

NIDHIKAṄḌASUTTA TREASURE DISCOURSE



International Institute of Theravāda

Compiled by venerable Sumana

Table of Contents

| | |
|---|----|
| <i>Nidhikaṇḍasuttaṃ</i> | 1 |
| Background story of Nidhikaṇḍasutta | 3 |
| 1 st verse: Twofold treasure | 3 |
| 2 nd verse: The purposes of burring the external treasure | 5 |
| 3 rd verse: The external treasure is not always beneficial | 7 |
| 4 th and 5 th verses: The causes of the loss of treasure | 8 |
| 6 th , 7 th and 8 th verse: <i>Puññanidhi</i> - meritorious treasures..... | 10 |
| 9 th verses: The peculiarity of meritorious treasure | 13 |
| 10 th verse: Wishes | 13 |
| 11 th verse: Group 1: Physical attributes and authority | 18 |
| 12 th verse: Group 2: The kingship of human and deity..... | 21 |
| 13 th verse: Group 3: Three accomplishments/ prosperities | 21 |
| 14 th verse: Group 4: Tevijja-ubhatobhāgavimutta-arahant | 23 |
| 15 th verse: Group 5: Analytical knowledges, liberations and three types of Bodhi) | 26 |
| 16 th verse: Conclusion | 36 |

Nidhikaṇḍasuttaṃ

A Hidden Treasure

1. Nidhiṃ nidheti puriso, gambhīre odakantike;
atthe kicce samuppanne, atthāya me bhavissati.
2. Rājato vā duruttassa, corato pīlitassa vā;
iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā;
etadatthāya lokasmiṃ, nidhi nāma nidhīyati.
3. Tāvassunihito santo, gambhīre odakantike;
na sabbo sabbadā eva, tassa taṃ upakappati.
4. Nidhi vā ṭhānā cavati, saññā vāssa vimuyhati;
nāgā vā apanāmenti, yakkhā vāpi haranti naṃ.
5. Appiyā vāpi dāyādā, uddharanti apassato,
yadā puññakkhayo hoti, sabbametaṃ vinassati.
6. yassa dānena sīlena, saṃyamena damena ca;
nidhī sunihito hoti, itthiyā purisassa vā.
7. Cetiyaṃhi ca saṅghe vā, puggale atithīsu vā;
mātari pitari cāpi , atho jeṭṭhamhi bhātari.
8. Eso nidhi sunihito, ajeyyo anugāmiko;
pahāya gamanīyesu, etaṃ ādāya gacchati.
9. Asādhāraṇamaññesaṃ, acorāharaṇo nidhi;
kayirātha dhīro puññāni, yo nidhi anugāmiko.
10. Esa devamanussānaṃ, sabbakāmadado nidhi;
yaṃ yadevābhipatthenti, sabbametena labbhati.
11. Suvaṇṇatā susaratā, susaṇṭhānā surūpatā;
ādhipaccaparivāro, sabbametena labbhati.
12. Padesarajjaṃ issariyaṃ, cakkavattisukhaṃ piyaṃ;
devarajjampi dibbesu, sabbametena labbhati.
13. Mānussikā ca sampatti, devaloke ca yā rati;
yā ca nibbānasampatti, sabbametena labbhati.

- 14.Mittasampadamāgamma, yonisoḁa payuñjato;
vijjā vimutti vasībhāvo, sabbametenā labbhati.**
- 15.Paṭisambhidā vimokkhā ca, yā ca sāvakapāramī;
paccekabodhi buddhabhūmi, sabbametenā labbhati.**
- 16.Evaṃ mahatthikā esā, yadidaṃ puññasampadā;
tasmā dhīrā pasamsanti, paṇḁitā katapuññatanti.
nidhikaṇḁasuttaṃ niṭṭhitam.**

Background story of Nidhikaṇḍasutta

There was a certain wealthy and rich man in *Sāvatti*. He was faithful, devoted, and lived a household life without a stingy mind. One day, he offered a donation to the *bhikkhusaṅgha* (monk community) headed by the Buddha. At that moment, the king was in need of wealth, so he sent a man to summon him, saying, 'Hey, go and bring such a wealthy man.' The man approached the wealthy man and informed him, 'Dear householder! The king is calling for you.' The wealthy man, who was attending the monk community headed by the Buddha with a mind endowed with faith and so on, said, 'Sir, you go first; I will go later. Now I am burying the hidden treasure.' The Buddha, who had finished the meal and had refused to consume more, expounded these verses, '*nidhiṃ nidheti puriso,*' to show appreciation for the offering to that wealthy man, in order to demonstrate the accomplishment of merit treasure in the highest sense as follows:

1st verse:

Twofold treasure

“Nidhiṃ nidheti puriso, gambhīre odakantike;

Atthe kicce samuppanne, atthāya me bhavissati.”

Puriso - a person, *nidheti* - buries, *nidhiṃ* - a hidden treasure, *gambhīre* - in a deep place, *odakantike* - where there is water as the end. (*cintento* - thinking that) *Atthe kicce* - when an urgent matter, *samuppanne* - has arisen, *bhavissati* - it will be, *atthāya* - for the benefit, *me* - of me.

"A person buries a hidden treasure in a deep place where there is water as the end, thinking that when an urgent matter has arisen, it will be for the benefit of me."

1. *Nidhi* means a hidden treasure or treasure, which is buried, protected and guarded (*nidhīyati nidhi, thapīyati, rakkhīyati gopīyatīti attho*). There are four types of treasure:
 - 1.1. *Thāvara-nidhi* (the immovable or immobile treasure): land, paddy field, gold, silver, house, and various properties which are not able to move by themselves. *Thāvara* can also be classified into two categories: *asamhārima* (real estate), which includes residential places, commercial places, industrial places, vacant lands, and so forth, and *samhārima* (chattel), which includes money, gold, silver, phones, and so on.
 - 1.2. *Jaṅgama-nidhi* (the movable or mobile treasure): slaves, elephants, horses, cows, goats, sheep, chicken, pigs, and various properties which are able to move by themselves.
 - 1.3. *Aṅgasama-nidhi* (inseparable treasure or limb-like treasure): knowledge of work (*kammayatana*), knowledge of art (*sippāyatana*), science (*vijjāttthāna*), education (*bāhusacca*), etc. This kind of treasure after learning and obtaining them is attached to oneself like limbs; therefore, it is called *aṅgasama-nidhi*.
 - 1.4. *Anugāmika-nidhi* (following treasure): all of merits such as donation, morality, wisdom, merits generated from preaching Dhamma and from listening to Dhamma, etc. This kind of treasure will follow one from one life to another as inheritance *kamma*, as it is mentioned "I am the owner of my deeds and the heir of my deeds, etc." They produce desirable results in every existence they follow.

In the first verse, it refers to *Thāvara-nidhi*.

NB: What are four types of nidhi (hidden treasure)?

2. **Two types of wealth:** However, if we categorize the above treasures, they can be categorized into two as external/secular wealth and internal/spiritual wealth. External wealth is *thāvaranidhi* and *jaṅgamanidhi*; internal wealth is *aṅgasamanidhi* and *anugāmikanidhi*. As it is mentioned in *Vaḍḍhisutta*¹, the Buddha stated that the noble disciple who grows with these ten growths grows with noble growth. He is the one who gets the essence and takes the very best of body/life. The ten growths are as follows:

- 2.1. *Khettavatthūhi vaḍḍhati* (he grows in fields and land),
- 2.2. *Dhanadhañṇena vaḍḍhati* (he grows in wealth and grain),
- 2.3. *Puttadārehi vaḍḍhati* (he grows in children and partners),
- 2.4. *Dāsakammakaraporisehi vaḍḍhati* (he grows in slaves, workers and employees),
- 2.5. *Catuppadehi vaḍḍhati* (he grows in quadruped animals),
- 2.6. *Saddhāya vaḍḍhati* (he grows in faith),
- 2.7. *Sīlena vaḍḍhati* (he grows in morality),
- 2.8. *Sutena vaḍḍhati* (he grows in learning),
- 2.9. *Cāgena vaḍḍhati* (he grows in generosity),
- 2.10. *Paññāya vaḍḍhati* (he grows in wisdom).

The first five are external wealth and the last five are internal wealth.

3. Three types of person in the world:

- 3.1. ***Andho (blind person):*** one who lacks the eye to obtain wealth that has not yet been acquired and increase the wealth that has already been obtained. Moreover, one lacks the eye to discern between wholesome and unwholesome, blameworthy and praiseworthy, inferior and superior, as well as dark and bright qualities.
 - 3.2. ***Ekacakkhu (one-eyed person):*** one who has the eye with which one can obtain wealth that has not yet been acquired and increase the wealth that has already been obtained. However, one lacks the eye with which one can discern between wholesome and unwholesome, blameworthy and praiseworthy, inferior and superior, as well as dark and bright qualities.
 - 3.3. ***Dvicakkhu (two-eyed person):*** one who has the eye with which one can obtain wealth that has not yet been acquired and increase the wealth that has already been obtained, and one who has the eye with which one can discern between wholesome and unwholesome, blameworthy and praiseworthy, inferior and superior, as well as dark and bright qualities.
4. ***Gambhīre*** (deep) and ***udakantike*** (in the place where there is water as the end): There is a place that is deep but has no water at the bottom, such as a hundred-fathom pit or a hole on a plateau in the jungle. There is a place where there is water at the bottom but it is not deep, such as a one- or two-span pit or a hole in a lowland or pond. Here, it means a place that is deep and has water at the bottom.

