāgamesu||
Diṭṭho bhave dhammagarūhi tādihi||
Yathāvadassīhi jītindriyehi||
Padhāniyo taṃ nu kadā bhavissati.|| |

[1097] Kadā nu maṃ taṅdikhudā pipāsā||
Vatātapā kīṣasirīṃṣapā vā||
Nabādhayissanti na taṃ giribaje||
Atthatthiyanā taṃ nu kadā bhavissati.|| |
When shall I come to live in mountain caves,
Now here, now there, unmated [with desire].
And with the vision gained
Into impermanence
Of all that into being did become -
Yes, this for me, even this, when shall it come to be?[3]

[1092] O when shall I, who wear the patchwork dress,
   Be a true saint of yellow robe,
   Without a thought of what is 'mine';
   And from all cravings purified,
   With lust and hate, yes, and illusions killed,
   So to the wild woods gone, in bliss be with?

[1093] O when shall I, who see and know that this
   My person,[4] nest of dying and disease,
   Oppressed by age and death,
   Is all impermanent,
   Live free from fear lonely within the woods -
   Yes, when shall these things be?

[371] [1094] O when shall I with insight's whetted sword
   Have cut it down, this creeper of Desire,[5]
   With all its tendrils twining far and strong,
   Breeder of many fears,
   Bearer of pain and woe -
   Yes, even this! when shall it come to be?

[1095] O when shall I have power to draw the blade
   Of insight, fiery splendour of the Saints,
   And swiftly shatter Mara(deathlord/devil) and his host,
   While in the victor's posture seated still -[6]
   Yes, when shall these things come to be?

[1096] O when may I in pious companies
   Be seen among all such as hold the Path(Dhamma)
   In reverence, given to noble toil
   With them who see the heart of things,
   With masters over sense -
   Yes, when shall these things come to be?

[1097] O when will slackness, hunger, thirst,
   No more distress me, nor the wind, the heat,
   Insects and creeping things wreak harm on him.
   Who on the Fastness of the Crag?[7]
   Did mind his own high needs -
   Yes, when shall this thing come to be?

[1098] O when shall I with thought composed -, intent,
   And clarity of insight come to touch
   That which the mighty Seer understood -
   The Four, the Ariya Truths,
   So passing difficult to see -
   Yes, even this, when shall this come to be?

[372] [1099] O when shall I, yoked to the avenues of calm.
   With deeper vision see the things of sense
   Innumerable - sights and sounds,
   Odours and tastes and tangibles,
And all the inner objects of the mind
As things ablaze and burning –[8]
Yes, when comes this for me?

[1100] O when shall I be [unmoved] -
Because of speech abusive not downcast,
Nor when, again, my praise is sung,
Be filled with complacency –[9]
When comes this for me?

[1101] O when as so much firewood, bindweed, straw,
Shall I esteem the factors of my life, [10]
With all the countless, objects known by sense, [11]
Internal or without,
Judging them all alike –
[Hollow, impermanent][12] - yes, this for me, () when?

[1102] O when will [break above my head]
The purple storm-cloud of the rains,
And with fresh torrents drench my clothing in the woods,
In which I walk my way
Along the Path the Seers have trod before -
Yes, when shall this thing come to be?

[1103] O when shall I, hearing the call adown the woods
Of crested, twice-born [13] peacock [as I lie
At rest] within the bosom of the hill,
Arise and summon thought and will
To win the Ambrosial -
Yes, when shall this come to be?

[1104] O when shall I, by spiritual powers, become awakened,
Cross over Gangā, Yamunā, [14] Saraswāti
Unsinking, yes, float over the awful mouth
Of hell-flung ocean waters -
Yes, when shall this come to be?

[1105] O when, like elephant in battle charging,
Shall I break through desire for joys of sense,
And to rapt meditation given,
Shun all the marks of outward loveliness -
Yes, when shall these things come to be?

[1106] O when, like some insolvent poor pressed
discovering hidden store,
Shall I be filled with joy,
In that I have attained
The [refuge of] the mighty Lord(Buddha)'s Rule?
Yes, when shall this thing come to be?

II. [15]
[1107] Bahūni vassāni tayāmhi yācito|
   Āgāravāsena alamā nu te idamā|
   Taṁ dāni maṁ pabbajitaṁ samānaṁ|
   Kiṁkāraṇā citta tuvaṁ na yuñjasi.||

[1108] Nanu ahaṁ citta tayāmhi yācito|
   Giribbaje citrachadā vihaṅgamā|
   Mahindaghosatthantābhiṣikino|
   Te taṁ ramissanti vanamhi jhāyinaṁ.||

[1109] Kulamhi mitte ca piye ca ṇātakā|
   Khidḍaratimā kāmagunām ca loke|
   Sabbaṁ pahāya imamajjhapaṅgato|
   Atho/pi tvam citta na mayha tussasi.||

[1110] Mameva etam na hi tvam paresamā|
   Sannāhakāle paridevitena kimā|
   Sabbaṁ idam calamiti pekkhamāno|
   Abhinikkhamām amatapadām jīgaṁ.||

[1111] Suyuttavādī dvipadānattamā|
   Mahābhīsakko naradammaśārathī|
   Cittam calam makkāṭasannibham āti|
   Avītarāgena sudunnīvarayamā.||

[1112] Kāmā hi citrā madhurā manoramā|
   Aviddasu yattha sitā puthujjanaṁ|
   Te dукkhamicchanti punabbelvesino|
   Cittena nītā niraye nirākatā.||

[1113] Mayūrakaṁcābhurutamhi kānane|
   Dīpīhi vyagghehi purakkhato vasaṁā|
   Kāye apekkhaṁ jaha mā virādhaṁ|
   Itissu maṁ citta pure niyuñjasi.||

[1114] Bhāvehi [100] jhānāni ca inidriyāni|
   Balāni bojjhaṅgasamādhibhāvanā|
   Tisso ca vijjā phusa buddhasāne|
   Itissu maṁ citta pure niyuñjasi.||

[1115] Bhāvehi maggam amatassa pattiyā|
   Niyyāniṁ sabbadukkhatadhibhāvanā|
   Aṭṭhaṅgikāṁ sabbakilesasodhanaṁ|
   Itissu maṁ citta pure niyuñjasi.||

[1116] Dukkhanti khandhe paṭipassa yoniso|
   Yato ca dukkhaṁ samudeti taṁ jahaṁ|
   Idheva dukkhassa karohi antaṁ|
   Itissu maṁ citta pure niyuñjasi.||
[1117] Aniccam dukkhami vipassa yoniso|
Suññam anattati agham vadhanti cal|
Manovicare uparundha cetaso|
Itissu manj citta pure niyuñjasi.||

[1118] Mundo viru abhisampagato|
Kapalahaththova kulesu bhikkhasu|
Yuñjassu satthuvacane mahesino|
Itissu manj citta pure niyuñjasi.||

[1119] Susamvutatto visikhantare caran|
Kulesu kamesu asangaamanauso|
Cando yathä dosinapunamasiyä|
Itissu manj citta pure niyuñjasi.||

[1120] Arañiko hohi ca piñaadapäiko|
Sosäniko hohi ca paṁsuküliko|
Nesajjiko hohi sadä dhute rato|
Itissu manj citta pure niyuñjasi.||

[1121] Ropetva rukkhani yathä phalesi|
Müle tarun chettu tameva icchasi|
Tathüpamam cittamida karosi|
Yamja manj aniccamhi cale niyuñjasi.||

[1122] Arupa durangama ekacari|
Na te karissam vacanam idäniham|
Dukkhä hi kämä katukä mahabbhayä|
Nibbänenamevabhimano carissam.||

[1123] Nähäj alakkhyä ahirikkatäya3 vā|
Na cittahetu na ca dūrakantanaä|
Äjivahetu ca ahanj na nikkhamim|
Kato ca te citta paṭissavo mayä.||

[1124] Appicchatä sappurisehi vanñitä|
Makkhapahänam vüpasamo dukhassa|
Itissu [101] manj citta tadä niyuñjasi|
Idäki twam gacchasi pubbaciññam.||

[1125] Tañhä avijjä ca piyäppiyañca|
Subhäni rüpäni sukhä ca vedanä|
Manäpiyä kâmaguña ca vantä|
Vante ahanj ävamitum na ussahe.||

[1126] Sabbattha te citta vaco katañj mayä|
Bahüsu jåtisu na mesi kopito|
Ajhhattasambhavo katañnutaya tel|
Dukkhe cirañ saṁsaritam tayä kate.||
[1127] Tvaññeva no citta karosi brāhmaṇo||
Tvaṃ khattiyo rājadasī karosi||
Vessā ca suddā ca bhavāma ekadā||
Devattanaṃ vā'pi taveva vāhasā.|| ||

[1128] Tave'va hetū asurā bhavāmase||
Tvaṃmūlakaṃ nerayikā bhavāmase||
Atho tiracchānagata'pi ekadā||
Petattanaṃ vā'pi tave'va vāhasā.|| ||

[1129] Nanu dubbhissasi maṃ punappunam||
Muhuṃ muhunā cāraṇīkan'va dassayam||
Ummattakena eva mayā palobhasi||
Kiṃcā'pi te citta virādhita mayā.|| ||

[1130] Idam pure cittamacāri cārikaṃ||
Yenicchakaṃ yathākāmaṃ yathāsukhaṃ||
Tadajjahanā niggahessāmi yoniso||
Hatthippabhinnanā viya ankusaggho.|| ||

[1131] Satthā ca me lokamimāṃ adhiṭṭhaḥ||
Aniccato addhuvato asārato,||
Pakkhanda maṃ citta jinassa sāsane||
Tārehi oghā maḥatā suduttarā.|| ||

[1132] Na te idam citta yathā purāṇakaṃ||
Nāhaṃ alanā tuyhavase nivattitum,||
Mahesino pabbajitomhi sāsane||
Na mādisā honti vināsadhārino.|| ||

[1133] Nagā [102] samuddā saritā vasundharā||
Disā catasso vidisā adho divā,||
Sabbe aniccā tibhavā upaddutā||
Kuhinā gato citta sukhaṃ ramiṇsasi.|| ||

[1134] Dhitipparaṃ kinjhama citta kāhisi||
Na te alanā citta vasānuvattako,||
Na jātu bhastamā ubhatomukham chupe||
Dhiratthu pūraṃ nava sotasandaniṃ.|| ||

[1135] Varāhaṃeyya vigāḷhasevite||
Pabbhārakūṭe pakate'va sundare,||
Navambunā pāvusasittakānanē||
Tahinā guhāgehagato ramiṇsasi.|| ||

[1136] Sunīlagīvā susikhā supekhunā||
Sucittappaccachchadanā vihaṅgamā,||
Suvañjughosathanitābhigajjino||
Te taṃ ramiṇsanti vanamhi jhāyinām.|| ||
[1137] Vuṭṭhamhi deve caturāṇgule tiñe||
    Sāṃpupphite meghanibhamhi kānane.,||
    Nagantare viṭṭapisamo sayissān||
    Taṃ me mudū hehitī tūlasannibham||

[1138] Tathā tu kassāmi yathā'pi issaro||
    Yaṃ labbhati tena'pi hotu me alaṃ,||
    Na tāhaṃ kassāmi8 yathā atandito||
    Bījarabhastāṃ'va yathā sumadditam,||

[1139] Tathā tu kassāmi yathā'pi issaro||
    Yaṃ labbhati tena'pi hotu me alaṃ,||
    Viriyena taṃ mayha vasānayissān||
    Gajaṇ'va mattaṃ kusālakusaggaho,||

[1140] Tayā sudantena avatīhitena1 hi||
    Hayena yoggācariyo'va ujjunā,||
    Pahomi maggaṇ' paṭipajjituṇ sivaṃ||
    Cittānurakkhihi sadā nisevitam,||

[1141] Ārammane [103] taṃ balasā nibandhisān||
    Nāgaṃ'va thambhamhi daḥāya rajjugā,||
    Taṃ me suguttam satiyyā subhāvitaṃ||
    Anissitam sabbabhavesu hehisi,||

[1142] Paṇnāya chetvā vipathānusārinān||
    Yogenā niggayha pathe nivesiya,||
    Disuvā samudayaṇ vibhavaṇ ca sambhavam||
    Dāyādako hehisi aggavādino,||

[1143] Catubbipallāsavasaṇ adhiṭṭhitam||
    Gāmanḍalam'va parinesi citta maṃ,||
    Nūna saññojanabandhanacchidam||
    Samjsevase kāruṇikam mahāmuniṃ,||

[1144] Migo yathā seri sucittakānane||
    Rammaṇ giriṇ pāvusaabbhamāliniṇ,||
    Anākule tattha nage ramiṣsām||
    Asaṃsayaṇ citta parābhavissasi,||

[1145] Ye tuyaha chandena vasena vattino||
    Narā ca nāri ca anubhenti yaṃ sukkhaṃ,||
    Aviddasū māravasānuvattino||
    Bhavābhananḍī tava citta sāvakā'ṭi,||

[1107] It is many years since you, my heart, did urge:
    'Come now, enough of this house-life for you!'
    See then! I have left the world(for monkhood). For what reason, O heart,
    Do you lack devotion to your task?
Have I not, O my heart, been urged by you:
'On Fastness of the Crag
Bright-plumaged passengers of air,
Greeting great Indra's thunder with their cries,
Do give him joy who ponders in the wood.'[16]

In social circle friends beloved and kin,
The joys of games, of art, delights of sense
Ail have I put away to come to this.
Well then, O heart, are you not pleased with me?

it was only for myself I acted thus,
For no one else [made I this sacrifice].
Why then lament when comes the time to arm?
This life is all a-quake! - so I saw.[17]
And I renounced the world and chose the Ambrosial Way.

has he not said - who says all things well,
The best of beings,[18] great Physician,
Tamer and driver of the sons of men -
Unsteady is the heart like [jigging] ape,[19]
So hardly may that heart,
With passions not overcome, be held in check.