¹ A.III.365.

2nd verse:
The purposes of burring the external treasure

*“Rājato vā duruttassa, corato pīlitassa vā;
Iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā;
Etadatthāya lokasmiṃ, nidhi nāma nidhīyati.”*

(Me) duruttassa - when I am accused (by opponents), rājato vā pamokkhāya bhavissati - it will be for the freedom from the ruler; corehi me pīlitassa - when I am harassed by thieves, corato vā pamokkhāya bhavissati - it will be for the freedom from the thieves. (Iṇāyikehi me codiyamānassa - when I am blamed by creditors), iṇassa vā pamokkhāya bhavissati - it will be for the freedom from the debt. dubbhikkhe āpadāsu vā - when there are famine and calamities, (pamokkhāya bhavissati - it will be for the freedom from them). etadatthāya - for this benefit, nidhi nāma - such a hidden treasure, nidhīyati - is buried, lokasmiṃ - in the world.

"When I am accused by opponents (enemies), it will be for the freedom from the ruler. When I am harassed by thieves, it will be for the freedom from the thieves. When I am blamed by creditors, it will be the freedom from the debt. When there are famine and calamities, it will be for the freedom from them. For this benefit (reason), such a hidden treasure is buried in the world."

5. The purposes of burying the treasure in the pit are:

- 5.1. **To be free from the ruler if one gets slandered.** When one is accused by enemies, labeled as 'the thief,' 'the adulterer,' or 'the tax evader,' he/she may be spared from punishment by a king.
- 5.2. **To be free from thieves if harassed.** When the thief harasses or takes as hostage, saying, "Give me this much of gold or silver," then he will be free from getting hurt or killed.
- 5.3. **To release from debt.** When the creditor comes and pressures for repayment, saying 'Pay me the debt,' then he will be free from it.
- 5.4. **To be free from hunger in case of famine or losses, etc.** When there is famine or a bad harvest, making it difficult to obtain food, one cannot live easily. Therefore, this hidden treasure will help. In times of calamity or disaster, such as one's house being burnt by fire or swept away by water, the hidden treasure will save him.

NB: What are the four purposes of the treasure?

6. Bhogavibhāga: fourfold division of wealth:

- 6.1. *Ekena bhoge bhuñjeyya* - on one part he should live and do his duties towards others' welfare.
- 6.2. *Dvīhi kammaṃ payoje* - with two portions he should spend for his business.
- 6.3. *Catutthaṅca nidhāpeyya apadāsu bhavissati*- he should have the fourth path deposited for a rainy day.

"Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye;

catutthañca nidhāpeyya, āpadāsu bhavissatī"

7. **Bhogādīya (benefits which one should get from external wealth):** the Buddha said in *Ādittasutta*² that when one's house is burning, whatever belonging is taken out, that belonging will be benefit for him/her, not the one that being burnt. In the same way, when the world is burned by [fire of] old age and death, one should take out one's wealth by giving. Whatever is given, that is well taken out. What is given brings pleasant result, unlike withholding, as thieves can steal, kings can confiscate, and fire can destroy. Then in the end, one abandons one's body and belonging. Therefore, the wise, having realized that, should utilize by himself/herself and should give to the others. Having given and utilized according to one's ability, then he/she is not blamed by anyone and goes to heaven after death. In *Ādiyasutta*³, the Buddha said that wealth should be utilized in five ways after being obtained through effort, exertion, strength of arm, earning by dropping of sweat, and obtaining it righteously.

- 7.1. To make oneself, parents, children, partners, servants, workers and employees happy and live in comfort.
- 7.2. To make friends and companions happy and live in comfort.
- 7.3. To make oneself secure against all misfortunes: misfortunes from fire, flood, king, thief and unbeloved heirs.
- 7.4. To make a fivefold offering (bali): *ñātibali* (to give to relatives, through the four supports), *atithibali* (to guests, through reception), *pubbapetabalī* (to the departed, by dedicating merits to them), *rājabalī* (to the king or government, by paying taxes, levies, building public project etc.), and *devatābali* (to the deities, through worship and sharing merits according to one's faith)
- 7.5. To Brahmins and recluses who abstain from intoxication and heedlessness, who establish patience and gentleness, who tame themselves, who calm themselves down, and who cause themselves to attain Nibbāna. The offering to such people results in lofty welfare (*uddhaggikaṃ*), leads to heaven (*sovaggikaṃ*), produces pleasant result wherever one is born (*sukhavipākaṃ*), and is conducive to heavenly prosperities such as divine colour and so forth (*saggasaṃvattanikaṃ*).

*"bhuttā bhogā bhatā bhaccā, vitiṇṇā āpadāsu me;
uddhaggā dakkhiṇā dinnā, atho pañcabalīkatā"*

"Wealth is enjoyed by me; those who need support are supported by me; the five calamities are overcome by me; gifts that bring pleasant results in celestial realms are given by me; and five types of offerings are also performed by me."

NB: what are the five fruitful utilizations of external wealth?

8. **Kāmabhogī:** in the *rāsiyasutta*⁴, tenfold of *kāmabhogī* in the world is mentioned:

8.1. Those who seek wealth unrighteously:

² S.I.28.

³ A.II.38.

⁴ S.II.513.

- 8.1.1. (1) Some *kāmabhogī* (those who indulges in sensual pleasure) searches for wealth **unrighteously**, and (2) once they acquire wealth, they do not make themselves happy, (3) nor do they share their wealth and perform merits. (They are blameworthy in three aspects).
- 8.1.2. Some *kāmabhogī* searches for wealth **unrighteously**, and once they acquire wealth, they make themselves happy, but they do not share their wealth and perform merits. (They are blameworthy in two aspects but one praiseworthy).
- 8.1.3. Some *kāmabhogī* searches for wealth **unrighteously**, and once they acquire wealth, they make themselves happy, and they share their wealth and also perform merits. (They are blameworthy in one aspect but two praiseworthy).

8.2. Those who seek wealth both righteously and unrighteously:

- 8.2.1. Some *kāmabhogī* searches for wealth **both righteously and unrighteously**, and once they acquire wealth, they do not make themselves happy, nor do they share their wealth and perform merits. (They are blameworthy in three aspects).
- 8.2.2. Some *kāmabhogī* searches for wealth **both righteously and unrighteously**, and once they acquire wealth, they make themselves happy, but they do not share their wealth and perform merits. (They are blameworthy in two aspects but one praiseworthy).
- 8.2.3. Some *kāmabhogī* searches for wealth **both righteously and unrighteously**, and once they acquire wealth, they make themselves happy, and they share their wealth and also perform merits. (They are blameworthy in one aspect but two praiseworthy).

8.3. Those who seek wealth righteously

- 8.3.1. Some *kāmabhogī* searches for wealth **righteously**, and once they acquire wealth, they do not make themselves happy, nor do they share their wealth and perform merits. (They are blameworthy in two aspects but one praiseworthy).
- 8.3.2. Some *kāmabhogī* searches for wealth **righteously**, and a once they acquire wealth, they make themselves happy, but they do not share their wealth and perform merits. (They are blameworthy in one aspect but two praiseworthy).
- 8.3.3. Some *kāmabhogī* searches for wealth **righteously**, and once they acquire wealth, they make themselves happy, and they share their wealth and also perform merits. (They are praiseworthy in three aspects).

8.4. Those who seek wealth righteously, utilize it with mindfulness and wisdom, and have a liberated mind.

- 8.4.1. Some *kāmabhogī* searches for wealth righteously, and once they acquire wealth, they make themselves happy, share their wealth, and perform merits. They are not tied up, not infatuated, and not caught up in their wealth. They use it while seeing its dangers and fully understanding it. (They are praiseworthy in four aspects).

3rd verse:

The external treasure is not always beneficial

“Tāvassunihito santo, gambhīre odakantike;

Na sabbo sabbadā eva, tassa taṃ upakappati.”

[*Nidhi*- the treasure], *sunihito santo* - is buried well, *tāva* - that deeply, *yāva gambhīre odakantike* - as deep as the place where water ends. *Na* - not, *sabbo [nidhi]* - all the hidden treasure, *na upakappati* - turns out well, *tassa* - for him, *sabbadā eva* - all the time. **Note:** *taṃ (padapūraṇanipāta)* - *taṃ* is just expletive particle.

"Even if the hidden treasure is buried deep until [it reaches] water in the end, not all hidden treasure will indeed be beneficial for him all the time"⁵

9. The Buddha said in *bhogasutta*⁶ that there are five dangers in wealth: the wealth is shared by **fire** (*aggisādhāraṇā bhogā*), **water** (*udakasādhāraṇā bhogā*), **kings** (*rājasādhāraṇā bhogā*), **thieves** (*corasādhāraṇā bhogā*), and **unloved heirs** (*appiyehi dāyādehi sādharmaṇā bhogā*).

4th and 5th verses:

The causes of the loss of treasure

“Nidhi vā thānā cavati, saññā vāssa vimuyhati;

Nāgā vā apanāmenti, yakkhā vāpi haranti naṃ.”

“Appiyā vāpi dāyādā, uddharanti apassato;

Yadā puññakkhaya hoti, sabbametaṃ vinassati.”

Nidhi - the hidden treasure, *vā* - sometimes, *cavati* - moves, *thānā* - from its place. *Vā* - or, *assa* - his, *saññā* - perception/memory, *vimuyhati* - becomes confused. *vā* - or, *nāgā* - the dragons, *apanāmenti* - carry away. *vāpi* - or, *Yakkhā* - the demons/ spirits, *haranti naṃ* - take it away.