For varied, sweet, entrancing are desires of sense,
In which the ignorant majority
Entangled lie. They do but wish for sorrow
Who seek to live again,
Led by their heart to perish in the Pit.

'There in the jungle ringing with the cries
Of peacock and of heron will you live,
By panthers and by tigers owned as chief.[20]
And for your body thrown off care;
Miss not your hour, your aim!'[21] So were you wont, my heart, to urge on me.

'Create, develop[22] you the Ecstasies(trance/samadhi),
The fivefold moral Forces and the Powers,
The seven Wings of Wisdom
And the four Grades of concentrated will,[23] Touch you the Triple Wisdom
Within the Buddha's Rule': -
So you wont, my heart, to urge on me.

'Create, develop in your life the Path
By which you mayest win Ambrosia -
The way of progress and egress,
Founded upon the ending of all sorrow,
Eightfold, cleaning from all that did defile': -
So you wont, my heart, to urge on me.

'This mind and body should you scrutinize
And hold as "sorrow"; and all the source of sorrow
Do you put far from you;  
Yes, here and now make you an end of sorrow! -  
So you wont, my heart, to urge on me.

[1117] 'And understand that transiency is sorrow,  
Is empty, not of self, is bane and bale;  
Restrain your mind's discursive vagrancies': -  
So you wont, my heart, to urge on me.

Apostrophized. Meaning to shorten. Here to exist without his prior fame and fortune. "He's missed out on the householder's enjoyment..." ITI 91

[376] [1118] 'Shaven headed, unsightly, and apostrophized\[24\]  
When come for alms, with skull-like bowl in hand\[25\]  
Among the citizens,  
Do you now give yourself  
Wholly to carry out the Lord(Buddha)'s Word, the Seer's -  
So you wont, my heart, to Urge on me.

[1119] 'Walk you well-disciplined within the streets,  
With mind unchained by the sense-desires  
Of them that live in that.  
Be like the moon a fortnight old in cloudless sky;\[26\] -  
So you wont, my heart, to urge on me.

[1120] 'He who in forest lives and lives by alms,  
Who moves in the field of death(cemeteries), wears patchwork robe,  
Refrains from lying down,\[27\]  
He ever finds the true ascetic joy': -  
So you wont, my heart to urge on me.

[1121] 'As one who, having planted trees, seeks fruit,  
Do you now, finding none, desire to cut  
Your tree down at the root'? -  
Such was the parable you made, my heart,  
When you the unstable and the impermanent  
Did urge on me.

[1122] you unseen thing that knows from afar,\[28\]  
Rising in single file, no more your word  
Will I obey. For your sense-born desires  
Lead but to woe, to bitter fruit, to brooding fear.  
From now on toward Nibbāna's peace alone  
I'll set my face and walk.

[377] [1123] I did not leave the world(for monkhood) when out of luck,  
Nor as a shameless joke, nor from a whim,  
Nor was I banished in disgrace,  
Nor seeking livelihood,  
When I did give consent, my heart, to you.

[1124] 'Good men do praise small needs and much content,  
Yes, and renouncing of hypocrisy,  
And the healing of all pain': -
Thus did you, O my heart, teach me then.
Now you go back to all your former loves.

[1125] Craving and ignorance and loves and hates,
And things of beauty, all the pleasant thrills
And charm of sensuous joys: - these have I vomited,
Nor may I strive to come once more to things thus spurned.

[1126] Wherever my life has fallen, O my heart,
Your word have I obeyed.
In many births you have not been upset with me.
And this is all your gratitude: -
This individual worldly self,
With all the suffering done by you
Was down for long, long æons of my life.

[378] [1127] It is you, O heart, do make us what we are.
You make, we become. A brahmin(priest) now,
Then are we nobles, yes, a king, a seer,[29]
Aristocrat one day, and servant the next are we,
Or even a deity - and all
In virtue of your agency alone;

[1128] Through you alone have we been Asuras,
You working, have we been through hellish doom;
Again, one day, in realm of beasts reborn,
Or Petas, by your agency alone.

[1129] no now, you shall not dupe me as of old
Time after time, again, ever again,
Like charlatan showing his little play;[30]
You playest guileful tricks with me,
As with a lunatic.[31] Tell me, my heart, in which am I at fault?

[1130] Once roaming this heart a-field, a wanderer,
Wherever will or whim or pleasure led.
To-day that heart I'll hold in thorough check,
As trainer's hook the savage elephant.[32]

[1131] To me the Lord(Buddha) did insist[33]: - this world
Was transient, temporal, without a self.
Now, have heart, leap forward in the Conqueror's Rule,
And bear me over the great fearful floods.[34]

[1132] For you, O heart, things are not as of yore,[35]
it will not suffice that I within your power
Fall back to live once more.
[379] Gone forth(into monkhood) am I under the Great Lord(Buddha)'s Rule.
Men such as I now am no forfeit will endure.

[1133] Mountains and seas, the rivers, earth itself,
The quarters four, the intervening points,
The nadir, yes, and all the heavens above[36]: -
Three planes of being[37] each impermanent
And all of them forlorn -
Where can you then, my heart, find ease and rest?

[1134] Since I have the goal so firm, so sure, O heart, [38]
What will you do [to make me turn]?
No more be it mine, my heart, to follow you.
None, in good sense, would touch a bag
That opened at both ends. Repulsive! then,
On that full thing[body] flowing with issues from nine[openings]. [39]

[1135] O [you will love the life], be it on the crest
Of caverned cliffs, where herd boar and gazelle,
Or in fair open glade, or in the depths
Of forest freshened by new rain - it is there
Lies joy for you to cavern-cottage gone. [40]

[1136] Fair-plumed, fair-crested passengers of air
With deep blue throats and many-hued of wing,
Give greeting to the muttering thundercloud
With cries melodious, manifold; it is they
Will give you joy whiles you are meditating there.

[380] [1137] And when the god rains on the four-inch grass, [41]
And on the cloud-like crests of budding woods,
Within the mountain's heart I'll seated be
Immobile as a lopped-off bough,[42] and soft
As cotton down my rocky couch shall seem.

[1138] Thus will I do even as a Master should.
Whatever is got, be it enough for me.
And like a tireless tanner dressing hides,[43]
I'll make you soft as catskin finely dressed.

[1139] Thus will I do even as a master should.
Whatever is got, be it enough for me.
I'll lead you in my power by force of will,[44]
Like a fierce elephant by skilled mahout.

[1140] With you at length well tamed and firm grown,
Like trainer with a horse well removed of vice,
Then can I walk on the Path of happy fate,
wanted by them whose hearts are guarded well.

[1141] And to the object you should think upon
I'll bind you by the power that training gives,
As elephant by strong cord bound to post.
So when I have you guarded well, and trained
By clarity of thought, you shall become
Unleaning on all forms of future life.

[1142] When by the aid of insight you bast dammed
Your errant course, by study have restrained,
[381] Turned it along the avenue [of truth], [45] So you can see how all things do become: -
Rise into being and are then dispersed -
Then shall you be the [child and] heir of Him: 
Knower and Teacher of the Things Supreme.

[1143] On the fourfold hallucination set,[46] 
As village lout did drive me, O my heart.[47] Come now and follow him, the Merciful, 
Great Seer for whom all bonds and chains are broke.

[1144] Like creature of the wild roaming at large 
In the fair flowering jungle, so you too 
Have gone up on the lovely cloud-wreathed crest. 
There on the mountain, where no crowd can come, 
Shall find your joy, O heart, for never doubt 
But you shall surely win to the Beyond.[48]

[1145] They who remain subservient to your will, 
Male or female, enjoy what you do give, 
Delight in ever coming back to be: - 
Unknowing, in the wake of Māra's(deathlord/devil) power, 
These all, O heart, retainers are of you.[49]


[3] The metre of the text is Trīṣṭubh throughout. In trying to reproduce the wistful yearning of the opening, I have had the 'Choric Song' of Tennyson's 'Lotus-Eaters' in mind. Ekākiyo = ekeko.

[4] Kāyo, literally, group, including not body only, but the mental groups (Commentary). 'Nest': cf. Itivuttaka, I 43.


[6] The whole line is implicit In the word sīhāsane 'in 'he lion's seat,' or 'on a throne.' Commentary: thirāsane aparājitapallanke.


[8] Cf. Sitters, verses 200, 351. The Commentary, in sampling the 'things of sense,' specifies, among 'inner objects,' things as pleasant and as painful; but they include also concrete perceptions (as distinct from each mode of sensation), images, ideas, etc.

[9] This was a great step for one of Tālapuṭa's are to surmount.


[13] Dvija a generic name for oviparous creatures, 'born of the mother and of an egg' (Commentary).

[14] Cf. p. 159. See also Additions, etc.
Now, having shown the course of his thoughts before he renounced the world, he, being in the Monk's order, shows in what ways he addressed his heart so as to attain' (Commentary).

I.e., to study (Commentary).

Cf. Sisters, p. 188, verses 200, 201.


See Ps. CXXIII.

Because of the exercise of universal love' [mettā\[brahma\] vihāratāya] (Commentary).

Mā virādhaya is the text in the Commentary, and the comment mā virādhehi, 'miss not this moment so hard to win.' Cf. verse 403.

For bhāvehi the Commentary gives 'cause to arise, make to grow.'

The numbers are given in the Commentary. The last refer to the four Iddhipādas. Cf. Compendium, p. 180, d, e, f, c, and above, verse 437.

Dhammapāla, reading also abhisāpam-āgato, refers to Itvuttaka, I91. His Commentary on that work has abhlāpo ti akkoso.

Cf. p. 113, n. 1.

Cf. verse 306.

Cf. verse 856.

Cf. Dh'pada, ver. 37; Comy., i. 304. The latter work is largely in literal agreement with our Commentary on this and the next phrase. Consciousness has no visible properties, and cannot move in space the width of a spider's thread, but knows its object without such contact. Again, it is a series of units of mental life arising singly. 'Two, three consciousnesses do not arise together. One ceases, another rises.' It is just possible that what the Pali suggests to us - 'You formless, lonely traveller afar!' - may be nearer what Tālapuṭa meant than the psychological interpretation of the scholastics. Nevertheless, when the lines elsewhere suggest romance to the latter, they do not stifle it. Anyway, the characteristic Buddhist difference is interesting.

In (king)rāja-d-isi the d is inserted to link the two words (Cy.).

Additions etc. "V and c are often confused not only in Singhalese, but also in Burmese, on palm-leaf. In Sutta-Nipāta, verse 162 f., between -cāraṇo and -vāraṇo Fausböll chose the former. What, then, is a cāraṇikaṇ? The Commentary itself is obscure: abhikhako carakārahay viya mano-dassento carakārahay purisay tantay-bhavaṇy dassento. I should be glad to have light thrown on carakārahay and tantay-bhavaṇy. In Sanskrit cāraṇo is a strolling player, hence my rendering. If correct, it is a very likely simile for one with Tālapuṭa's traditional antecedents to have used.

Reading cāraṇikaṇ. See Additions, etc.

Cf. verse 931; JPTS, 1889, p. 203.

See LXXVII., p. 76.

Adhitthāhi, an uncommon use of this word.
Chapter XX. Poem of Sixty Verses

263. Mahā Moggallāna
His story is told in that of the venerable Sariputta. After he had been initiated into monkhood for a week, and while he was occupied with his duties near the small village of Kallavala in Magadha, torpor and sleepiness assailed him, so that the Lord(Buddha) aroused him with the words: 'Moggallāna, idleness is not the same as Ariyan silence.' Conquering his weakness by merely hearing an exercise on Elements given him by the Lord(Buddha), he attained the highest insight that a Buddha's disciple can reach. At another time the Lord(Buddha), in conclave at the Jeta Grove, pronounced him foremost in supernormal power of will (iddhi). And the verses which he spoke while thus gifted were collected in a series by the compilers of the Doctrine at the time of the Council:

I.

When teaching the bhikkhus(monks):

[1146] Āraññakā piṇḍapātikā uñchāpattāgate ratā,||
Dālemu maccuno senam ajjhattam susamāhitā.|| ||

[1147] Āraññakā piṇḍapātikā uñchāpattāgate ratā,||
Dhunāma maccuno senam nalāgāram'va kuñjaro.|| ||

[1148] Rukkhamūlikā sātatikā uñchāpattāgate ratā,||
Dālemu maccuno senam ajjhattam susamāhitā.|| ||

[1149] Rukkhamūlikā sātatikā uñchāpattāgate ratā,||
Dhunāma maccuno senam nalāgāram'va kuñjaro.|| ||

[1146] We forest-dwellers, beggars all,
Pleased with the scraps placed in our bowl.
The hosts of Mara we can smash[3]
If we have well learned self-control.

[1147] [383] We forest-dwellers, beggars all,
Pleased with the scraps by which we are fed,
Mara and hosts let's sweep away,
As elephant a rush-built shed.4]

[1148] We who at root of shady tree
Work at our task persistently,
Pleased with the scraps placed in our bowl,
The hosts of Mara we can smash
If we have well learned self control.