Vāpi - or, *appiyā dāyādā* - unloved heirs, *uddharanti* - pull up/ lift up/ unearth, *apassato* - while not seeing. *Yadā* - when, *hoti* - there is, *puññakkhaya* - exhaustion of merit, *sabbametaṃ (sabbam + etaṃ)* - all that treasure, *vinassati* - vanishes.

"The hidden treasure itself moves from its place; his memory becomes confused (he forgets it); the dragons carry it away, or the spirits take it away; while not seeing, the unloved heirs secretly unearth it. When one's merit is used up, all the treasure will vanish."

10. The causes of the loss of treasure:

- 10.1. The treasure itself moves from one place to another
- 10.2. He forgets where he has buried it.
- 10.3. The dragons carry it away.
- 10.4. The spirits (*Yakkha*) take them away.
- 10.5. Unloved heirs secretly unearth it.
- 10.6. When one's merit is used up, all of treasure will be vanished. This is the reason or the root of all those above reasons according to the commentary.

NB: What are the causes of the loss of treasure?

⁵ Note: In this verse, 'taṃ' is just padapūraṇa (filling the word) as in "yathā taṃ appamattassa ātāpino."

⁶ A.II.226.

In *Siṅgalovādasutta*, six ways of losing wealth (*bhogānaṃ apāyamukhāni*)⁷ are mentioned: (1) habitually drinking alcohol, (2) habitually loitering in or roaming the street at improper time, (3) frequently seeing fairs or shows, (4) being addicted to gambling, (5) habitually associating with bad friends and (6) the habit of laziness.

In *Dīghajāṇusutta*, it gives a summary of four ways of losing wealth: (1) womanizing, (2) devotion to drinking, (3) devotion to gambling, (4) bad company).

"Insignificant, monk, is the loss of wealth (relatives, fame).

The worst thing to lose is wisdom."

11. **The way to earn wealth:** in the *Dīghajāṇusutta*, the Buddha said these four qualities lead to benefit in this life (*diṭṭhadhammikattha*). The four are of the following:

11.1. ***Uṭṭhānasampadā*** (accomplishment of diligence): a son of good family earns his living by farming, by trading, by cattle-herding, by archery, government service, or by any kind of craft - at that he is skillful and is not lazy. He has a sharp inquiring mind as to ways and means to accomplish his tasks as "this ought to be done like this, this ought to be arranged like this."

11.2. ***Ārakkhasampadā*** (accomplishment of protection): Whatever wealth the son of good family receives through effort and exertion, gathers by the strength of his arms, earns by the sweat of his brow, and obtains by righteous means - such he guards and watches over, thinking, "the kings would not take this, thieves would not steal it, fire would not burn it, water would not wash it away, unbeloved heirs would not take it away."

11.3. ***Kalyāṇamittatā*** (spiritual friendship): in whatever village or market town, the son of good family enters, in that place they are householder or householder's son, young ones mature in virtue or adult ones mature in virtues and they are endowed with faith, moral virtue, generosity and wisdom. He converses with them and engages in discussions with them. He emulates the faith of the faithful, the virtue of the virtuous, the generosity of the generous, and the wisdom of the wise.

11.4. ***Samajīvitā*** (balanced life): the son of the good family, knowing his income and expenses, lives with his means, being neither extravagant nor stingy (*samaṃ jīvika kappeti nāccogāḷhaṃ nātihīnaṃ*), considering thus his income will stand in excess of his expenses, but not his expenses in excess of his income. Just as a scale-man, or his apprentice, knows, on holding up the scales, that by so much it has dipped down, by so much it has risen up. If a son of good family with little income leads a luxurious life, there will be those who say, "This son of good family enjoys his wealth like a fig eater! (*udumbarakhādika*, when one desiring to eat figs, shakes the tree, but much fruit falls and a large amount is wasted), and if a son of good family with a large income leads a mean life, there will be those who say, "This son of good family will die of starvation!" (in *Aputtakasutta*, it is mentioned a wealthy man who lives a frugal life, dies intestate, and the king seizes his wealth)⁸.

⁷ D.III.148.

⁸ A.III.107. (see also *dīghajāṇusutta* - translated and slightly abridged by Piya Tan).

6th, 7th and 8th verse:

***Puññanidhi* - meritorious treasures**

“*Yassa dānena sīlena, saṃyamena damena ca;*

Nidhī sunihito hoti, itthiyā purisassa vā.”

“*Cetiyamhi ca saṅghe vā, puggale atithīsu vā;*

Mātari pitari cāpi, atho jeṭṭhamhi bhātari.”

“*Eso nidhi sunihito, ajeyyo anugāmiko;*

Pahāya gamanīyesu, etaṃ ādāya gacchati.

Yo nidhi - which hidden treasure, *sunihito hoti* - is well buried, *Yassa itthiyā purisassa vā* - by whoever man or woman, *dānena* - by donation, *sīlena* - by morality, *saṃyamena* - by restraining [concentration], *damena ca* - and by taming [wisdom], *cetiyamhi* - in shrine, *ca* - or/and, *saṅghe* - in saṅgha community, *vā* - or, *puggale* - in individual, *vā* - or, *atithīsu* - in guests, *mātari* - in mother, *pitari cāpi* - and also in father, *atho* - or, *jeṭṭhamhi bhātari* - in the elder brother, *eso* - that hidden treasure, *sunihito* - is well buried, *ajeyyo [parehi jetvā gahetuṃ na sakkā]* - and it is invincible, *anugāmiko* - and it follows. *Pahāya gamanīyesu*⁹ - When the properties go having abandoned a man, *so* - he, *gacchati* - goes, *ādāya* - having taken, *etaṃ [puññanidhi]* - that meritorious deed.

"Which hidden treasure is well buried by whoever man or woman by donation, by morality, by restraining (concentration), and by taming (wisdom) in shrine, or in saṅgha community, or in individual, in guests, in mother, in father or in the elder brother, that hidden treasure is well buried and it is invincible and it follows. When the properties go having abandoned a man, he goes having taken that meritorious deed."

12. **Anugamika-nidhi** is the treasure which will follow one from one's life to another as long as one wanders in the birth-cycle:

12.1. **Dāna** - charity, offering, generosity.

12.2. **Sīla** - morality.

12.3. **Samyama** - restraining (= *Samādhi* – concentration). In general, *saṃyama* is a designation for *sīla* (morality); sometimes it is referred to as *saṃvara* (restraint). Basically, *saṃvara* entails restraining oneself while encountering various objects or preventing negative influences from affecting the mind. *Samyama* or *saññama* involves controlling oneself when acting upon the outside world or restraining oneself from harming others (*pāṇabhūtesu saṃyamo*), etc. In the commentary, it is mentioned that "*cetaso nānārammaṇagatinivāraṇaṃ* (preventing the mind from wandering in various objects)"; therefore, *saṃyama* here refers to *samādhi* (concentration). Or some teachers said it is

⁹ Commentary gives two explanations:

- 1 *Pahāya maccaṃ bhogesu gacchantesu* = when the properties go having abandoned the man, the man goes having taken anugāmikanidhi.
- 2 *Pubbam kāyena pahāya, pacchā cetasā gamanīyesu (atikkamitabbesu) bhogesu* = Having abandoned the properties by body, when properties must be gone beyond/ transcended with the mind.

referred to as *Indriyasamvara* (restraint of faculties). As in Dhammapada verses 360 - 363¹⁰:

cakkhunā samvaro sādhu, sādhu sotena samvaro;

ghānena samvaro sādhu, sādhu jivhāya samvaro.

Restraint in the eye is good, good is restraint in the ear;
restraint in the nose is good, good is restraint in the tongue.

kāyena samvaro sādhu, sādhu vācāya samvaro;

manasā samvaro sādhu, sādhu sabbattha samvaro;

sabbattha samvuto bhikkhu, sabbadukkhā pamuccati.

Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all senses. A monk who restrained in all the senses is freed from all sufferings.

hatthasamyato pādasamyato, vācāsamyo samyatuttamo;

ajjhatarato samāhito, eko santusito tamāhu bhikkhuṃ.

He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in insight development practice and is calm; who stays alone and is contented - him they call a monk.

yo mukhasamyato bhikkhu, mantabhāṇī anuddhato;

atthaṃ dhammañca dīpeti, madhuraṃ tassa bhāsitaṃ.

A monk who controls his mouth (speech), who speaks wisely with his mind composed, who explains the meaning and the text of the dhamma - sweet are the words of that monk.

12.4. **Dama** - taming, self-control, extinguishment of defilements (=Paññā – wisdom)¹¹.
The term '**dama**' is used in various meanings:

12.4.1. **Indriyasamvara** (restraint of faculties), as in '*saccena danto **damasā** upeto, vedantagū vusitabrahmacariyo*' (one who has trained oneself with truth, endowed with restraint of sense faculties, who has complete knowledge of the Vedas, and completed spiritual practice).

12.4.2. **Paññā** (wisdom), as in '*yadi saccā **damā** cāgā khantiyā bhīyyodha vijjati*' (In this world, whether there is found anything better than truth, wisdom, generosity, and patience).

12.4.3. **Uposathasīla**, as in '*dānena **damena** samyamena saccavajjena*' (by giving, by observing Uposathasīla, by restraint, and by truthfulness).

12.4.4. **Khanti** (forbearance), as in '*damupasamena*' (with patience and calmness)

¹⁰ Translated by DAW MYA TIN, M.A (The dhammapada verses and stories).

¹¹ In the commentary: Paññā (wisdom) has various synonyms. In the commentary, it is mentioned that paññā itself means wisdom, as seen in sentence like "*sussūsā labhate paññam*," etc. The term 'dhamma' is used in the sense of wisdom, as indicated by phrases like "*saccaṃ dhammo dhiti cāgo*," etc. Additionally, the term '*damo*' can be interpreted as wisdom in contexts such as "*yadi saccā damā cāgā khantiyā bhīyyo na vijjati*."

" *indriyasamvaro paññā, khanti cāpi uposatho;*
ime atthā pavuccanti, damasaddena sāsane"¹².

Either taming people or animals is referred to as 'damo.' When a wild animal is brought from the forest to the house, two things must be done: the first is to tame it to be gentle and not fierce, making it domesticated; the second is to train it in various skills, such as dragging wood, winning races, performing shows, and doing other useful tasks for humans. Similarly, for a human being, the first step is to get rid of bad qualities or behaviors like stubbornness, crookedness, anger, and stinginess, etc., and then gradually enhance oneself in morality, concentration, and wisdom. The human being is noble by taming and training as mentioned in several verses in Dhammapada verses 321-323:

dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati;
danto seṭṭho manussesu, yotivākyam titikkhati.

"Only the trained (animals like horses and elephants) are brought to the assembly, the king rides only the trained ones. Among human beings, the one who is tamed is the best, who is able to endure abuse."

varamassatarā dantā, ājānīyā ca sindhavā;
kuñjarā ca mahānāgā, attadanto tato varaṃ.

"The thoroughbred horses, i.e., Sindhu horses, and the great elephant kuñjarā are noble only when tamed or trained. However, one who trains oneself is even more noble (than that)."

na hi etehi yānehi, gaccheyya agataṃ disaṃ;
yathāttanā sudantena, danto dantena gacchati.

"Certainly, one cannot reach the region/place one has never been to before (i.e., *Nibbāna*) by any means of vehicles. It is through the thorough taming of oneself that one reaches the place."

NB: What are the four anugamika-nidhi mentioned in Nidhikandasutta? Explain the last two.

- 12.5. Another set of spiritual wealth: *saddhādhana* (the wealth of faith), *sīladhana* (the wealth of virtuous behavior), *hiridhana* (the wealth of moral shame) *ottappadhana* (the wealth of moral dread), *sutadhana* (the wealth of learning) *cāgadhana* (the wealth of generosity), and *paññādhana* (the wealth of wisdom)¹³. In some suttas, hiridhana and ottappadhana are not included.

13. The places where Anugamika-nidhi can be buried:

- 13.1. *Cetiya* (pagoda, shrine, objects of homage): (see Maṅgala note).
- 13.2. *Saṅgha* (community of monks): there are seven kinds of offering to the Saṅgha as mentioned in Dakkhinavibhaṅgasutta.

¹² Saddanītipparāṇaṃ (dhātumālā), page 237.

¹³ A.II.396 and so on.

- 13.3. *Puggala* (person, individual): there are fourteen individuals whom donation can be performed as mentioned in Dakkhiṇavibhaṅgasutta.
- 13.4. *Atīthi* (guest)
- 13.5. *Mātu* (mother)
- 13.6. *Pītu* (father)
- 13.7. *Jeṭṭha-bhātu* (elder brother), etc.

NB: Seven places where anugamika-nidhi can be buried.

9th verses:

The peculiarity of meritorious treasure

Asādhāraṇamaññesaṃ, acorāharaṇo nidhi;

Kayirātha dhīro puññāni, yo nidhi anugāmiko.”

Nidhi - the treasure, [*hoti* - is] *asādharaṇo* - not common, *aññesaṃ* - to others. *Acorāharaṇo* (= *na corehi āharaṇo*) - cannot be stolen by thieves. [*Tasmā* - therefore], *yo nidhi* - which hidden treasure, *anugāmiko* - follows oneself, *dhīro* - the wise, *kayirātha* - should perform, (*tāni*) *puññāni* - those merits.

"This treasure is not common to others and cannot be stolen by thieves; therefore, which hidden treasure follows oneself, the wise should perform those merits."

14. The Anugamika-nidhi (puñña-nidhi) is considered 'well buried' treasure because

- 14.1. *Ajeyya*: no one can win and take this kind of treasure from him/her.
- 14.2. *Anugāmika*: one can carry it to future existences.
- 14.3. *Asādhāraṇo*: this kind of treasure cannot be shared with others. This kind of treasure is not common to five types of misfortunes, i.e. fire, water, king, thief and unbeloved heir.
- 14.4. *Acorāharaṇa*: the thief cannot steal this treasure.
- 14.5. *Sabbakāmadada*: this kind of treasure leads one to obtaining various attainments including Nibbāna.

NB: Why is Anugamika-nidhi or puññanidhi is considered 'well buried'?

10th verse:

Wishes

Esa devamanussānaṃ, sabbakāmadado nidhi;

Yaṃ yadevābhipatthenti, sabbametenā labbhati.

Esa - this, [*hoti* - is] *nidhi* - the treasure, *sabbakāmadado* - that grants all sensual pleasure, *devamanussānaṃ* - to human beings and deities. *Yaṃ yadevābhipatthenti* (*yaṃ yaṃ* + *eva* + *abhipatthenti*) - whatever they wish for, *sabbaṃ* - all, *labbhati* - is obtained, *etena* - by this treasure.

"This treasure grants all sensual pleasure to human beings and deities. Whatever they wish for, all is obtained by this treasure."

"ākaṅkheyya ce gahapatayo dhammacārī samacārī 'aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā khattiyamahāsālānaṃ saḥabyataṃ...nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya'nti, tḥānaṃ kho panetaṃ vijjati yaṃ so kāyassa bhedaṃ paraṃ marañā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya. taṃ kissa hetu? tathā hi so dhammacārī samacārī."

"Oh householders, if one practices dhamma and righteous conduct habitually and wishes, 'Oh indeed, after death, due to the dissolution of the body, may I be reborn in the company of a king of great wealth,' it is possible that he/she will be reborn in the company of a king of great wealth ...in the company of the brahma of the base of neither-perception-nor-non-perception after the dissolution of the body. Why is that? Because he/she practices dhamma and righteous conducts habitually."

evaṃ "anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya. taṃ kissa hetu? tathā hi so dhammacārī samacārī"ti

"In the same way, he/she, having realized cetovimutti (deliverance of mind) and paññāvimutti (deliverance by wisdom) that are without cankers directly by oneself in this life, will dwell abiding in them. Why is that? Because he/she practices dhamma and righteous conduct habitually."

Note: *dhammacārī* and *samacārī* refer to ten wholesome courses of action (*kusalakammaṃpatha*). It is noteworthy that the ten wholesome courses of action are necessary conditions for rebirth in higher heavenly worlds and for the destruction of the cankers. However, **sufficient conditions are needed to obtain those things**. For instance, to be reborn in the Brahma world, beginning with *Brahmaparisajja* and so on, requires the attainment of *rūpajjhāna* (material attainment). To be reborn in the *Sudhāvāsa* realms, the attainment of the stage of non-returner is necessary. To be reborn in the *arūpa* realms, the immaterial attainments are necessary, and the destruction of cankers requires the full practice of the Noble Eightfold Path up to the path of arahantship.

"idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena, sutena, cāgena, paññāya samannāgato hoti, tassa evaṃ hoti 'aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya'nti. so taṃ cittaṃ padahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattantī"ti

"Here, oh monks, a monk is endowed with faith, morality, learning, relinquishment, and wisdom. The thought occurs to him thus: 'Oh indeed, may I be reborn in the company of a king of great wealth after the dissolution of the body.' He exerts himself in that thought; he fixes his attention on that thought; he develops that thought. Those wishes and abiding states are developed and repeatedly practiced by him; they lead to being reborn in such a state."

Note: In the commentary, **one who possess these five dhammas "saddhā, sīla, suta, cāga and paññā", without aspiration (patthāna), his destination is uncertain/ is not fixed. One who has aspiration, but does not possess these five dhammas, his destination is also uncertain.** However, for one who has both aspiration and these five dhammas, their destination is fixed. Just as a stick thrown into the sky, it may fall at the top, middle or bottom. Its destination is not fixed.

in the same way, the *paṭisandhi* of beings is not fixed without the above conditions. Therefore, after performing wholesome deed, it is indeed suitable to make an aspiration.

This is not just mere wish mentioned in *iṭṭhasutta* as praying (*āyācanahetu*) nor wishing (*paṭṭhānahetu*). However, if we wish to attain a particular good state/rebirth, we after wishing should practice the ways that leads to those things. This conducive method of attaining the desired rebirth is mentioned in the words of the aspiration pericope: "*so taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti* (he fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it).

NB: Can we obtain our desirable things by mere wish? Explain it.

15. Vara/ṭhāna/dhamma - wish, blessing, boon, excellent thing, desirable things that another person grant to oneself.

- 15.1. The term "**vara**" means boon or thing that one desires. For instances, when *Rāhula* asked the Buddha for inheritance, the Buddha told venerable *Sāriputta* to ordain him as a novice to obtain supermundane inheritance. Having heard this news, King *Sudhodāna* approached the Buddha and said, "*ekāhaṃ, bhante, bhagavantaṃ varaṃ yācāmi* (Venerable sir, I request one boon)." The Buddha replied, "*atikkantavarā kho, gotama, tathāgatā* (Oh Gotama *Sudhodana*, the *tathāgatas* are beyond granting boons)." He said his boon was suitable and not faulty. Then he requested, "May venerable sirs not ordain a son who is not given permission by his parents."