[1149] We who at root of shady tree
Work at our task persistently,
Pleased with the scraps by which we are fed,
Mara and hosts let's sweep away,
As elephant a rush-built shed.
II.

To a prostitute who sought to allure him:[5]

[1150] Aṭṭhikāṅkālakuṭike mamṣananaḥārusibbe,||
Dhiratthu pūre duggande paragatte mamāyase, || ||

[1151] Gūthabhaste taconaddhe uragaṇḍaṇa pīsačinī,||
Nava sotāni te kāye yāni sandanti sabbadā.|| ||

[1152] Tava sārānṇa navasotam duggandhakaram paribandham,||
Bhikkhu parivajjayate tanṭa māḷhaṇca yathā sucikāmo.|| ||

[1153] Evaṃ ce tanṭa jano jaṇṇa yathā jāṇami tanṭa ahaṃ,||
Āraṅkā parivajjeyya gūthatthānaḥ va pāvuse.|| ||

[1154] Evaṃ etam mahāvīra yathā samaṇa bhāsastī,||
Ettha ceke viṣidanti paṇjakamhi va jaraṅgavvo.|| ||

[1155] Ākāsami halidiyā yo maṇṇe, rajetave,||
Aṇṇena vā'pi rangena vighātudayameva tanṭa.|| ||

[1156] Tadākāsamaṇṇa cittaṃ ajhattam suṃsaḥhitam,||
Mā pāpacitte ahani aggikhandham va pakkhimā.|| ||

[1157] Passa cittakatam bimban arukāyaṃ samussitam,||
Āturaṃ bhusaṃkappam yassa natthi dhuvaṃ thitī.|| ||

[1157a] Passa cittakatam rūpaṃ maninā kuṇḍalena ca,||
Aṭṭhim tacena onaddhan saha vatthehi sobhati.|| ||

[1157b] Alattakatatā pāḍa mukhaṃ cuṇṇakamakkhitam,||
Alaṇṭa bālassa mohaya no ca pāragavesino.|| ||

[1157c] Aṭṭhapādakatatā kesā netta aṇjanamakkhitā,||
Alaṇṭa bālassa mohaya no ca pāragavesino.|| ||

[1157d] Aṇjanīva navā cittaṃ pūtikāyo alaṅkato,||
Alaṇṭa bālassa mohaya no ca pāragavesino.|| ||

[1157e] Odahi migavo pāsaṇṭa nāsadā vāguraṇṭa migo,||
Bhutvā nivāpaṇṭa gacchāma kandakante migabandhake.|| ||

[1157f] Chinno pāso migavassa nāsadā vāguraṇṭa migo,||
Bhutvā nivāpaṇṭa gacchāma socante migaluddake.|| ||

[1150] you with that little hut of framework bony
And flesh encased by sinewy stitchery: -
Bad on you, repulsive! you full of smells unseemly,  
Finding yourself in limbs that are not ‘You.’[6]

[1151] O bag of muck enwrapped in skin! O witch  
with ulcered breast! nine are the streams  
That on your body trickle night and day;

[1152] your body with nine streams and foul smelling,  
Maker of bonds:[7] - that let a bhikkhu(monk) shun  
As one would dung, would he glad to be clean.

[1153] Did but folk know you as you are, as I  
Do know you, they would shun you from afar  
As they would shun a sewage pool in the rains.

Then that woman felt ashamed and bowed before the Thera saying:

[1154] Yes, O great hero, even so it is  
As you, O holy monk, have pronounced.  
And in this many miserably fail  
And faint, as in a swamp an aged ox.

The Thera:

[1155] He who would fancy he can paint the sky  
With yellow, or maybe some other hue,  
Is to defeat foredoomed, and only that.

[1156] My heart is like that sky, beyond your reach,  
For it is well controlled within and calm.[8]  
For that reason bring not your evil thoughts to me,  
As bird that flies bewildered into flame.

[1157] See the tricked-out puppet-shape(human body), a mass  
Of sores, a mass diseased, teeming  
With many purposes and plans, and yet  
In whom there is no power to persist.[9]

[1157a] See the tricked-out form(human body), bejewelled, ringed,  
All sheathed in bones and skinny envelope,  
By help of gear made fine and fair to see.[21]

[1157b] With habit of doing make up adorning feet & face  
remaining within the power of moha(delusion of having beautiful body),  
that one will not go to the state of divinity

[1157c] With habit of beautifying hair and adorning eyes  
remaining within the power of moha(delusion of having beautiful body),  
that one will not go to the state of divinity

[1157c] With habit of beautifying & adorning (other parts of body)  
remaining within the power of moha(delusion of having beautiful body),  
that one will not go to the state of divinity
III.

Concerning the passing away of Sariputta Thera:\[10\]

\[1158\] Tadāsi yañ bhīṃsanakāṇṭ tadāsi lomahāṃśanāṁ,||
Anekākārasampanne sāriputtamhi nibbute.|| ||

\[1159\] Aniccā [105] vata sañkhārā uppādavayadhāmino,||
Uppajjītvā nirujjhanti tesāṃ vūpasamo sukho.|| ||

\[1160\] Sukhumāṇṭ te paṭīvijjhanti vilaggāṇṭ usunā yathā.,||
Ye pañcakkhandhe passanti parato no ca attato.|| ||

\[1161\] Ye ca passanti sañkhāre parato no ca attato,||
Paccabyādhimṣu nipuṇāṃ vālaggāṇṭ usunā yathā.|| ||

IV

Spoken concerning Tissa Thera:\[14\]

\[1157d,e,f\] [Those with habit of beautifying & adorning themselves]
They will meet a sad state after the breakup of body (death).  
[ just like a deer is ensnared in net & carried away by a hunter]
As one down-overcome by impending sword,
As one whose hair and turban are aflame,
So let the Monk, mindful and alert,
Go forth, all worldly passions left behind.

Spoken concerning Yaddhamana Thera:

As one is down hit by impending sword,
As one whose hair and turban are aflame,
So let the Monk, mindful and alert,
Go forth, all lust of living left behind.

Spoken in connection with the 'Act of the Terrace' Dialogue:

By Him advised, who, perfectly evolved,
For the last time a mortal body was bearing,
My foot uplifting with my toe I shook
The Terrace by Migāra's Mother built.
Spoken concerning a certain bhikkhu:

[1165] Nayidaṃ sithalamarabbha nayidaṃ appena thāmasā,||
Nibbānamadhipantabban ā sabbaganthapamocanaṃ.||

[1166] Ayaṃ ca daharo bhikkhu ayamuttamaporiso,||
Dhāreti ā antimāṃ dehaṃ chetvā mārahā savāhinā. ||

[1165] Nothing has this to do with tepid slackness,
Not by a little toil can gain Nibbāna,
Deliverance from every tie and chain.

[1166] See this young Monk, this among you unmatched!
Mara and all his host has he defeated,
And [therefore] wears he his final frame.

VII

Concerning his own detached life:

[1167] Vivaramanupatanti vijjutā vehārassa ca paṇḍavassā ca,||
Nagavivaragato'va jhāyati putto appaṭimassa tādino.||

[1167] The lightnings flash even in the rocky cave,
striking Veṭhāra's crest and Paṇḍava,
And in the mountain-bosom hid, a child
Of the incomparable Lord(Buddha) sits,
Ardent in meditative ecstasy(Samadhi).[18]

VIII

Entering Rajagaha for alms, he addresses a nephew of Sariputta Thera, a brahmin(priest) of wrong opinions, who on seeing Kassapa the Great felt repugnance, as if he had seen the goddess of ill-luck herself:

[1168] Upasanto uparato pantasenāsano muni,||
Dāyādo buddhaseṭṭhassa brahmunā abhivandito.||

[1169] Upasantaṃ uparataṃ pantasenāsanāṃ muniṃ,||
Dāyādaṃ buddhaseṭṭhassa vanda brāhmaṇa kassapaṃ.||
[1168] The seer calm and serene, dead to the world,
Whose living is remote, aloof from men. [19]
The heir of Buddha, Awakened One and Chief of all,
Greeted with honour by great Brahma(ArchAngel)'s self;

[1169] See him, calm, serene, dead to the world,
The sage who lives remote, aloof from men,
The heir of Buddha, Awakened One and Chief of all: -
Brahmin(priest), give greeting low to Kassapa!

[1170] He who a hundred generations back
Can trace descent, all brahmin(priest) ancestors,
Himself as graduate and Veda-wise,
Again, again among mankind reborn,

[1171] Though he as teacher in the Vedas three
Past-Lord(Buddha) rank, wouldst honour him for that,
To him your homage were not worth a straw.

[1172] He who before he breaks his fast can touch
Mental emancipation(nirvana)'s eight degrees,
In grade ascending and so back again: - [20]
Then, only, comes forth to seek for alms: -

[1173] Assault [21] you not a bhikkhu(monk) such as this.
Refrain from digging up yourself, [your good]! [22]
Appease, brahmin(priest), and gratify your mind
In [meditating] such an arahant(enlightened).
Swiftly lift up your hands and greeting give.
Set not that head of your in jeopardy. [23]

IX

When addressing a bhikkhu(monk) named Poṭṭhila:
[1174] Neso passati saddhammaṁ saṁsārena purakkhato,||
   Adhogamaṁ jimhapatam kummaggamanudhāvati. || ||

[1175] Kimī'va mīḥasallitto saṅkhare adhimucchito,||

   [1174] He did not yet see the blessed
   Norm Who has eternal living in his train;
   From course precinct he wanders afar,
   Straying in error's devious dangerous ways.

   [1175] Like to a worm obscene besmeared with dung,
   He indulges in the sinful things of life,[24]
   Plunged in pursuit of favours and of gain,
   Bare [of true profit] goes Poṭṭhila.

X

In praise of the venerable Sariputta:[25]

[1176] Imaṁ ca passa āyantam sāriputtam sudassanaṁ,||
   Vimuttaṁ ubhatobhāge ajjhattam susamāhitaṁ,|| ||

[1177] Visallam [106] khīṇasyogam tevijjam maccuḥāyinam,||
   Dakkhinēyyam manussānam puṇḍakkhettam anuttaram, || ||

   [1176] Yonder see where Sariputta goes
   So nobly fair! Emancipated he
   By meditation rapt, and purity,[26]
   And all his inner self is well composed.

   [1177] Exempt from moral harm, all bonds broke,
   In higher Vedas versed, killer of Death,
   Worthy that men should bring him offerings;
   Incomparable field for great reward.[27]

XI

Spoken by the venerable Sariputta in praise of Moggallāna the Great Thera:

[1178] Ete sambahulā devā iddhamanto yasassino||
   Dasadevasahassāni sabbe brahmapurohitā||
   Moggallānam namassantā tiṭṭhanti pañjālīkatā,|| ||
[1179] Namo te purisājañña namo te purisuttama||
Yassa te āsavā khīnā dakkhiṇeyyo'si mārisa.|| ||

[1180] Pūjito naradevena uppanno marañābhibhū||
Puṇḍarīkaṃj'va toyena saṅkūṭaṃṇaṃpattā, || ||

[1181] Yassa muhuttena sahassadhā loko saṃvidito sabrahmakappo vasi||
Iddhigūne cutūpapāte kāle passati devatā sa bhikkhu.|| ||

[1178] See how they stand, those teeming with deities[28]
Of mystic potency and glorious,
Ten times a thousand, Brahma(ArchAngel)'s ministers,
Praiseing Moggallāṇa reverently:

Hail you, humanity's aristocrat!
Glory to you, you highest among men!
Perished for you are the intoxicants(defilements/desires),
And you, O lord, most worthy are of gifts!

[1180] In honour held by men and gods alike,[29]
Uprisen as the conqueror of death,
As lotus from the water takes no smear,
So you in changing world do not adhere.[30]

[1181] He who even in a moment by a thousand ways can take
Purview of all the world,[31] as were he Brahma(ArchAngel)'s very self.[32]
Yes, here's a Monk versed in power of spiritual[magic][33] who did see
What time did suit [for gods and men] to die and come to be.[34]

XII

Moggallana the Great speaks, affirming his own gifts:

[1182] Sāriputto'va paññāya sīlena upasamena ca||
Yo'pi pāraṅgato bhikkhu etā'vaparamo siyā.|| ||

[1183] Koṭisatasahassassa attabhāvan khaṇena nimmine||
Ahaṃ vikubbanāsu kusalo vasībhūtomhi iddhīyā.|| ||

[1184] Samādhivijjāvasipāramiṃ gato.||
Moggallāṇagotto asitassa sāsane||
Dhīro namucchindi samāhitindriyo||
Nāgo yathā pūtilataṃ'va bandhanam.|| ||

[1185] Paricinno mayā satthā kataṃ buddhassa sāsanāṃ||
Ohito garuko bhāro bhavanetti samūhatā.|| ||
Yassatthāya pabbajito agārasmānagāriyaṃ||
So me attho anuppatto sabbasamyojanakkhayo.||

Now Sari's son by wisdom, virtue, self-control
Exceals all; here let this Monk stand supreme.

But I can instantly innumerable times
Create a living shape; skilled to transform myself
As other, yes, all magic power have I at will.[35]

He of the Moggallānas, in the Rule of Him
Who stands alone,[36] has perfected his powers;[37]
In meditative ecstasy and higher wisdom
Expert, valiant and self-controlled has burst his bonds,
As did the elephant a rotten fibre rope.[38]

The Lord(Buddha) has my loyalty and love,[39]
And all the Buddha's ordinance is done.
Low have I laid the heavy load I was bearing;
Cause for rebirth is found in me no more.

The Good for which I gave the world farewell,[40]
And left the home to live where is no home,
That highest good have I attained and won.
And all that bound and chained me is gone.

Rebuking Mara(deathlord/devil) who, had entered and then left the Thera's bowels:[41]

Kīdiso nirayo āsi yattha dussī apaccatha||
Vidhuraṃ sävakamāsajja kakusandham ca brāhmaṇaṃ.||

Sataṃ āsi ayosaṃkū sabbe paccattavedanā||
Īdiso nirayo āsi yattha dussī apaccatha||
Vidhuraṃ sävakamāsajja kakusandham ca brāhmaṇaṃ.||

Yo etam abhijānāti bhikkhu buddhassa sāvako.||
Tādisaṃ bhikkhumāsajja kañha dukkhaṃ nigacchasi.||

Majjhe sarassa tiṭṭhanti vimānā kappatṭhāyino||
Vephariyavaṇṇa rucirā accimanto pabhassarā||
Accharā tattha naccanti puthu nānattavāṇṇiyo.||

Yo etam abhijānāti bhikkhu buddhassa sāvako||
Tādisaṃ bhikkhumāsajja kañha dukkhaṃ nigacchasi.||
Yo ve buddhena codito bhikkhusañghassa pekkhato||
Migāramātupāsādañ āsāñghassa kampisam. || ||

Yo etamabhijānāti bhikkhu buddhassa sāvako||
Tādisañ bhikkhumāsañjja kañha dukkhanñ nigacchasi.|| ||

Yo vejayanta pāsādanñ pādañgutthena kampayi||
Iddhī balenupatthaddho samyejesi ca devatā.|| ||

Yo etamabhijānāti bhikkhu buddhassa sāvako||
Tādisañ bhikkhumāsañjja kañha dukkhanñ nigacchasi.|| ||

Yo vejayantapāsade sakkañ so paripucchati||
Api āvuso jānasi tañhakkhayavimuttiyọ||
Tassa sakko viyākāsi pañham puţţho yathātatham.|| ||

Yo etamabhijānāti bhikkhu buddhassa sāvako||
Tādisañ bhikkhumāsañjja kañha dukkhanñ nigacchasi.|| ||

Yo brahmānañ paripucchati sudhammāyañ thito4 sabhañ||
Ajjā'pi tyāvuso sā diṭṭhi yā te diṭṭhi pure ahu||
Passasi vitivattantamñ brahumaloke pabhassarañ.|| ||

Yo etambhijānāti bhikkhu buddhassa sāvako||
Tādisañ bhikkhumāsañjja kañha dukkhanñ nigacchasi.|| ||

Yo mahāneruno kūṭañ vipassato bhavānu||
Vānañ pubbavidehānañ ye ca bhūmisayā narā.|| ||

Yo etambhijānāti bhikkhu buddhassa sāvako||
Tādisañ bhikkhumāsañjja kañha dukkhanñ nigacchasi.|| ||

Na ve aggi cetayati ahañ bālanñ dahāmīti,||
Bālo'val jalitañ aggiñ āsajjana padayhati.|| ||

Evameva tuvanñ māra āsajjana3 tathāgatam||
Sayanñ dahissasi attānañ bālo aggiñ va samphusarañ.|| ||

Apunāñ pasavī māpo āsajjana tathāgatam||
Kinnu haññasi pānima na me pāpañ vipaccati.|| ||

Karato te ciyate pāpañ cīvara antakaka||
Māra nibbinda Buddhahā āsanñ mākāsi bhikkhusa.|| ||
[1208] Iti māraṇa atajjesi bhikkhu bhesakalāvane||
Tato so dummano yakkho tatth'evantaradhāyathāti. || ||

[1187] What sort of hell was it where Dussi cooked
In anguish, when he injured Vidhura,
Disciple, holy Kakusandha too?

[1188] it was the infernal realm of iron spikes,
A hundred points, each dealing bitter pain.
This sort of hell it was where Dussi cooked
In anguish, when he injured Vidhura,
Disciple, holy Kakusandha too.

[1189] If you a Monk who can tell thus much -
Disciple of the Buddha-do assail,
Black-hearted sprite! to misery you must go.[42]

[1190] Far in the midst of ocean, palaces
Have stood an aeon, exquisite, with hue
Of beryl-stones, flashing like crests of flame.
There dance full many nymphs in many hues:-

[1191] If you a Monk who can tell thus much -
Disciple of the Buddha-do assail,
Black-hearted sprite! to misery you must go.

[1192] Incited by the Buddha's self I did,
With all the Bhikkhu-Order looking on,
[392] My foot uplifting, with my toe I shook
The Terrace by Migāra's Mother built.[43]

[1193] If you a Monk who can tell thus much -
Disciple of the Buddha-do assail,
Black-hearted spirit! to misery you must go.

[1194] I who my foot uplifting, with my toe
Caused Vejayanta's terraced temple to shake,
Rigid as iron by my magic power,
And through the deities sent thrill of dread:-[44]

[1195] If you a Monk who can tell thus much -
Disciple of the Buddha-do assail,
Black-hearted sprite! to misery you must go.

[1196] He who in Vejayanta's terraced temple
Did take Sakka(king of gods) the deity to task:-[44]
'Come, friend, and did you really understand
Release through end of craving [taught to you]?'
To whom Sakka made answer truthfully-

[1197] If you a Monk who can tell thus much -
Disciple of the Buddha - do assail,
Black-hearted sprite! to misery you must go.
Who catechized great Brahma(ArchAngel)'s very self,
Seated in conclave in Sudhammā's hall: -[^45]
'Come tell me, friend, have you to-day the views
Which in the days gone by were views of yours?
Or see you now the glory of your heaven,
How age by age it all is passing by?'

To whom Brahma(ArchAngel) made answer truthfully: -
'My lord, no longer do I hold the views,
Which in the days gone by were views of mine.

I do see the glory of my heaven,
How age by age it all is passing by.
To-day I hold it false what once I said: -
"I am eternal; permanent am I!"

If you a Monk who can tell thus much -
Disciple of the Buddha - do assail,
Black-hearted sprite! to misery you must go.

Who in emancipation(nirvana)'s ecstasy[^46]
Has touched great Neru's topmost pinnacle[^47]
Pubbavideha's forest world has seen[^48]
And men that live on that remotest plain: -

If you a Monk who can tell thus much -
Disciple of the Buddha - do assail,
Black-hearted sprite! to misery you must go.

Fire did not think: 'Lo! I will burn the fool!'
But if the fool lay hands on blazing fire,
The fire must burn and he must needs be burned.

Thus, Mara(deathlord/devil), you on Tathagatha (i.e. Buddha)[^49]
Had made attack[earlier], but it was to your own hurt,
As when a foolish child did touch the fire.

Demerit has the Evil One begot,
Who made attack on Tathagatha (i.e. Buddha)
What? Do you imagine, O you Evil One,
That evil brings you not its sure reward?

For this that you have done, long will it be,
Before that evil exhausts itself out, O Death.[^50]
Begone you, Mara(deathlord/devil), from the awakened mind![^51]
Against the monks cease your wicked plots.

Thus in the forest of Bhesakaṭṭā[
Māra's stood condemned by a Monk .
because of that the berated mischievous one, dejected much,
Even where he stood, did vanish quite away.

Thus verily did the venerable Moggallāna the Great utter his verses.
[1] See CCLIX.


[5] According to *Sisters*, p. 52, this was Vimalā of Vesālī notoriety. She became a lay-adherent, then a bhikkhunī, eventually an arahant (enlightened).


[7] The Commentary reads *kariparibandhanj*, but omits the *kari-* from its analysis: *sammāpaṭipatti paribandhahūtanj*.

[8] = verbatim, the last line of verse 1146. Cf. Majjh, i. 127.


[12] The Commentary gives these lines in full. They amount to a proverb for Buddhists, and familiarity with them is probably the reason why, though they occur but this once in these poems, the manuscripts used by the editor of this text give only the first line, with 'eto.' added. See *Dialogues*, ii. 175; 176, n. 1; 194. Dhammapāla makes no comment. I prefer to treat *sankhārā* as phenomena subjectively considered (experiences): things as *known* and *felt*; in Buddhist phrase, *sankhārā* of deed, word, and thought. Cf. verses 1175, 1180, v. 3.

[13] *Tattha parato ti anattato; tassa attagāha-paṭikkhepa-dassan añh h'etoy, ten'āha no ca attato ti* (Commentary). (No license is given for anything so revolutionary as to call the five classes of sensations five *khandhas*. Cf. Neumann.)

[14] Verse ascribed to the Buddha, addressing Tissa, XXXIX, and Vaḍḍhamāna, XL.

[15] *'Pāsādakamma-Suttanta.*' See Majjh. Nik., i. 337. The Dialogue is, in the Majjhima, named the *'Māra-tajjaniya-Sutta[n]tal'* (spurning of Mara (deathlord/devil)) - another difference of title that is not without interest. The toe-feat is only referred to in the verses appended to the Suttanta. Migāra's Mother - Visāākhā, mother also of Thera Migajāla, CCXVII. Dh'pada Cy. i., p.384 f.

[16] Bhāvitattena, lit., by him who had the state of being developed or practised - *i.e.*, who had finished the entire course of developing body and mind -namely, the Buddha.

[17] Two bhikkhus (monks) are apparently contrasted; but the Commentary mentions only the one first referred to, as being 'slack and sensuous,' and not the second one.

[18] = verse 41, Sirivaḍḍha's saying (gatha).


[20] *Dialogues*, ii. 119. 'Touch,' *ap(h)assayi = samāpajji*. 
Āhari’, paraphrased by āsādeti. Vinaya Texts, ii. 373; Milinda text), 100.

So the Commentary.

Lit., let not your coiffure be undone! (ironically spoken}. On the risk, see Dialogues, i. 116. The brahmin(priest) is stated to have begged forgiveness for his want of courtesy.

Sankhārā. Poṭṭhila is the subject of Dhammapada Commentary, iii. 417 ff., on verse 282.

Mogallāna speaks to himself (Commentary).

See Dialogues, ii. 70. Lit., 'freed-on-both-sides.'

A favourite metaphor for the Order generally. Merit accrues to pious supporters, as a harvest from seed. Cf. (1087).

Cf. 1082; also 629.

The Commentary suggests, as an alternative reading, 'by the man-god, the Exalted One(Buddha), who is uprisen,' etc.

Cf. Sutta-Nipāta, verse 547. Sankhāragate, born amid phenomena, he adheres not to the slime of craving and error; na upalimpati (sic) kathaci pi, anissito ti attho (Commentary). Cf. the slight metrical irregularity in Sutta-Nipāta, verse 812, where sankhārā's are detailed as diṭṭhasutan-mitesu,

The world of space (Commentary).

Here (cf. n. to verse 629) [sic v 631] sa-Brahmakappo is explained as Mahā-Brahma-sadiso.

On iddhi, cf. Compendium, p. 71, with Dialogues, i. 87 f.

Here the Commentary makes no effort to associate devatā, deity spirit, angel, with a particular being, as in Anuruddha's poem, verse 911. This leaves the use of devatā a little unusual. Moggallāna's vision is as that of a deva - 'a devatā is that bhikkhu!'

See n. 6, p. 389.

Asitasea, taṇhānissāyadi rahitassa. (Cy.)

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Cf. Sutta-Nipata, verse 29. In Suttanta 141 of the Majjh. Nik. these great 'twin monks' are thus characterized by their Lord(Buddha):
'Sāriputta is as she who brings forth, Mogallāna is as the nurse of what is brought forth. The former trains for the fruit of the first Path(of nirvanic trance), the latter for that of the highest. The former is able to teach and make plain the four Ariyan truths.'

= 604, 656, 687, 792, 891, 918, 1016, 1088, 1050.

= 136, 380, 605.

Told in Majjh. Nik., i., 50th Sutta. Cf. verse 1164. Dussi, a name for Mara(deathlord/devil) in a previous life. Kakusandha, Buddha next but two before Gotama. Vidhura (or Vidhūra, cf. Oldenberg's ed. in loco; Br. Cy. Vidūra), one of his two chief disciples. The hell of the spikes was one of the many purgatories. The

[42] =verse 25.

[43] *Cf. verse* 1164, and *n.*


[45] Lit., 'Brahmā having a conclavc present.' This is related in *Majjh. Nik.*, i., No. 49, 'Brahmā Nimantaṇika-Sutta'; referred to by the Commentary as 'Baka-Brahma Sutta.' The Commentary reads *ṭhito sabha*, but adds only: 'This is the Sudhamma hall in the Brahma(ArchAngel)-world, not that in the Tavatmeṣa realm. There is no celestial world without its Sudhammā hall.'


[47] Mount Sineru, or Meru, the hypothetical centre of the world.

[48] The eastern of the four great continents grouped round Meru.

[49] *Tathāgata* is here clearly, in the Commentary explicitly, applied to a Thera Arahant(enlightened).

[50] *Antaka*, or 'Ender' (of a span of life); used of Māra, in these poems, only here and in *Sisters*, verses 59, 62.

[51] *Buddhamhā* (abl.), applied to a disciple.

[52] *Cf. verse* 18.

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**MORE FROM BUDSAS.ORG**

**MAHA-MOGGALLANA**

Moggallana, who was the second (left) chief disciple of the Buddha, was instrumental in preserving, cultivating and enriching the Dhamma for future generations. He was also foremost in supernormal powers. Before long he came to be known as Maha Moggallana or "Moggallana the great", so as to distinguish him from other contemporaries with the same name.