The great female devotee, *Visakhā*, also requested eight boons from the Buddha for life (*aṭṭhāhaṃ, bhante, bhagavantaṃ varāni yācāmi*). She said that she would like to offer *vassikasāṭika* (rains cloth), *āgantukabhatta* (food for guests), *gamikabhatta* (food for departers), *gilānabhatta* (food for the sick), *gilānupaṭṭhākabhatta* (food for those who nurse the sick), *gilānabhesajja* (medicine for the sick), *dhuvayāgu* (regular rice-gruel), and *udakasāṭika* (bathing clothes for *bhikkhunī*).

The Buddha's attendant, venerable *Ānanda*, also requested eight boons from the Buddha before accepting attendant duty: four rejections - the Buddha would not give him (1) fine clothes, (2) fine food, (3) sleeping in the same kuṭi, and (4) going to an invited meal. He continued requesting four other boons: (5) May the Buddha go to the invitations that he accepted, (6) When I bring people from a distant country or district, may the Buddha allow them to see him, (7) When I have doubts, may the Buddha allow me to approach him at that time, and (8) Whatever dhamma the Buddha expounds in my absence, having returned, may the Buddha retell it to me again.

The above wishes/boons are requested by noble disciples; therefore, they did not request for themselves. The boon for *puthujjana* can be identified through Queen *Phussati's* wish. When Queen *Phussati* was about to pass away due to five signs appearing, *Sakka* told her, "*Bhadde Phussati, dasa te vare dammi, te gaṇhassu* (Dear *Phussati*, I will grant you ten boons, may you take them)." She requested ten boons as follows: (1) *aggamahesibhāvo* (being the chief queen), (2) *nīlanettatā* (beautiful dark eyes), (3) *nīlabhamukatā* (beautiful dark eyebrows), (4) *phussatīti nāmaṃ* (name *Phussati*), (5) *guṇavisesayuttaputtapaṭilābho* (gaining a son endowed with special qualities), (6) *anunnatakucchibhāvo* (having a flat stomach), (7) *alambatthanatā* (having breasts that are not dangling or sagging), (8) *apalitabhāvo* (having no white or grey hair), (9)

sukhumacchavitā (having fine skin), and (10) *vajjhajanānaṃ mocanasamatthatā* (having the ability to release those condemned to death).

15.2. The wish for laypeople are found in several sets: (1) '*āyu, vaṇṇa, sukha, bala*' as mentioned in the Dhammapada verse 109¹⁴; (2) In *bhojanasutta*, '*āyu, vaṇṇa, sukha, bala, paṭibhāna*'¹⁵ are mentioned; (3) in *Aggapasādasutta*, '*āyu, vaṇṇa, yaso, kitti, sukha, bala*'¹⁶ are mentioned; (4) In *Iṭṭhasutta*¹⁷, '*āyu, vaṇṇa, yasa, kitti, sagga, uccākulīnatā*' are mentioned and any other sets. These things are desirable, agreeable, and are hard to obtain in the world. The Buddha said noble disciples (*ariyasāvaka*) who desire these things should not pray for them, hope for them, or wish for them but they should practice the ways [giving, moral conduct and mental cultivation] that lead to those things. If one could obtain them through prayer or through wishing, who would not obtain them?

15.2.1. *Āyu* - long life¹⁸.

15.2.1.1. There are five things conducive to long life: (1) *sappāyakārī* (to do what is suitable for oneself and favourable for oneself and favourable to one's health; to act in accordance with the rules of hygiene), (2) *sappāyamattaññū* (to be moderate even as to things suitable and favourable), (3) *pariṇātabhojī* (to eat food which is ripe or easy to digest), (4) *kālacārī* (to behave oneself properly as regards time and the spending time, (5) *brahmacārī* (to practice sexual abstinence). In another set of virtues, all above three things are the same but the number four and five are different: *sīlavā* (he is virtuous), *kalyāṇamitta* (to have good friends).

15.2.1.2. In *Cūlakammavibhaṅgasutta*¹⁹: this is the way that leading to long life, namely one has abandoned killing living being, refrains from harming living beings, laid down rod and sword, shameful, meriful, dwells compassionate to all living beings.

15.2.2. *Vaṇṇa* - beauty. see the below about "*suvaṇṇatā*" and so on.

15.2.2.1. In *Cūlakammavibhaṅgasutta*: this is the way that leading to pleasantness, namely, one is neither angry nor fully irritable; even while being accused with harsh words, he is not cross, not shaken, not vexed, not stubborn, and does not show any temper, anger or bitterness.

15.2.3. *Sukha* - happiness. The four happiness of a layman (*gihisukha*) are found in the *Ānanyasutta*:

15.2.3.1. *Atthisukha* (the happiness of ownership). This is the result of *uṭṭhānasampadā*.

15.2.3.2. *Bhogasukha* (the happiness of enjoyment/ utilization). This is the result of *ārakkhasampadā*.

¹⁴ Dh. 29.

¹⁵ A.I.375.

¹⁶ Iti.255.

¹⁷ A.II.41.

¹⁸ A.II.128.

¹⁹ M.III.244.

- 15.2.3.3. *Ānaṇyasukha* (the happiness of debtlessness): when he thinks that he has no debts to anyone, he experiences happiness and joy. This is the result of *samaḥvitā*.
- 15.2.3.4. *Anavajjasukha* (the happiness of blamelessness): when he thinks he is endowed with blameless bodily, verbal, and mental actions, he experiences happiness and joy. This is the result of *kalyāṇamittatā*.
- 15.2.4. **Bala** - strength. *Bala* here means *sarīrathāma* (the strength of body).
- 15.2.4.1. In *Cūḷakammavibhaṅgasutta*: this is the way leading to health, namely, one does not habitually injure beings with a clod of earth, with a stick, or with a sword.
- 15.2.5. **Bhoga** - wealth.
- 15.2.5.1. In *Cūḷakammavibhaṅgasutta*: this is the way leading to wealth, namely, one is a giver of food, drink, cloth, vehicles, garlands, scents, oilments, beds, dwelling, or lighting-lamps, to recluses and brahmins.
- 15.2.6. **Paṭibhāna** - skillful in question and answer (*yutta-mutta-paṭibhāna*).
- 15.2.6.1. In *Cūḷakammavibhaṅgasutta*: this is the way leading to great wisdom, namely, one visits a recluse or a brahmin to ask, 'venerable sir, what is wholesome and unwholesome? what is blamable and blameless? what should be cultivated and should not cultivated? what kind of action will lead to my loss and suffering for a long time and what kind of action will lead to my welfare and happiness for a long time?.'
- 15.2.7. **Kitti** - fame
- 15.2.8. **Yasa** - retinue. *Yasa* is of three types: **kitti-yasa** (fame), **issariya-yasa** (sovereignty) and **parivāra-yasa** (retinue).
- 15.2.8.1. The qualities that are conducive to *yasa* are mentioned in Dhammapada verse 24: "*uṭṭhānavato satīmato, sucikammasa nisammakārino, saññatassa dhammajīvino, appamattassa yasobhovaḍḍhati*" (The retinue or fame of one who is energetic, mindful, has pure conduct, does everything after reflection, restrains his senses, earns his living righteously, and is heedful increases).
- 15.2.8.2. In *Cūḷakammavibhaṅgasutta*: this is the way leading to great influence (*mahasakka*), namely, one has no jealous heart; one is not jealous, does not begrudge and holds grudge against others' receiving gains, honour, respect, esteem, homage and worship. Moreover, the way leading to great influence includes abandoning stain of stinginess (*maccheramalaṃ paṭivinenti*).
- 15.2.9. **Sagga** - heaven.
- 15.2.9.1. In *Kulasutta*²⁰: When people see virtuous monks come to their home and they arouse hearts of confidence (*cittāni pasādentī*) towards them, at that time, the people in that family are practicing the way conducive to heaven.

²⁰ A.II. 213.

15.2.10. *Uccākulīnatā* - high clan.

15.2.10.1. In *Cūlakammavibhaṅgasutta*: this is the way leading to rebirth in high family, namely, one is neither obstinate and arrogant; one pays homage to one worthy of homage, rises up before one worthy of rising up to, offers a seat to one worthy of a seat, gives way for one worthy of being given way to, honours to one worthy of honour, shows esteem for one worthy of esteem, shows respect to one worthy of respect and venerates to one worthy of veneration. In short, it is respecting and giving seats to those who are worthy.

15.3. In the *Cakkavattisutta*, the Buddha said, 'Oh monks, you should roam in your own paternal field and domain (the four foundations of mindfulness - *satipaṭṭhāna*). While you are roaming in your own paternal field and domain, even *āyu* (lifespan), *vaṇṇa* (complexion), *sukha* (happiness), *bhoga* (wealth), and *bala* (strength) are increased.' These *vara* (blessings or boons) for monks are as follows:

15.3.1. *Āyu* (longevity, the power or strength that extends throughout the full course of life-span) = *4 iddhipāda* (the four bases of accomplishment).

15.3.2. *Vaṇṇa* (beauty or being pleasant to the mind) = *sīla* (moral conduct). Through morality, one's bodily complexion is enhanced by the absence of regret, etc., and their honor is elevated through fame."