There were many monks who were highly skilled in various supernormal powers. But they each mastered only one or two of the powers. Anuruddha and the nun Sakula possessed supernormal vision or the divine eye. The monk Sobhita and the nun Bhadda Kapilani could recollect many past births. Cula Panthaka was skilled in astral travel, while the monk Sagala mastered the element of fire and Pilindi Vaccha excelled in communications with divine beings. Maha Moggallana, however, mastered all of these supernormal powers in a comprehensive manner and as such surpassed in excellence these other monks and nuns. His powers were also stronger than those possessed by the nun Uppalavanna, who was foremost among the nuns in supernormal powers.

In general we limit our knowledge to that which we can experience with the five senses. Since we are limited by the capabilities of our sense organs, we tend to perceive our limited experiences as absolute. Therefore, with confidence we look into an empty room and say that there is nothing in the room though in fact the room is teeming with life forms so small that they cannot be seen with the naked eye. Similarly, there are many sounds that we cannot hear and smells we cannot detect.
In fact, it is proven that the hearing and olfactory senses of a dog are far superior to those of a human being. Despite this fact, we restrict our experience and view the truth that is perceived as absolute due to the limitations of our sense organs. The universe as experienced by the wise is much larger, as they can tap into other sources of energy with their developed mind.

Through development of the four ways of power (iddhipada), Maha Moggallana was capable of a much wider experience in space and time. His knowledge transcended the limitations and boundaries of the normal mind. By developing his mind over an infinite period of time, Moggallana achieved supernormal powers that may seem like make-believe to modern man. Some of his powers and feats have been carefully documented and preserved to help future generations understand the full potential of the mind. There were six types of supernormal powers that Maha Moggallana had developed. They have been outlined briefly with some examples as documented in the texts.

(1). Penetration of others’ minds and thought reading.

Moggallana, like the Buddha, had the ability to penetrate and read the minds of others and often helped the Buddha by using this trait. One night the Buddha sat in silence in front of an assembly of monks, observing each of the monks gathered in turn, without uttering a word. When morning dawned the Buddha addressed the assembly and said that this assembly was impure, as there was among them a monk who was corrupt.

Moggallana surveyed the minds of each of the monks gathered and saw that one of the monks was corrupt. Approaching him he asked the monk to leave. The monk refused. Three times Moggallana requested that the monk leave the assembly. Each time the monk refused. Moggallana then led him out of the assembly and closed the door. Moggalana then asked the Buddha to recite the rules of monastic discipline (Patimokkha) as the assembly was now pure. The Buddha, observing that the assembly was pure, addressed the monks with a sermon on the Monastic Discipline.

The text also refers to an incident where Moggallana had penetrated the minds of 500 of his disciples and determined that they were all Arahanths. The monk Vangisa, who was well-known for his poetic language, had immediately realized what had happened and praised Moggallana’s ability to the Buddha as follows:

"While the sage is seated on the mountain slope,  
Gone beyond to the far shore of suffering,  
His disciples sit in attendance on him,  
Triple knowledge men who have left death behind.  
Moggallana, great in spiritual powers,  
Encompassed their minds with his own  
And searching (he came to see) their minds.  
Fully released, without attachment."

(2). Ability to hear sounds that cannot be heard by persons - Divine Ear

One evening when Sariputta came to visit Moggallana, he observed such a serene and calm expression on his friend’s face that he questioned Moggallana if he had dwelt in one of the peaceful abodes of mind. Moggallana informed Sariputta that this was not the case, that he had been engaged in a deep talk with the Exalted One. Sariputta then remarked that the Buddha was living in Savatthi while they themselves were many miles away in Rajagaha. He then asked if Moggallana had gone to the Buddha or if the Buddha had come to him. Moggallana said that neither had happened. They had, by using the divine eye and ear, engaged in a Dhamma talk on the mental faculty of energy. Sariputta, observing the supernatural powers of his friend, then proclaimed that so powerful were Moggallana’s supernatural powers that if he so wished, like the Buddha, he might be able to live through an entire aeon.
Moggallana also had the ability to hear the voices of divine beings and spirits. For example, a spirit had warned him of the impending danger to the Buddha by Devadatta, who was plotting to kill him. Moggallana also often visited the heavens and lower worlds and asked the beings that dwelt there about the actions that they had performed to obtain such birth. He then conveyed this information to his disciples to encourage them to perform wholesome deeds and refrain from unwholesome deeds.

(3). Ability to see things that cannot usually be seen by persons - Divine Eye

Moggallana often used his divine eye to perceive the whereabouts of the Buddha. He also used it to observe other beings. Once when Sariputta was seated deep in meditation Moggallana observed a demon pound his head. He then questioned his friend on how he was feeling. Sariputta replied that he had a slight headache resulting from the blow. Moggallana then praised his friend on his powers of concentration while Sariputta praised his friend on his ability to view the demon which he had not seen.

One such recorded incident occurred when Moggallana and the monk Lakkhana were descending Vulture’s Peak. Moggallana, who had observed a peta (unhappy spirit) had smiled. Lakkhana, realizing that Moggallana had viewed something that he had not, questioned him. Moggallana agreed to give his answer when they were in the presence of the Buddha.

As they approached the Buddha, Lakkhana again questioned Moggallana as to why he had smiled. Moggallana replied that he had seen a spirit shaped like a huge snake engulfed in flames, screaming whilst being chased and pecked at by vultures. Moggallana had felt compassion for the suffering being and then relief in the knowledge that he himself would never in the future have such a birth, as this was his last birth. This relief had caused him to smile. Moggallana did not think that anyone would believe what he saw unless it was confirmed by the Buddha. He then went on to explain the kammic cause for such a birth. He said that in a former birth this spirit had been a farmer. He had a field, which he was ploughing close to where a Pacceka (silent) Buddha was residing. The townsfolk often crossed his field to visit the Pacceka Buddha. This upset the farmer and he tried all kinds of methods to dissuade the people from crossing his field. The multitude of devotees, however, ignored his instructions and continued to walk over his field.

The farmer had then watched for an opportunity to observe the Pacceka Buddha leaving his residence, whereupon he had destroyed his belongings and burnt his shelter. The devotees were furious when they found out that the farmer had destroyed the Pacceka Buddha’s shelter and belongings. They vented their anger on him by battering him to death. The farmer was reborn in the Avichi hell and after many thousands of years was reborn in Vulture’s Peak as the snake ghost (peta) engulfed in flames.

The Buddha confirmed Moggallana’s sighting and story by saying that He Himself had viewed the same spirit on the day He attained enlightenment.

Like the Buddha, Moggallana could also view the law of kamma in operation. He could see persons with unwholesome deeds being reborn in peta and asura realms and those with meritorious deeds being reborn in heavenly realms. The Petavatthu documents 51 incidents and the Vimanavatthu 85 incidents that Moggallana had observed and used to help teach his disciples the effects of one’s wholesome and unwholesome intentional actions. In fact, with this ability, Moggallana drew many disciples of other teachers into the Noble Path. This resulted in many jealousies among other teachers who lost disciples.

(4). Ability to travel through space - Astral Travel

During the seventh rainy season the Buddha recited the Abhidhamma, the higher teachings, to the Devas in the Tavatimsa Heaven, for three months. Using astral travel, Moggallana visited the
Buddha from time to time to inform Him of the progress of the Noble Order.

On another occasion when Moggallana was seeking the Buddha, he saw that the Buddha had visited a Brahma realm to shake the arrogance of a Brahma. A certain Brahma was under the false view that as Brahma he was above the Buddha and the Noble Order. The Buddha, seeing this and realizing the potential of this Brahma, appeared on his throne. Moggallana, seeing and realizing the Buddha's intention, joined Him and thus subdued the pride and arrogance of the Brahma. The subdued Brahma was ready to accept the supremacy of the Buddha and His Teachings.

Moggallana also used his ability of astral travel to help Sariputta when he was sick. The doctor had recommended a medicine made of lotus stalks, which were only available in the Himalayan mountains. Moggallana immediately travelled to the mountains and obtained the medicine required to cure his friend.

It was also Moggallana who brought the Ananda Bhodi to Savatthi from Buddha Gaya. Ananda asked the Buddha what could be done to help the many disappointed devotees who travelled to Savatthi to see the Buddha, only to find that He was away attending to another in distress. The Buddha asked for a sapling from the great Bodhi tree under which He had attained enlightenment to be planted in Savatthi. He then proclaimed that the Bodhi Tree would be a symbol of the Buddha that devotees could venerate in His absence. Moggallana, using his supernormal powers, travelled to Buddha Gaya and brought the sapling.

(5). Mastery of matter - Supernormal Locomotion

The text indicates many instances where, at the request of the Buddha, Moggallana used his supernormal powers to shake people out of their inaction and non diligence in the Dhamma. On one occasion the monks residing in the mansion of Migara's mother were negligent and slothful. The Buddha instructed Moggallana to instil confidence in them by performing a miracle. Moggallana shook the mansion by pushing it with his big toe. The monks, seeing the supernormal feat and recognizing the powers of Moggallana, went back to diligent practice and attained higher levels of spiritual development.

In another instance Moggallana observed that the King of the Heavens, Sakka, was being negligent and embroiled in sense pleasures. Travelling to Sakka's heavenly abode, Moggallana used his big toe to shake Sakka's mansion and thus reminded him of his mortality and the impermanence of all phenomenon. Sakka then went back to a more righteous way of life.

Once the Buddha and His retinue were going through great hardship as the rains were delayed and famine had set in. Moggallana offered to turn the earth so that the rich soil underneath would be brought up and crops harvested. The Buddha declined Moggallana's offer saying that many innocent creatures would be killed if such an act was performed as there were many small creatures that lived in the soil. Moggallana then offered to build a road by using his supernormal powers, between the city in which they were residing and another which was lush with vegetation. The Buddha again declined, saying that they would instead weather out this famine, which would soon be over. These are the only documented instances where the Buddha declined a request made by Moggallana. In general, the Buddha, who had great confidence and respect for Moggallana, supported his decisions and requests.

(6). Transformation of form

The most famous and spectacular of Moggallana's powers was his ability to transform himself into other beings. The power struggle and ultimate defeat of the King Cobra NandopAnanda are well-known. The Visuddhimagga describes this battle as follows. On one occasion the Buddha, with a retinue of 500 Arahants, visited the Tavatimsa Heaven. In so doing they passed above and disturbed the divine royal snake, NandopAnanda. In anger he surrounded Mount Sineru with his
massive coils and spread his huge hood so that the world below was enveloped in darkness. Several of the monks offered to subdue the enraged snake but the Buddha, realizing the powers of the divine serpent, chose Moggallana for the task. Moggallana then transformed himself into a huge snake and engaged NandopAnanda in a terrible battle. Drawing upon one power after another, appearing in various shapes, he overcame his opponent. In the last phase of the battle he assumed the form of Supanna, a celestial eagle, arch-enemy of the snake. At this point NandopAnanda retreated in defeat and Moggallana, resuming his form as a monk, brought the subdued NandopAnanda to the Buddha for an apology.

In the Jataka there are many references to Moggallana’s past births. In many birth stories the Bodhisatta, Moggallana and Sariputta had been together as brothers, friends, ministers or disciples. There are also recorded instances of other past associations. The Jataka also brings to light the strong bond between Moggallana and Sariputta. For in many instances they were associated and close friends. In general, however, Sariputta was of a higher station than Moggallana though this is more apparent when they were both in animal births. In all, more than 30 instances of their past associations are recorded in the Jataka.

Moggallana’s Enlightenment

Moggallana has left a legacy of his experiences in sixty-three verses, which are recorded in the Theragatha which emphasize his inwardly-directed efforts, his powers of meditation, his happiness at his friends’ emancipation, His experience of the truth of no soul and of the supernormal, and his final deliverance.

Moggallana’s Last Days

Even though Moggallana had supernormal powers and was an Arahant he did not, unlike his friend Sariputta, have a peaceful death. Moggallana’s ability to see into other realms and explain the operation of the law of kamma, together with his extraordinary teaching skills, made him very popular. Many disciples of other teachers were placed in the Buddha’s Noble Path by Moggallana.

Ascetics of other sects, seeing their numbers dwindle, decided to kill Moggallana. Unwilling to perform the evil deed themselves for fear of exposure, they hired assassins to kill Moggallana. Moggallana was meditating in his hut in Black Rock on Mount Isigili on the outskirts of Rajagaha when they made the first attempt. Moggallana used his supernormal powers to escape unseen. The second time too the assassins found an empty hut. On the third attempt Moggallana’s supernormal powers momentarily deserted him. The assassins battered and crushed his bones and left him for dead.

Moggallana, however, was the second chief disciple of the Buddha. He was not going to pass away without first paying homage to the Buddha and obtaining permission for his Parinibbana. Gathering his battered body with supreme effort, using astral travel, Moggallana went to where the Buddha was residing and asked permission to die. Then, as was the custom for the chief disciple, he dispensed the Dhamma to those in attendance, performed many miracles to give confidence to the multitude gathered, and passed away to Parinibbana. Moggallana passed away two weeks after his friend Sariputta, in the month of Kattika (October/November).

The monks and disciples were outraged at the untimely death of their beloved teacher. The king ordered an investigation into the murder and caught the assassins, who informed him that they had been hired by Niganthanatha ascetics. The king then had the ascetics tortured and killed, in keeping with the laws at that time for murderers.

The devotees also asked the Buddha why Maha Moggallana had come to such a painful death. The Buddha explained the law of kamma that even an Arahant could not avoid, and spoke of a grave crime that Moggallana had performed in a previous birth.
At the instigation of his wife, Moggallana had murdered both his parents, who were blind, by pounding them to death. His aged parents, who thought that they were being attacked by a band of robbers, implored their son, whom they loved, to save himself. Little did they know that it was their own son, who, in the guise of robbers, had committed this evil act. Moggallana suffered in hell for many thousands of years and had to die a violent death even as an Arahanth, for killing one’s parents is a grave (garuka) crime, the effects of which are not easily extinguished.

Moggallana’s ability to teach and his supernormal powers assisted him in his role of training the Sangha and the multitude. It was also Moggallana who, together with his friend Sariputta, brought the errant monks back to the Buddha when Devadatta caused a schism in the Sangha. He also assisted in the consolidation of the Dhamma and the administration of the Sangha.

Chapter XXI. Poem of Seventy-One Verses

Chapter XXI.
Poems of Seventy-One Verses
Called also
'The Great Nipāta'

264. Vaṅgīsa

Reborn in this Buddha-age at Sāvatthī in a brahmin(priest) family, he was named Vaṅgīsa, and was taught the three Vedas. And he won favour as a teacher by tapping on skulls with his finger-nail, and discovering by that where their former occupants were reborn.[1] The brahmins(priests) saw in this a means of gain, and taking Vaṅgīsa, toured about in villages, townships and royal residences. And for three years Vaṅgīsa, had skulls brought to him and divined. Persuading the people to believe in him, he won fees of 100 and even 1000 (? kahāpaṇas). And the brahmins(priests) took him about wherever they chose to go. Now he heard of the Lord(Buddha)’s virtues, and wished to visit him, but the brahmins(priests) objected, saying: ‘Gotama(Buddha) the monk will pervert you by his craftiness.’[2] But Vaṅgīsa heeded them not and went, seating himself at one side. The Lord(Buddha) seeing him asked: ‘Vaṅgīsa, do you know any art or craft?’ ‘Yes, Lord Gotama(Buddha), I know the skull-spell. By that, tapping[396] on a skull with my finger-nail, have I, for three years past ascertained where rebirth has taken place.’ The Lord(Buddha) let him be shown the skulls of individuals reborn in hell, as man, as god, and of one who had passed utterly away. Divining concerning all but the last, of that he could make nothing. Then the Lord(Buddha): ‘Is your art not able? , Vaṅgīsa?’ ‘Let me make quite sure, said Vaṅgīsa, and he turned it round again and again till the sweat stood on his brow - for how will he know the going of the arahant? And he stood there silent and shamed. ‘Are you tired, Vaṅgīsa?’ ‘Yes, Lord Gotama(Buddha), I cannot find out where this one has been reborn. If you know, tell it.’ Vaṅgīsa, both this I know, and I know more than this:

He who of every creature knows well
From where they decease and where they come to be,
Enlightened, well come, freed from every bond:
- Him call I brahmin(sage).
Whose destiny nor angel, god, nor man
Did know, the arahant(enlightened), sane and immune:
- Him call I brahmin(sage).[3]

Then said Vaṅgīsa: 'Well then, Lord Gotama(Buddha), give me this hidden wisdom.' And doing obeisance, he seated himself as the Lord(Buddha)'s pupil. But the Lord(Buddha) said: 'Let us give you the marks of a monk.' Then Vaṅgīsa thought: 'I must at all costs learn this spell.' And he said to his fellow-brahmins(priests) : 'Do not think it amiss if I take ordination(monkhood). When I have learned this spell, I shall be first in all India, and that will bring good fortune.' So he asked for initiation into monkhood, and the Exalted One(Buddha) commanded Nigrodhakappa Thera, who stood near, to initiate Vaṅgīsa into monkhood. The Thera did so, and then saying: 'You must first learn the accessories of the spell,' gave him the exercise of the thirty-two constituents of the body,[4] and one on insight. Rehearsing the former, he established the latter faculty. And when brahmins(priests) came to ask whether he had acquired the art, he replied: 'What art-acquiring? You leave from here; I have no more to do with you.' The brahmins(priests) said: 'There! he too has got into the power of Gotama(Buddha) the monk, perverted by craftiness. What have we to do with you as teacher?' And they went away. But Vaṅgīsa realized arahantship(enlightenment).

As arahant(enlightened), he went to the Lord(Buddha)'s presence and magnified him in scores of verses, comparing him to the moon, the sun, space, ocean, mountains, the lion, the elephant. Him the Lord(Buddha), seated in conclave, pronounced foremost in facility of speech.[5] But what he said in verse, both before and after he became arahant(enlightened), was collected and recorded by Ānanda and the other Theras at the Council as follows:

I.

Spoken when a novice, after having been affected by the sight of many brightly colored dressed women, who had approached the Vihāra(monastery), a feeling which he suppressed:[6]

[1209] Nikkhantaṁ vata maṁ santamţ agārasmānagāriyaṁ||
Vitakkā upadhāvanti pagabbhā kaṇha to ime.|| ||

[1210] Uggaputtā mahissāsā sikkhitā dalḥadhammino||
Samantā parikimeyyum sahassaṁ apalāyīnaṁ.|| ||

[1211] Sace'pi ettakā bhiyyo āgamissanti itthiyō||
Neva maṁ byādhayissanti dhamme samhi patiṭṭhitaṁ.|| ||

[1212] Sakkhihi me sutamţ etaṁ buddhassādīccapabdhuno||
Nibbānagamanamţ maggaṁ tattha me nirato mano.|| ||

[1213] Evanţ ce maṁ viharantaṁ pāpima upagacchasi||
Tathā maccu karissāmi na me maggampi dakkhasi.|| ||

[1209] Alas! that now when I am gone from home
Into the homeless life, these graceless thoughts
Sprung from the dark should move away from my mind. [7]
[1210] Were highborn warriors, mighty archers, trained
In champion bow-craft, such as never flee,
To scatter thousand arrows round about. ...

[1211] But women! Well, far more than those may come,
Yet shall they never wreck my peace of mind,
Firmly established in the truths I stand.\textsuperscript{[8]}

[398] [1212] For even in his presence\textsuperscript{[9]} have I heard
The Buddha of the Sun's high lineage tell\textsuperscript{[10]}
About the Path that to Nibbāna goes;
And there the love of all my heart is given.

[1213] Now that I always in such mood to be with,
Do you think, vile one, you can draw near to me?
Then will I do the like, O Death, and you
Will never discover which the way I take.\textsuperscript{[11]}

II.

Spoken when suppressing his own feelings, aversion, and bo forth:

[1214] Aratim ratim ca pahāya sabbaso gehesitaṃ ca vitakkanṭ||
Vanathāṃ na kareyya kuhiṃci nibbanatho avanatho sa bhikkhu.|| ||

[1215] Yamidha paṭhavinī ca vēhāsanṛ rūpagaṭam jagatogadhāṃ kiṃci||
Parijiṃyati sabbamaniccaṃ evaṃ samecca caranti mutattā.|| ||

[1216] Upadhīsu janā gadhitāse diṭṭhe sute paṭīγhe ca mute ca||
Ettha vinodaya chandamanego yo hettha na lippati muni tamāhu.|| ||

[1217] Aṭṭha saṭṭhisitā savitakkā puthujjanatāyaṃ l1 sadhammā niviṭṭhā||
Na ca vaggagatassa kuhiṃci no pana duṭṭhullagāhī sa bhikkhu.|| ||

[1218] Dabbo cirarattasamāhito akuhako nipako apihālu,||
Santan e padan ajjhagamā muni paṭicca parinibbuto kaṃkhathī kālan.|| ||

[1214] I who have given up dislikes and likings
In all that stirs the lay imagination,
May not make anywhere a place for lusting.
He who from jungly vice\textsuperscript{[12]} has gained the open,
From lusting free, it is he is truly Bhikkhu.

[1215] All things of visible shape here on earth living,
Or in the upper air that's based on earth,\textsuperscript{[13]}
Transient is all, and all away is wearing: -
Thus understanding they who think do walk.\textsuperscript{[14]}

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[1216] In all that makes for life\(^{[15]}\) the folk cleave ever\(^{[16]}\)
To what is seen and heard and touched\(^{[17]}\) and thought.
[399] Who here, desires suppressing, unaffected,
Adheres nowhere, him [the wise] call Saint.

[1217] Who cleave to views mistaken eight and sixty,\(^{[18]}\)
Their nature of the common average sort,
They are fixed in courses evil and unrighteous,\(^{[19]}\)
But whosoever to no sect Whatever did go,
Nor clutches at blown straws [of vain opinion],\(^{[20]}\) A genuine bhikkhu(monk) he all men may know.

[1218] Fully endowed,\(^{[21]}\) long since of self the Lord(Buddha),
Candid yet wise, and free from craving's power,
A Saint, the way of peace he has attained;
Serene and cool, awaits his final hour.

III

Spoken when suppressing his own behaviour in connection with his facility of speech:

[1219] Mānaṃ pajahassu gotama manapathanṣ ca jahassu asesaṃ||
Mānapathamhi sa mucchito vippaṭisārī huvā cirarattamṣ.|| ||

[1220] Makkhena makkhitā pajā mānahatā nirayaṃ papatanti||
Socanti janā cirarattam mānahatā nirayaṃ upapannā.|| ||

[1221] Na hi socati bhikkhu kadāci maggajino sammā paṭipanno||
Kittim ca sukhaṃ cānubhoti dhammadaso' ti tamāhu tathatta||

[1222] Tasmā akhilo padhānavā nīvaraṇāni pahāya visuddho||
Mānaṃ ca pahāya asesaṃ vijjāyantakaro samitāvī.|| ||

[1219] Renounce conceit, you, Gotama's(Buddha) disciple!\(^{[22]}\)
Wholly from path of pride remove your foot.
Since with that path some time infatuated,
Long before to-day you truly did repent.

[1220] By self-deceit deceived this generation,
Destroyed by vanity, is doomed to woe.
For many an age reborn in hell
Will folk destroyed by pride lament their doom.

[1221] [400] He weeps not at any time, the Monk:
Path-victor who the Highest has achieved.
Both fame aud happy conscience\(^{[23]}\) he enjoys.
'Norm-seer\(^{[24]}\) say, and rightly say the wise.
Hence in this life, sober and unimpeded,
Dispelled all hindering clouds, and clear in mind,
Renouncing pride and vain conceits entirely,
Let me be found End-maker and serene.

IV

One day as a novice he attended the venerable Ānanda, whom one of the King's ministers had remainden to visit him. There they were surrounded by women highly decorated, who, saluting the Thera and asking questions, heard him preach the Path(Dhamma). But Vaṅgīsa was excited and moved with desire. Then he, being a well-bred man of faith and integrity, thought: 'This my emotion growing is unsuitable for my present and future good.' And seated as he was, he declared his state to the Thera, saying:

Kāmarāgena ḍayhāmi cittaṃ me pariṇāyuhati||
Sādhu nibbāpanāṃ brūhi anukampāya Gotama.|| ||

My sense with passion burns, my mind's aflame.
Have compassion on me, you of Gotama clan!
O tell me truly of a putting out!

And the venerable Ānanda replied:

Saṅkhāre parato passa dukkhato mā ca attato||
Nibbāpehi mahārāgam mā ḍayihiṭtho punappunaṃ. *|| ||

Because your judgment is upset, perverse,
Therefore your mind's aflame. you should avoid
The seeiug lovely objects passion-linked.

Compel your steeled and well-composèd mind
To contemplate what is not fair to view,
Let there be meditative attentiveness concerning sense.
And be you fiìlèd with a sane distaste.
[1226] Study the absence of the Threefold Sign;\(^{[28]}\)
Throw out the baneful bias of conceit.
Has the mind mastered vain imaginings,
Then mayst you go your ways, calm and serene.

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**V**

Spoken after the Exalted One(Buddha) had taught tho Sutta on 'Things Well-spoken'\(^{[29]}\) in praise of the Lord(Buddha):

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[1227] Tameva vācaṁ bhāsye yāyattānaṁ na tāpaye||
Pare ca na vihiṁseyya sā ve vācā subhāsitā.|| ||

[1228] Piyavācamaevahāsyya yā vācā paṭinanditā||
Yamā anādāya pāpāni paresam bhasate piyām.|| ||

[1229] Saccaṁ ve amatā vācā esa dhammo sanantano||
Sacce atthe ca śamme ca āhu satto patiṭhitā.|| ||

[1230] Yam buddho bhāsati vācaṁ khemaṁ nibbānapattiyā||
Dukkhashantakiriyāya sā ve vācānamuttamā.|| ||

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[1227] whosoever can speak a word by which
He works no torment to himself,
Nor causs harm to fellow men -
That word is spoken well.

[1228] Pleasant the word that one should speak.
Speech that is grateful to the ear,
That lays not hold of others' faults:
Sweet is that word to hear.

[1229] Truth is the word that exhausts itself not.
This is the old primeval Path(Dhamma).\(^{[30]}\)
On Truth and Good and Path(Dhamma), it is said,
The saints do firmly stand.

[1230] That which the Awakened One speaks[about], the sure
Safe guide to make Nibbāna ours,
To put a lasting end to sorrow -
That is the Word Supreme.