15.3.3. *Sukha* (happiness) = *4 jhāna* (the four meditative absorptions). In the *Samādhībhāvanā Sutta*, the Buddha describes these four meditative absorptions as virtues that lead to comfortable abiding here and now, or in this very life (*diṭṭhadhammasukhavihāra*). These four meditative absorptions are the cause of rapture, happiness, and so on.

15.3.4. *Bhoga* (wealth or equipment for comfort) = *4 brahmavihāra* (the four sublime states of mind). These four sublime states of mind encompass wealth, including eleven benefits such as *sukhaṃ supati* (one sleeps happily) and so on

15.3.5. *Bala* (strength) = *vimutti* (final deliverance, it refers to *arahattaphala* that is arisen when the cankers are destroyed because it is strength or power that overcomes the Evil one's power)²¹.

NB: What are Āyu (life-span), vanna (beauty), sukha (happiness) and bala (strength) for bhikkhu according to Cakkavattisutta?

11th verse:

Group 1: Physical attributes and authority

Suvaṇṇatā susaratā, susaṇṭhānā surūpatā;

Ādhipaccaparivāro, sabbametena labbhati.

Yā suvaṇṇatā - whatever beauty, *yā susaratā* - whatever good voice, *yā susaṇṭhānā* - whatever fine figure/ good shape, *yā surūpatā* - whatever good appearance, *yo ādhipaccaparivāro* -

²¹ D.III. 64-66.

whatever sovereign power and followers, [atthi - are there], [etaṃ] sabbam - all of these, labbhati - is obtained, etena - by this treasure.

"Beauty, a good voice, a fine figure, a good appearance, sovereign power, and follower—all of these is obtained through this kind of treasure."

16. Benefits of *anugamikanidhi*

- 16.1. **Suvaṇṇatā** - the term "*suvaṇṇatā*" is derived from "*su* (*sundaram* - good)" + "*vaṇṇa* (colour skin)" + "*tā* (the state)"; therefore, *suvaṇṇatā* means the state of having good color skin. In simple terms, it means beauty. The term "*suvaṇṇa*" is of several meanings *chavisampatti* (the perfection of complexion), *garuḷa* (harpy), *jātarūpa* (gold)²². For instance, the Buddha has a golden skin color, as it is said:

"yampi, bhikkhave, tathāgato purimaṃ jātiṃ...pe... pubbe manussabhūto samāno akkodhano ahosi anupāyāsabahulo, bahumpi vutto samāno nābhisajji na kuppi na byāpajji na patitthīyi, na kopañca dosañca appaccayañca pātvākāsi, dātā ca ahosi sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ khomasukhumānaṃ kappāsika...pe... koseyya...pe... kambalasukhumānaṃ. so tassa kammaṃ katattā upacittā...pe... itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati. suvaṇṇavaṇṇo hoti kañcanasannibhattaco"

"O monks, in previous lives, while the Tathāgata was reborn as a human being, he was not angry or bad-tempered. Even when strongly criticized, he did not lose his temper, was not irritable, did not harbor anger, was not furious, and did not display aversion, hate, or bitterness. He offered fine, soft bed-sheets, blankets, linen clothes, cotton clothes, silk clothes, and wool clothes. Through performing and accumulating these deeds, [he was reborn in celestial realms]. When he returned to this world, he obtained the auspicious mark of a great man, i.e., he had a golden color, and his skin was similar to gold."

Several women in the Buddha's time, such as *Visakhā* and *Janapadakalyāṇī*, are also considered gorgeous due to their possession of the five *pañcakalyāṇī* (five beauties): *kesakalyāṇaṃ* (beauty of hair), *maṃsakalyāṇaṃ* (beauty of flesh), *aṭṭhikalyāṇaṃ* (beauty of bone, i.e., teeth), *chavikalyāṇaṃ* (beauty of skin), and *vayakalyāṇaṃ* (beauty of youth).

- 16.2. **Susaratā** - the term "*susaratā*" is derived from "*su* (good)" + "*sara* (sound)" + "*tā* (the state)"; therefore, *susaratā* means the state of having a good sound. In simple terms, it means a good voice. For instance, the Buddha's voice is similar to the Brahma's voice, similar to a cuckoo bird's:

"yampi, bhikkhave, tathāgato purimaṃ jātiṃ .pa. pharusam vācam pahāya pharusāya vācāya paṭivirato ahosi, yā sā vācā nelā kaṇṇasukhā...pe... tathārūpiṃ vācam bhāsītā ahosi. so tassa kammaṃ katattā upacittā...pe... itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. pahutajivho ca hoti brahmassaro ca karavīkabhāṇī"ti

"Oh monks, in previous lives, while the Tathāgata was reborn as a human being, he abandoned harsh speech and refrained from harsh speech. He spoke only words without fault, pleasant to the ear... Through performing and accumulating these deeds... When he

²² Vv-a.9: sovaṇṇamayanti ettha suvaṇṇa-saddo "suvaṇṇe dubbaṇṇe sugate duggate"ti ca "suvaṇṇatā susaratā"ti ca evamādisu chavisampattiyam āgato. "kākam suvaṇṇā parivārayanti"tiādisu garuḷe. "suvaṇṇavaṇṇo kañcanasannibhattaco"tiādisu jātarūpe.

returned to this world, he obtained two auspicious marks of a great man: a large tongue and the voice of Brahma, similar to a cuckoo bird's."

As we have learned in *Abhidhamma*, sound is produced by *citta* and *utu* alone. So, why is it mentioned here that wonderful sound is obtained because of *kusalakamma* (wholesome deed)? The answer is provided in the *Paramatthadīpanī*: *citta* is the cause for the arising of sound, not *kamma*. Without *citta* (and *utu*), sound will not arise. However, wholesome deeds are the cause for *thāna* (throat and so on) and *karaṇa* (instruments such as the tip of the tongue) to be well-located and unblocked or unobstructed by phlegm and so on²³.

- 16.3. **Susaṅṭhānā** - the term "*susaṅṭhānā*" is derived from "*su* (good)" + "*saṅṭhānā* (state of having shape)"; therefore, the state of having a good shape is called *susaṅṭhānā*. The minor and major parts of the body are well-located in their suitable places. In simple terms, it means a good shape, a fine figure.

"yampi, bhikkhave, tathāgato purimaṃ jātiṃ...pe... pubbe manussabhūto samāno bahujanassa atthakāmo ahosi hitakāmo phāsukāmo yogakkhemakāmo 'kinti me saddhāya vaḍḍheyyuṃ, sīlena sutena cāgena paññāya dhanadhaññena khettavatthunā dvipadacatuppadehi puttadārehi dāsakammakaraporisehi ñātīhi mittehi bandhavehi vaḍḍheyyu'nti, so tassa kamma...pe... samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati, sīhapubbaddhakāyo ca hoti citantaramso ca samavaṭṭakkhandho cā"ti

"Oh monks, in previous lives, while the Tathāgata was reborn as a human being, he desired benefits, welfares, comforts, and safety from bondage for many people, thinking, 'How would they flourish in faith, learning, relinquishment, wisdom, wealth, and grain, fields and lands, two-legged animals and four-legged animals, children and wives, slaves, workers and employees, relatives, friends, and family members. Through performing and accumulating these deeds... When he returned to this world, he obtained three auspicious marks of a great man: his chest is like that of a lion; he has no furrow between his shoulders and the curve of the great man's neck is evenly rounded/ cylindrical."

- 16.4. **Surūpatā** - the term "*surūpatā*" is derived from "*su* (good)" + "*rūpa* (form)" + "*tā* (state)"; therefore, it means the state of having a good form. It refers to the whole body. This is referred to as *chasarāradosarahita* (without six blemishes of body): he/she is neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair.

- 16.5. **Ādhipacca** - **sovereign power**. This term refers to the sovereign power, such as being a king of a great wealth.

- 16.6. **Parivāro** - **followers**. If he is a lay person, he is completed with attendants and relatives. If he is a monk, he gains a lot of assemblies such as assembly of a king, etc.

16.6.1. Some people give *dāna* by themselves but do not urge others to do so. When they are reborn, they obtain wealth but not retinues.

16.6.2. Some do not give by themselves but urge others to give. They will obtain retinues but not wealth.

16.6.3. Some neither give by themselves nor urge others to do so. They will not get either wealth or retinues.

²³ Paramatthadīpanī, 305.

16.6.4. Some give by themselves and urge others to give as well. They obtain both wealth and retinues."²⁴

NB: What does "suvannatā, susaratā, susanthānā, surūpatā" mean?

12th verse:

Group 2: The kingship of human and deity

Padesarajjam issariyam, cakkavattisukham piyam;

Devarajjampi dibbesu, sabbametena labbhati.

Yam padesarajjam - whatever regional rulership, *yam issariyam* - whatever sovereignty of whole land, *yam cakkavattisukham piyam* - whatever the pleasing happiness of universal monarch, *yam devarajjampi dibbesu* - whatever divine kingship in heavens (i.e., in celestial abodes), [*atthi* - are there], [*etam*] *sabham* - all of these, *labbhati* - is obtained, *etena* - by this treasure.

"Whatever regional rulership, whatever sovereignty of whole land, whatever the pleasing happiness of universal monarch, whatever kingship in heavens are there, all of these is obtained by this treasure."

- 16.7. *Padesarajjam* - local rulership, regional rulership. This is indicated that he is a king of a certain region or a country. The king who governs a part of the land like king Bimbisāra, king Pasenadi Kosala and so on²⁵.
- 16.8. *Issariyam* - sovereignty of whole land. This is indicated that he is *dīpacakkavatti* who reigns over the whole land/earth like the king Asoka²⁶.
- 16.9. *Cakkavattisukham piyam* - the happiness of universal monarch over the four islands. This is the pleasure of universal monarch who controls the four islands, who enjoys the cakkavattirāja pleasures, especially, seven types of gems.
- 16.10. *Devarajjampi dibbesu* - the divine kingship in heavens which is governed by human like Mandhātu or Sakka, etc.

NB: What is the meaning of Padesarajjam, issariyam, cakkavattisukham piyam, devarajjampi dibbesu?

13th verse:

Group 3: Three accomplishments/ prosperities

Mānussikā ca sampatti, devaloke ca yā rati;

Yā ca nibbānasampatti, sabbametena labbhati.

Yā mānussikā ca sampatti - whatever human prosperity, *devaloke ca yā rati* - whatever delight in celestial world, *yā ca nibbānasampatti* - whatever successful attainment of Nibbāna, [*atthi* - are there], [*etam*] *sabham* - all of these, *labbhati* - is obtained, *etena* - by this treasure.

²⁴ Dpd-a.II. 11-12.

²⁵ V-a.268: padesarājāti ekadīpassa padessaro, bimbisāra-pasenadi-ādayo viya.

²⁶ V-a.268. pathabyā rājāti sakalathaviyā rājā dīpacakkavattī asokasadiso, yo vā panaññopi ekadīpe rājā, sihaḷarājasadiso.

"Whatever human prosperity, whatever the delight in celestial world, whatever successful attainment of Nibbāna are there, all of these is obtained by this treasure."

- 16.11. **Mānussa-sampatti** - human prosperity. The prosperities of human being are long life, beauty, wealth, happiness, health, influence, etc., as it is mentioned in the commentary that both the 11th verse and 12th verse are referred to as *mānussasampatti* and *dibbasampatti*. In another way, the human prosperity which is not mentioned under "suvanṇatā" and so on classed as particular distinction in understanding (*paññāveyyatti*), etc.,: "*sūrā, satimanto idha brahmacariyavāso* (bravery, mindfulness and the practice of spiritual life in this world)" is also *mānussa-sampatti*.
- 16.12. **Deva/dibba-sampatti** - heavenly prosperity. The prosperities of deities are divine life-span (*dibba-āyu*), divine appearance (*dibba-vaṇṇa*), divine happiness (*dibba-sukha*), divine reputation (*dibba-yasa*), divine authority (*dibba-ādhipateyya*), divine form (*dibba-rūpa*), divine sound (*dibba-sadda*), divine smell (*dibba-gandha*), divine taste (*dibba-rasa*), divine touch (*dibba-phoṭṭhabba*). It is mentioned in *Puññakiriyavatthusutta* that these ten prosperities are higher than each other in celestial realms²⁷. This includes the delighting in *jhāna* and so on.
- 16.13. **Nibbāna-sampatti** - successful attainment of Nibbāna. The attainments such as *saddhānusāri* and so on are considered as *Nibbānasampatti*. There are seven types of *ariya-puggala* (noble beings) or *dakkhiṇeyya-puggala* (those who are worthy of offerings). They are classified according to dominant faculties (*saddhindriya* - faculty of faith, *samādhindriya* - faculty of concentration, and *paññindriya* (faculty of wisdom) and liberation (*vimokkha*). They are as follows:
- 16.13.1. **Saddhānusārī (faith-followers)**: some person, not having contacted with the body, does not abide in those liberations that are peaceful and immaterial, transcending forms, and some of his cankers are destroyed by seeing [truths] with wisdom, and he has sufficient faith in and love for the Buddha (*saddhāmatam hoti pemamattan*). Moreover, he has these qualities (the five spiritual faculties), namely: the faculty of faith, effort, mindfulness, concentration, and wisdom. This kind of person is called faith-followers. [His dominant faculty is *saddhā-indriya*].
- 16.13.2. **Dhammānusārī (truth-followers)**: some person, not having contacted with the body, does not abide in those liberations that are peaceful and immaterial, transcending forms, and some of his cankers are destroyed by seeing [truths] with wisdom, and those teachings proclaimed by the Buddha are accepted by him after just sufficiently pondering over them wisdom (*paññāya mattaso nijjhānaṃ khamanti*). Moreover, he has these qualities (the five spiritual faculties), namely: the faculty of faith, effort, mindfulness, concentration, and wisdom. This kind of person is called truth-followers. [His dominant faculty is *paññā-indriya*].
- 16.13.3. **Saddhā-vimutta (one liberated by faith)**: some person, not having contacted with the body, does not abide in those liberations that are peaceful and immaterial, transcending forms, but some of his cankers are destroyed by seeing [truths] with wisdom, and his faith is grounded, rooted and well established in the

²⁷ A.III.72-74.

Buddha. This kind of person is called one liberated by faith. [His dominant faculty is *saddhā-indriya*].

- 16.13.4. ***Diṭṭhipatta* (one attained to right view)**: some person, not having contacted with the body, does not abide in those liberations that are peaceful and immaterial, transcending forms, but some of his cankers are destroyed by seeing [truths] with wisdom, and he has examined and fully understood with wisdom the teachings proclaimed by the Tathāgata. This kind of person is called one attained to right view. [His dominant faculty is *paññā-indriya*].
- 16.13.5. ***Kāyasakkhī* (body-witness)**: some person, having contacted with the body, abides in those liberations that are peaceful and immaterial, transcending forms, and some of his cankers are destroyed by seeing [truths] with wisdom. This kind of person is called body-witness. [His dominant faculty is *samādhi-indriya*].
- 16.13.6. ***Paññā-vimutta* (one liberated by wisdom)**: some person, not having contacted with the body, does not abide in those liberations that are peaceful and immaterial, transcending forms, but his cankers are completely destroyed by seeing [truths] with wisdom. This kind of person is called one liberated by wisdom. [His dominant faculty is *paññā-indriya*].
- 16.13.7. ***Ubhatobhāga-vimutta* (one liberated in both ways)**: some person, having contacted with the body, abides in those liberations that are peaceful and immaterial, transcending forms, and his cankers are completely destroyed by seeing [truths] with wisdom. This kind of person is called one liberated-in-both-ways. [His dominant faculty is *samādhi-indriya*].

| One practicing for stream-enterer | Stream-enterer - one practicing for arahantship | | Arahant |
|------------------------------------|---|------------------|-----------------------|
| 1. Saddhānusārī | concentration not above four rūpa-jhānas | 3. Saddhāvimutta | 6. Paññāvimutta |
| 2. Dhammānusārī | | 4. Diṭṭhippatta | |
| 1. Saddhānusārī 2. Dhammānusārī | Vimokkha (liberations) | 5. Kāyasakkhī | 7. Ubhatobhāgavimutta |

NB: What are threefold sampatti? Explain about Nibbānasampatti based on seven ariyapuggala (explain the three aspects: vimokkha (liberation, i.e. 4 arūpajjhāna), indriya (dominant faculty, i.e. saddhā, paññā and samādhi), and stages of noble beings).

14th verse:

Group 4: Tevijja-ubhatobhāgavimutta-arahant

Mittasampadamāgamma, yonisova payuñjato;

Vijjā vimutti vasībhāvo, sabbametena labbhati.

payuñjato - when a person engages in practice, *yonisova* - wisely, *āgamma* - having depended on, *mittasampadaṃ* - good friend, *sabbaṃ (sabbo)* - all, *vijjā vimuttivasābhāvo* - mastery of knowledge and deliverance, *labbhati* - is obtained, *etena* - by this treasure.

"When a person engages in practice wisely having depended on good friend, all mastery of knowledge and deliverance is obtained by this treasure."

16.14. *Mittasampadāgamma* - relying on having good friend. In the commentary, it is mentioned *mitto eva sampadā mittasampadā* (friend itself is the good fortune/accomplishment). *Yonisova payuñjato* - proper application of effort. *Vijjā vimuttivasābhāva* - mastery of threefold knowledge and deliverance.

There are threefold knowledge (*vijjā*): *pubbenivāsānussatiñāṇa* - recollection of past lives, *cutūppātañāṇa* - knowledge of the decrease and rebirth of beings, and *āsavakkhayañāṇa* - knowledge of destruction of cankers.

In commentary, *vimutti* refers to the eightfold attainment and *nibbāna (aṭṭhasamāpatti-nibbāna)* as it is mentioned "*tattha katamā vimutti? cittassa ca adhimutti nibbānañcāti*". Here, the eightfold attainment is called *vimutti* because it is freed from hindrances and so on, and *Nibbāna* is called *vimutti* because it is freed from all conditioned things²⁸.

When an arahant has mastered the 4 rūpajjhāna and 4 arūpajjhāna and nirodhasamāpatti - meaning that he has mastered the 8 liberation (*aṭṭhavimokkha*) - then he is said to be [one of] "*ubhatobhāgavimutta*".

| Liberation (vimokkha) | Absorption (jhāna) | Concentrative attainment (samāpatti) | progressive abidings (anupubbavihāra-samāpatti) |
|------------------------|--------------------|--------------------------------------|---|
| The first liberation | 4 rūpa-jhāna | 8 samāpatti | 9 anupubbavihāra-samāpatti |
| The second liberation | | | |
| The third liberation | | | |
| The fourth liberation | 4 arūpa-jhāna | | |
| The fifth liberation | | | |
| The sixth liberation | | | |
| The seventh liberation | | | |
| The eighth liberation | Nirodha-samāpatti | | |

²⁸ D.III-a. 167: ettha ca aṭṭha samāpattiyo nīvaraṇādīhi sutṭhu muttattā adhimutti nāma. nibbānaṃ sabbasaṅkhatato muttattā vimuttīti veditabbaṃ.