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**VI**

Spoken in praise of Sariputta:
With insight into mysteries deep,
And richly dowered with learned wisdom,
Expert in paths both true and false,
The son of Sārī, greatly wise,
Teaches the bhikkhus (monks) in the Path (Dhamma).

He teaches first in outline brief,
And then explains in full detail.
And like the myna-bird's sweet song,[31]
His exposition pours forth.

And while he teaches, they who hear
His honeyed speech, in tones they love
Of voice enchanting, musical,
With ravished ears, transported hearts,
Delighted listened to his every word.

VII
Spoken after the Exalted One (Buddha) had discoursed in the Pavāraṇā (Valediction or Dismissal) Suttanta:[32]
To-day, at full moon, for full purity
Five hundred monks are together come.
They all have cut their chains and their bonds;
Seers who are free from rebirth and from sorrow.

And as a king who rules all the world,
Surrounded by his councillors of state,
Tours around his empire everywhere,
Driving throughout the lands that end in sea,

So him, who is our victor in the fight,
The unmatched Lord(Buddha) of our caravan,
We followers attend and wait upon,
Who hold the triple wisdom, killers of Death.

All we are sons of the Exalted One.
No sterile babbler is among us found.
I worship him who strikes down craving’s darts.
I greet the offspring of the Sun’s great line.

Spoken in praise of the Exalted One(Buddha), who had been delivering a religious discourse to the monks upon Nibbana:

A thousand monks, yes, and more than these
Attend around the Well-Come One, who here
Did teach the Path(Dhamma), the Pure, the Passionless,
Even Nibbāna, where can come no fear.

They listen to the Path(Dhamma)’s abundant flow,
Imparted by the Very Buddha blessed,
O wondrous fair the All-Enlightened shines,
With all the Band of Monks seated round.
Mysterious spirit[36] you, Exalted One(Buddha)!
The seventh in the lineage of the Seers,[37]
Like a great storm-cloud in the summer sky,
You on your followers pourest precious rain.

And one of these, from meditation come,
Gladly glad his gracious Lord(Buddha) to see -
Your true disciple, mighty Hero, see!
Low at your feet Vāngīsa worships you.

Then[38] the Exalted One(Buddha) asked: 'How now, Vāngīsa, have you composed these verses beforehand,
or did they occur to you just on the present occasion?' 'They occurred to me just now,' replied Vāngīsa.
'Well then, let some more such verses occur to you.' 'Even so, lord' — and Vāngīsa spoke further his praises:

Ummaggapatham Mārassa abhibhuyya carati pabhijja khilāni||
Tam̄j passatha pandhanapamuñcakaran̄j asitaṁ'va bhāgaso paṭibhajja. ||

Oghassa hi nittharanattham̄j anekavihitaṁ maggam̄j akkhāsi||
Tasmiñca amate akkhāte dhammadāsa ṭhitā asaṁhirā.||

Pajjotakaro ativijjha dhamman̄j sabbaṭṭhitānaṁ atikkamamaddā||
Ātva ca sacchikatvā ca aggaṁ so desayi dasaddhānan.||

Evaṁ sudesite dhamme||
Ko pamādo vijānataṁ dhammaṇīj||
Tasmā hi tassa bhagavato sāsane||
Appamatto sadā namassamanusikkhe.||

Over Mara's devious ways he moves about triumphant,
And every obstacle he breaks down.
See him from all bondage our Deliverer;
Himself full fraught, he portions out the Path(Dhamma).[39]

For he has shown a Way by many methods
For crossing over the [fearsome fourfold] Flood;[40] And we to whom he has declared Ambrosia,[41]
Stand as Path(Dhamma)-seers inexpugnable.

Light-bringer, he has pierced beyond, seeing
Past all those stations where the mind did halt.[42]
The topmost heights knowing and realizing,
To us he maks known the path of sight.[43]

Lo! now in truths so well revealed, for trifling
What place is there among them who learn his Wisdom?
Hence zealously within that Lord(Buddha)'s System
Let each man train, and while he trains adore.
IX
Spoken in praise of the venerable Thera Aññā-Kondaññā.^[44]  

[1246] Buddhānubuddho yo thero koṇḍaṅṅo tibbanikkhamo||
Lāśī sukhavihāraṇāṁ vivekāṇaṁ abhinhaso.|| ||

[1247] Yaṁ [112] sāvakena pattabbaṁ satthusāsanakārīnā||
Sabbassa taṁ anuppattam appamattassa sikkhato.|| ||

[1248] Mahānubhāvo tevijjo cetopariyakvido||
Koṇḍaṅṅo buddhāyādo pāde vandati satthuno.|| ||

[1246] Who next to our Great Awakened One(Buddha) was awakened,
Monk Kondaṅṅā, strong in energy,
Who oft enjoys hours of blissful ease -
[The harvest] of complete detachment won.^[45]

[1247] All that the Lord(Buddha)'s follower can win,
If he fulfil the training of the Rule -
All this Kondaṅṅā step by step has won
By study strenuous and diligent.

[1248] Sublime in power and versed in triple wisdom,
Expert the thoughts of others to descry,^[46]
Kondaṅṅā of the Buddha rightful heir,
Low at the Lord(Buddha)'s feet see him lie.

X
Spoken in praise of the venerable Moggallāna the Great, before the Exalted One(Buddha), when the former discerned that the hearts of the 500 arahants(enlightened ones), gathered together at Black Rock on Rishis' Hill at Rājagaha, were emancipated and free from the conditions for rebirth:^[47]

[1249] Nagassa passe āsīnaṁ munīṁ dukkhassa pāraguṁ||
Sāvakā payirūpasanti tevijjā maccuhāyino.|| ||

[1250] Cetasā anupariyeti moggallāno mahiddhiko||
Cittanā nesaṁ samanvesanā vippamuttaṁ nirūpadhin.|| ||

[1251] Evaṁ sabbāṅgasampannaṁ munīṁ dukkhassa pāraguṁ||
Anekākārasampannaṁ payirūpasanti gotamaṁ.|| ||
[1249] High on the hilly slopes disciples sit, 
   Holding the triple wisdom, killers of Death, 
[406] Upon the pleasure of the seated Saint, 
   Who has transcended all the power of sorrow.

[1250] And Moggallāna great in mystic power 
   Did scrutinize in thought the hearts of all, 
   And thus examining he finds them freed, 
   And having nothing from which to be reborn.[48]

[1251] So do they wait upon that perfect Saint, 
   Who has transcended all the power of sorrow, 
   And perfected on every hand his work - 
   So wait upon and honour Gotama(Buddha).

XI

Spoken in praise of the Exalted One, luminous by his own beauty and glory, when surrounded by the 
Monk’s order and the lay people at the Gaggarā Lotus-lake, at Campā.[49]

[1252] Cando yathā vigatavālāhake nabhe|| 
   Virocati vītamalo'va bhānumā|| 
   Evaṃ'pi āṅgīrasya tvan mahāmuni|| 
   Atirocasi yasasā sabbalokaṃ.|| ||

[1252] As when the obscuring clouds have drifted from the sky, 
   The moon shines splendid even as a sun, 
   So you, Āngīrāsa,[50] most mighty Seer, 
   Do you with your glory to all the world illuminate.

XII

Spoken when reflecting, as a new-made arahant(enlightened), on his experiences and on the Lord(Buddha):

[1253] Kāvyemattā vicarimha pubbe gāmā gāmanḥ purā puranḥ|| 
   Athaddasāma sambuddhaṃ sabbadhammāna pāraguṃ.|| ||

[1254] So me dhammamadesesi muni dukkhassa pāragū|| 
   Dhammaṃ sutvā pasīdimha addhā no udapajjatha.|| ||

[1255] Tassāhaṃ vacanaṃ sutvā khandhe āyatanāni ca|| 
   Dhātuyo ca vidītvāna pabbajīṃ anagāriyaṃ.|| ||
[1253] Drunk with divining art, of old we roamed
   From town and village on to town again.
   Then we saw the All-Enlightened, Him
   Who has transcended all that we can know.

[1254] He in the Path(Dhamma) instructed me - the Seer,
   Who has transcended all the power of sorrow.
   And when we heard that Path(Dhamma) our heart was glad,
   And faith and trust in that rose up in us.

[1255] Hearing his Word concerning body, mind,
   Sensations, objects of the same, and all
   The data of our knowledge - grasping these,
   I left the world(for monkhood) to lead the homeless life.

[1256] O surely for the welfare of many folk
   The advent is of Them-who-Thus-are-Come! -
   Of women and of men who keep their Rule.

[1257] Yes, surely, and for highest good of those -
   The Monks and the Sisters, they who see
   The order of what is, what may become -
   For them the Seer did win Enlightenment.

[1258] By Him-who-Sees, the Buddha, of clan of the Sun,
   Well taught in kindness to all things that breathe
   Are the Four Ariyan, Four Noble Truths;

[1259] Even the What and Why of sorrow, and how
   sorrow comes, and how sorrow may be overpassed,
Even by the Ariyan, the Eightfold Path, 
That leads to the removal of all sorrow.\[55]\n
\[1260]\ Such were the doctrines uttered thus, and I, 
I saw them even as they were shown to me; 
And now salvation have I surely won, 
And all the Buddha's ordinance is done. 

\[1261]\ O welcome tidings! welcome time to me 
To live and study near the Lord(Buddha)'s feet; 
among many doctrines mooted among men 
Of all it was sure the best I sought and found.\[56]\n
\[1262]\ To heights of intuition have I won,\[57]\nFrom sense of hearing is the dullness swept; 
The triple wisdom have I and magic power; 
In knowing others' thought am I adept.

XIII

When inquiring as to whether his tutor\[58]\ had passed wholly away at death:

\[1263]\ Pucchāmi [113] satthāramanomapāññam|| 
Diṭṭho'va dhamme yo vicikicchānaṁ chetvā|| 
Aggālave kālamakāsi bhikkhu|| 
Nāto yasassī abhinibbutatto.|| ||

\[1264]\ Nigrodhakappo iti tassa nāmaṁ,|| 
 Tayā kataṁ bhagavā brāhmaṇassa|| 
So'ham namassañ acarinj muttyapekho|| 
Āraddhaviriyo daḷhadhammadassī.|| ||

\[1265]\ Taṁ sāvakaṁ sakka mayaṁ'pi sabbe|| 
Aññātumicchā samantacakkhu|| 
Samavaṭṭhitā no savanāya sotā|| 
Tuvaṁ no satthā tvamanuttoṇi.|| ||

\[1266]\ Chinda no vicikicchaṁ brūhi metāṁ|| 
Parinibbutaṁ vedaya bhūripaṇṇa|| 
Majjhēva no bhāsa samantacakkhu|| 
Satto'va devāna sahassanetto.|| ||

\[1267]\ Ye keci gaṇthā idha mohamaggā|| 
Aññāṇapakkhā vicikicchatthānā|| 
Tathāgataṁ patvā na te bhavanti|| 
Cakkhuṁ hi etāṁ paramaṁ narānaṁ.|| ||
[1268] No ce hi jātu puriso kilese||
Vāto yathā abhaghanaṃ vihāne||
Tamovassa nivuto sabbaloko||
Jotimanto’pi na pabhāseyyun.|| ||

[1269] Dhīrā ca pajjotakarā bhavanti||
Taṃ taṃ ahaṃ vīra tattheva maññe||
Vipassinam jānamupāgamimhā||
Parisāsu no āvikarohi kappam.|| ||

[1270] Khippan giraṃ eraya vaggu vaggum||
Hamṣo’va paggayha sanikaṃ nikūja||
Bandussarena [114] suvikappitena||
Sabbe’ te ujjugatā suñoma.|| ||

[1271] Pahiṇajātimaraṇam asesaṃ||
Niggyahu dhonam pativediyāmi||
Na kāmakāro hi puthujjanānam||
Saṅkheyakāro’va tathāgaṭānaṃ.|| ||

[1272] Sampanna veyyākaraṇam tavedanam||
Samujiupaṇṇassa samuggahītanam||
Ayamaṅjali pacchimo suppaṅṭamito||
Mā mohayī jānamanomapaṇṇa.|| ||

[1273] Parovaraṇ ariyadhamaṇaṃ viditvā||
Mā mohayī jānamanomavīra||
Vāriṃ yathā ghammani ghammatatto||
Vācābhikaṅkhāmi sutan pavassa.|| ||

[1274] Yasatthikam brahmacariyam acāri||
Kappāyano kacci satam amogham||
Nibbāyi so ādu saupadiseso||
Yathā vimutto ahu taṃ suñoma.|| ||

[1263] I ask the Lord(Buddha)-boundless is his wisdom -
Who as to this life severs every doubt:[59] -
Here at Aggāḷa[60] has died a Monk,
Well-known and famous, peaceful and calm [his heart];

[1264] Nigrodha-Kappa, so yourself did call him,
Such was this good man's name, Exalted One(Buddha),[61] Revering you he lived, his gaze on Freedom,
And, Seer of what is stable,[62] well he strove.

[1265] Of this disciple, Sākyan, all desirous
Are we to know the fate, you Seer of all;
With attention you cause the ear of everyone to hear it: -
You are our Lord(Buddha) and you are supreme.
Do you but sever from us all our doubting,
Tell you me, ampest Wisdom, make it known:
Has he indeed his life's long round completed?
Speak to us in our midst, O Seer of all,
As Sakka(king of gods) thousand-eyed in heavenly hall.[63]

Bonds that here bind us, pathways of illusion,
Factors of ignorance, stations of doubt: -
Whatever they be, confronted by the Lord(Buddha),
By Tathgatha ( i.e Buddha), they cease to be,
For among men the Eye Supreme is he.

For if, in fath, some Man the world's corruptions
Sweep not away, as wind the lowering clouds,
The world were shrouded[64] wholly in thick darkness,
And even the brighter minds would lose their light.

Light-bringers [to us all] are men of wisdom;
And you, O Sage, I think are even such.
We have drawn near to one who sees, knows;[65]
Reveal to us assembled Kappa['s fate]!

Swiftly send forth your voice in all its beauty,
O you most beautiful; even as the swan,
With rich and mellow tones well modulated,
Lifts up its neck in measured trumpeting,
And we will listen all, our hearts sincere.

Gone from his ways all future birth and dying,[66]
And him who shook them off without remainder,
Him now constraining will I cause to speak.
For[67] average folk fail to fulfil their wishes,
But saints perform whatever they devise.

Well have we learnt how you can answer,
Whose insight straight to heart of things do go,
Not vainly do we stand, once more saluting.
O baffle not, you infinite in wisdom,
Who [Kappa's destiny] do surely know.

The Ariyan Path(Dhamma) you know in all its direction,[68] Knowing and strong to work, O baffle not!
As for cool waters when by heat we suffer,
Your word we wait for: - rain that we may hear![69]

That holy life(celibacy) which, for the goal desirous,
He of the Kappas led, was not in vain?
Passed he away fraught with the seed of rebirth,[70]
Or as one wholly free? - that would we hear.

[The Exalted One(Buddha):]
All craving as to life of mind and body
He severed here below, and crossed the stream
Of craving flowing long deep-bedded in him,
Passed utterly beyond both birth and death.

(Thus spoke the Exalted One, best in the Five.)\(^{[71]}\)

[Vaṃgīsa]:

Pleased is my heart to hear your word,
O seventh of mighty Rishis you!\(^{[72]}\) Not vain, in truth, was my request,
You do not deceived me, Holy One!!\(^{[73]}\)

As Kappa spoke, so Kappa did,
Disciple of the Buddha he,\(^{[74]}\)
For he has cut the netted trap
By crafty Death outstretched and strong.

He of the Kappas saw the source
Of grasping, O Exalted One(Buddha)!
Ah! truly he has passed beyond
The realm of Death so hard to cross.

you greater than the gods I greet,
With you your son, O best of men,\(^{[75]}\)
A mighty hero like you grown,
Of wondrous Being,\(^{[76]}\) very son.

Thus verily did the venerable Monk Vaṃgīsa utter his saying(gatha).

\(^{[1]}\) The same story is told of Migasira, also a brahmin(priest) of Kosala (CLI), and is probably another bifurcated legend. In the Samyutta-Nikāya, the 8th Book is entirely devoted to such of Vaṃgīsa's improvisations as are contained in the following xii sections, together with prose episodes followed, in outline only, by our Commentary. The remaining verses (1263-78) are contained in the Sutta-Nipāta (verses 343-58), as are also verses (1227)-(1230).


\(^{[3]}\) Sutta-Nipāta, verses 643, 644.

\(^{[4]}\) See Khuddaka-pāṭha.

\(^{[5]}\) Ang. Nik., i. 24.

\(^{[6]}\) Samy. Nik., i. 185 f. Vaṃgīsa is there called the custodian or porter of the Vihāra, and the women came to see it.
"Why not a shield?" because beating down arrows with a staff (the art is also done with a sword, or even by hand) is more difficult so the comparison becomes that much more vivid. Mrs. Rhys Davids will not have seen Chinese kung-fu movies in which this skill is frequently to be seen.

This difficult passage is thus interpreted by the Commentary, with this explanation: 'A man taking a staff' (why not a shield?) 'can beat down a series of arrows, but every woman shoots five at once (assailing each sense), and is therefore more dangerous.' 'Truths' (dharmenesu) mean doctrine generally, but especially the thirty-seven bodhipakkhiyā dhammā. Cf. Compendium, p. 179 f.

Samukhā (Commentary).

Cf. XXVI.

Cf. Sisters, Uppalavannā and Māra, verse 231 f.

On the jungle or forest as symbolical of lust or craving, cf. Sisters, Vaḍḍha's Mother, verse 208.

According to the Commentary, vehāsanā = devalokanissitānā; jagato-gadhamā = lokikanā.

Reading mutantā = pariṇāṇā (Commentary).

Upadhīṣu, or substrates. The Commentary names only the five khandhas, but elsewhere three other categories are named (Dhammapada, verse 418; S.B.E., x., p. 94): - kāmā (sensuous desires), kilesā (vices, sins; cf. p. 78, n. i.), and kamma.


Patighe. Commentary: ghatṭaniye, phoṭṭhabbe (things to be struck, touched). It is of interest that Dhammapāla quotes the 'Sāratthapakāsinī' (Samyutta Commentary by Buddhaghosa): Sāratthapakāsiniya phatighasaddena gandharasā gahitā, etc.

Usually the speculative opinions described in Dialogues, i., 'Brahmajgla-Suttanta,' are referred to as sixty-two. Here, says the Commentary, the Pali (i.e., text) is not exact as to a little more or less. The Samy. Cy. has atha saṭṭhinissitā: atha cha ārammaṇānissitā.

Cf. Jāt. i. 259: adhammasminn nivitttho.

Padulla- occurs, I believe, in no other work. Cf. Böthlingk and Roth: s.v. dul. The Commentary has duṭṭhullagāhī; Samy.: -bhāṇi.

Dabbo. Commentary, dabbajātiko (see Ang. Nik., i. 354),[?] piṇḍito. The latter word is used, in the Jātaka Commentary (vol. ii., p. 439 of text), to interpret bindussaro, the rich or full voice of the bird. The Anguttara Cy. interprets by piṇḍita-jātiko; Samy. Cy. by dubbajātiko paṇḍito (sic). Anyway, I do not see justification for dragging in the Thera Dabba (V.), as does Dr. Neumann.

Gotamagottassa Bhagavato sāvakattā attānaṃ Gotamagottanā katvā ālapati (Commentary).

In its original sense of consciousness. 'Highest': sammā.

Dhammadaso. In the Samy. Nik. 'Norm-lover,' Dhammarato.

Cf. Sutta Nipāta, verse 520, and its context.
Nibbāpana, a causing-to-go-out (of this fire or fever of passion). Later exegesis lived perhaps less on this sense of Nibbāna than on a going-out in the sense of departure or escape (Compendium, p. 168); yet see above, verse 691.

[Sutta-Nipāta, verse 340 f.]

Ascribed also to Sister Abhirūpa-Nandā, but, in her Saying(gatha), inspired by the Buddha (Sisters, p. 23). 'Steeled,' ekaggam; lit., one-pointed; 'study,' etc.: see things as transient, involving sorrow, soulless(void of self).

Samy. Nik., i. 188; Sutta Nip., ver. 450 f.: 'To be well spoken, speech must not only be such, but also righteous, lovely, and true.' Vangīsa upon that announces a wish to express himself. The Lord(Buddha) consents, and Vangīsa, standing before him, embellishes the prose Sutta as verse.

Here both Buddhaghṛṣa and Dhammapāla agree verbatim: esa porāṇo dhammo cariyāpaveṇi; idham eva hi porāṇānāñ ṣāciṇṇa na te (Dh'pāla: yan te na) alikan bhāsīṣṣu. See also Additions, etc.

Siskin. A small song-bird.

Sālikā, lit., 'rice-kin,' just as we say 'siskin.'

A meeting terminating the rainy season, when confession was invited. See Vinaya Texts, i. 825 ff. The Lord(Buddha) (in the Suttanta, Samy. Nik., i. 189) invites complaints against himself, and Sāriputta, on behalf of the others, gives him a clean bill, then receives the same himself.

In our text palāpo, or babbler; in Burmese manuscripts of text and Commentary palāso, phalāso. Pālaso, having leaves, not fruit, means presumably 'sterile.' Both Commentaries, ours and the Sārattha-pakāsinī, explain by tuccho anto, sārarahito, dussīlo (empty, deprived of essence, morally bad).

Vangīsa again suggests that he should be allowed to speak (Samy. Nik., i. 192).

Cf. Sisters, verse 97.

Nāga. Cf. above CCXLVII.

The seventh of the Buddhas. The Nikāyas take only these into account in the past.

The Commentary quotes only the question and answer. The rest I take from the Samy. Nik. Dhammapāla only adds that the Lord(Buddha) wished to show Vangīsa's gift to the monks.

One might render this clause - asitaṃ va bhāgaso pavibhajja[ṃ] - as Dr. Neumann does, by 'as a sickle having divided off by sections' (or sheaves), but (1) I hesitate to liken the Saviour of the Buddhists, for them, to a sickle; (2) both Commentaries agree that asitam is, as in other gāthās, e.g. (1184), anissitam (independent, himself needing nothing). I have taken asita as meaning dhāta (cf. Jātaka Commentary, vol. ii...p. 247, text, opposed to chāta, lacking). The main emphasis is on the Teacher's passing on to others what he has gained.

Cf. XV., n. 2.

Lit., that ambrosia being declared.

Both Com. have diṭṭhitthānānāṃ viṇṇānāṭṭhānānāṃ vā.

Both Commentaries reject dasaṭṭhānāṃ, reading dasaddhānāṃ, and refer to the First Sermon delivered to the five monks as the recipients of the aggam dhammam, neither explaining the term.
Vivekānaṁ, of the detachments—namely, three: of body, of mind, and that involved in Nibbāna.

[Ed.: Missing, but likely also a reference to Saṁy. Nik., i. 193.]

Saṁy. Nik., i. 194.

Nir-upadhīmya. See verse 1216, n.15

Cf. p. 82, n. 2; 134; 275. See also Dialogues, i. 144.

Cf. verse 536, n..

Kāveyyamattā. Wrongly translated by me elsewhere. Without the Commentary I had imagined Vāngīsa as having been a troubadour, a nāṭa or mime, like Tālapuṭa (CCLXII.). Imagination and a rhetorical facility he had, but one need not substitute a new legend for the old tradition. The term occurs again in Saṁy. Nik., i. 110, where the Buddha, sitting, suppressing the pain arising from a splinter in his foot, Mara (deathlord/devil) inquires why he sits apart with drooping head: Is he feeling 'blithered' or worried, kāveyyamatto, or only sleepy? The Commentary has 'as he were thinking of what he had to say, crazy by reason of what he had to do.' Both Commentaries here have kāveyyana-kabba-(ous: -kavyā-) kārakena mattā, māñītā, sambhāvitā, garukodayam āpannā. Vāngīsa's story explains the choice of the term.

Khandhe āyatanaṁ ca dhātuyo ca. Cf. Sisters, Ps. XXX., XXXVIII.; also my Buddhism, p. 70; and for n. 2, p. 119 f.; 241.

Lit., seers of what is included in the order—i.e., of the world, physical and moral. The Commentary emphasizes only the latter—sampattiniyānam, the order by which to achieve (saintly) success.

See XXVI., n.

Cf.Sisters, verse 186.

Cf. IX.

To mastery of the six forms of abhiññā(higher knowledge). Cf. p. 14, n. 8, with p. 32, n. 2.

Nigrodha-Kappa Thera. This episode is also given in the Sutta-Nipāta, verse 342 ff. (S.B.E., x., p. 67 ff.).

For chetvā read chettā, as Oldenberg suggests. The Commentary paraphrases by chedako: 'cutter-off of doubts.'

A Vihāra at the chetiya (pre-Buddhistic shrine), so called, at Āḷavī, a town on the Ganges, 12 yojanas from Benares, 30 from Śāvatthī.

Because he habitually sat in the shade of a banyan (nigrodha), and there, too, became arahant(enlightened) (Commentary).

I.e., Nibbāna, as that which does not crumble. He is addressing the Buddha by this title (Commentary).

Lit., to the devae.

For nibbuto understand nivuto (Commentary).

Jānaṁ for jānantam. Buddhist and Jain suttaa constantly link these two verbs.
Dhona, agent-noun of dhunāti, which occurs in II. Cf. Sutta-Nipāta, ver. 818.

Our Comy. reads also hi and va.


Lit., 'rain the heard thing' - i.e., speech.

Our Commentary, unlike the text, has nibbāyi so anupādiseso.

The interpolated references to the Buddha loquitur are by the Compilers, says the Commentary. I do not understand pañca-settho here any more than did the Commentators. The allusion in the Sutta-Nipāta Commentary is obviously inaccurate. The Buddha was not one of the five, nor a brahmin(priest) in the social sense. Our Commentary suggests the Five Indriyas or the Five Precepts, both inapposite here. Dr. Neumann's five divisions of Middle Country and four quarters of barbarians has a more plausible sweep of world-laudation but is, I think, without precedent. Conceivably, the original reading was simply some such compound as puma-settho. chief of men. The metre now turns to ślokas.

I.e., seventh Buddha. Cf. 403, n. 5.

Lit., Brahmin(priest), but used in its original sense: holy, excellent.

Consistency between word and deed is expressly named as a quality of a Tathāgata. Iti-vuttaka, I 112.

Nigrodha-Kappa is, of course, the 'son.' 'Men' is lit. bipeds. The last verse is not in the Sutta-Nipāta. The term devadevaṃ suggests a later source.

Nāga.

Envoi

Singing the Praise of their 'lion's' roar,
These children of the Buddha, sane, immune,
Winning the safe sure shelter of their quest,
Lived in blessed calmness like flame of fire extinguished(Nirvana).