Depending on the Buddha, the teachers and spiritual companions, one takes the advice and wisely practices gradually and masters in threefold knowledge and eightfold attainments, etc.

As I have mentioned above, Arahant is mainly of two types Paññāvimutta and ubhatobhāgavimutta. They can be further subdivided according to their special qualities.

16.14.1. Paññāvimutta (one liberated by wisdom): arahant who emphasize insight meditation, relying on concentration to the necessary degree for realizing the destruction of the cankers (not above the fourth *jhāna*). He does not attain the formless *jhāna* (*arūpajjhāna*), the attainment of cessation (*nirodha-samāpatti*), the two *lokiya-vijjā* (mundane knowledge - recollection of past lives and knowledge of the rebirth and death of beings), nor does he attain the five mundane *abhiññā* (supreme knowledge). However, technically he can be paṭisambhidappatta (one who achieve the four analytical knowledge). This kind of Arahant is of three types:

16.14.1.1. Sukkha-vipassaka (dry insight practitioner): an arahant who exclusively practices vipassanā. They attain jhāna at the moment of realizing the path.

16.14.1.2. Paññāvimutta (one liberated by wisdom): an arahant who attains one of the first four *jhānas* before practicing *vipassanā* meditation leading to arahantship²⁹.

16.14.1.3. Paṭisambhidappatta: an arahant who attains four analytical knowledges.

16.14.2. Ubhatobhāgavimutta-arahant (both-way liberated arahant): one who has attained through direct experience (*kāyena phusitvā viharati*) and full mastery of the eight liberations (*vimokkha*). This kind of arahant is fully accomplished in meditation. He is liberated in two ways: liberated from the material/form realms (*rūpa-kāya*) by the formless attainments (*arūpajjhāna*), and from *citta* and *cetasikas* in next life (*nāma-kāya*) by the noble path. He is liberated in two occasions: when suppressing (*vikkhambhana*) the defilements by the power of concentration in *Arupajjhāna*, and when completely uprooting or cutting off (*samuccheda*) the defilements.

16.14.2.1. Ubhatobhāgavimutta: an arahant who has at least attained one of the *arūpajjhāna* but who have not attained twofold knowledge nor mundane supreme knowledge (*abhiññā*)³⁰.

16.14.2.2. Tevijja: an ubhatobhāga-vimutta-arahant who has attained the threefold knowledge (*tevijjā*).

16.14.2.3. Chaḷabhiñña: an arahant who has attained the six supreme knowledges (*abhiññā*): *iddhividhā* (psychic powers), *dibbasota* (the divine ear), *paracittavijānana-ñāṇa* (the mind-reading), *pubbenivāsānussati-ñāṇa* (the

²⁹ See Paññāvimuttasutta, A.III. 245 and M-a.II. 102-103: aṭṭha vimokkhe asacchikatvā paññābaleneva nāmakāyassa ca rūpakāyassa ca appavattiṃ katvā vimuttoti attho. so sukkhavipassako ca paṭhamajjhānādisu aññatarasmim̐ thatvā arahattaṃ patto cāti pañcavidho.

³⁰ See Ubhatobhāgavimuttasutta, A.III.245.

recollection of past lives), *dibbacakkhu* (the divine eye) and *āsavakkhayañāṇa* (the knowledge of destruction of cankers).

16.14.2.4. Paṭisambhidappatta: the *ubhatobhāga-vimutta*-arahant who has attained the four analytical knowledges.

NB: Various types of Arahant.

15th verse:

Group 5: Analytical knowledges, liberations and three types of Bodhi)

Paṭisambhidā vimokkhā ca, yā ca sāvakaṭṭhā;

Paccekabodhi buddhabhūmi, sabbametaṇa labbhati.

Yā paṭisambhidā - whatever analytical knowledge, ye vimokkhā ca - and whatever liberation, yā ca sāvakaṭṭhā - and whatever perfection of disciples, yā paccekabodhi - whatever enlightenment of the Paccekabuddha, yā buddhabhūmi - and whatever the ground [sabbaññutañāṇa] of the Buddha, [atthi - are there], [etaṃ] sabbam - all of these, labbhati - is obtained, etena - by this treasure.

"Whatever analytical knowledge, whatever perfection of disciples, whatever enlightenment of the Paccekabuddha and whatever the ground/ sphere of the Buddha is there, all of these is obtained by this treasure."

16.15. ***Paṭisambhidā* (analytical knowledge):** the term *paṭisambhidā* is derived from *paṭi* (*visuṃ* - separately, individually) + *saṃ* (*sammā* -completely, thoroughly + *√bhid* (to break, to categorize or to divide) + *ā*; therefore, literally it means thoroughly separating category. This is the category of knowledge only, but not the category of anything else (*na aññassa kassaci pabhedā, ñāṇasseva pabhedā*). The *paṭisambhidā* is the knowledge that is categorized separately into *attha* (result), *dhamma* (cause), *nirutti* (language) and *paṭibhāṇa* (sagacity) categories. The term *paṭisambhidā* is explained as an equivalent to *ñāṇa* (knowledge), for instance, '*atthapaṭisambhida ñāṇam* and so on.'

The *paṭisambhidā* is also classified into two spheres: the sphere of trainee (*sekkhabhūmi*): venerable *Ānanda*, the householder *Citta*, the layman *Dhammika*, the laywoman *Khujjuttarā* and so on; the sphere of adept (*asekkhabhūmi*): Venerable *Sāriputta*, venerable *Mahāmoggallāna*, venerable *Mahākassapa*, venerable *Mahākaccāyana*, venerable *Mahākoṭṭhita* and other great noble disciples (*mahāsāvaka*)³¹. Among them, Venerable *Sāriputta* and venerable *Mahākoṭṭhita* were formally declared by the Buddha in the middle of *saṅgha* community for their attainment of the *paṭisambhidā*. In *Vādīsutta*, the Buddha

³¹ *Vb-a, 372: katamesu dvīsu? sekkhabhūmiyaṇca asekkhabhūmiyaṇca. tattha sāriputtattherassa mahāmoggallānattherassa mahākassapattherassa mahākaccāyanattherassa mahākoṭṭhitattherassāti asītiyāpi mahātherāṇaṃ paṭisambhidā asekkhabhūmiyaṃ pabhedam gatā. ānandattherassa cittassa gahapatino dhammikassa upāsakassa upālissa gahapatino khujjuttarāyaupāsikāyāti evamādīnaṃ paṭisambhidā sekkhabhūmiyaṃ pabhedam gatāti imāsu dvīsu bhūmīsu pabhedam gacchanti.*

said that one who is endowed with the four *paṭisambhidā* never gets exhausted from the aspect of explanation (*atthato*) and expression (*byañjanato*)³².

16.15.1. *Attha-paṭisambhidā* = analytical knowledge of meaning or analytic insight of consequence (*hetupphalaṃ* or result of cause). Herein, meaning (*attha*) is of five types means: (1) *yaṃkiñci paccayuppannaṃ* (whatever conditionally produced), (2) *vipāka* (resultant phenomena: thirty-six or fifty-two *vipākacittas* and their mental states), (3) *kiriya* (inoperative phenomena: twenty *kiriyacitta* and their mental states), (4) *nibbāna* and (5) *bhāsitaṭṭha* (the meaning of the Buddha's word).

The first three results are termed "*nibbattetabbo attho*" (the result being born or arisen). *Nibbāna* is not result in the sense of being conditionally born of or produced by the path knowledge because it is unconditioned (*asaṅkhata*) but it considered as result in the sense of being realized (*pattabbo attho*) through the attainment of path knowledge. The meaning of the Buddha's word is known through attentively listening to those word and it is described as *ñāpetabbo attho* (the result being known). Therefore, *attha* (result) is classified into threefold by way of manifestation, namedly, the result of being produced (*nibattetabbo attho*), the result of being attained (*pattabbo attho*) and the result of being known (*ñāpetabbo attho*).

16.15.2. *Dhamma-paṭisambhidā* = analytical knowledge of fundamental or analytic insight of origin/ cause (*paccaya*). Herein, dhamma is also of five types: (1) *yo koci phalanibbattako hetu* (causes that produce result), (2) *kusalaṃ* (twenty-one or thirty-seven wholesome consciousness and their mental factors), (3) *akusalaṃ* (twelve unwholesome consciousness and their mental factors), (4) *ariyamaggo* (the noble path) and (5) *bhāsitaṃ* (the Buddha's word).

'Whatever cause that produces result', 'wholesome phenomena' and 'unwholesome phenomena' are capable of making their own resultant mentality-materiality (*nāma* and *rūpa*) spring up. These causes are collectively called *nibbattako hetu* (cause being able to produce result). 'The Buddha's word (*bhāsita*)' is also a cause in the sense of making known (*ñāpako hetu*), it makes the meaning of word known or the word is a cause in terms of making the meaning known. the Noble path (*ariyamagga*) is also a cause in the sense of *sampāpako hetu* that leads or reaches Nibbāna.

| <i>Pabheda</i> | <i>Attha</i> | <i>Dhamma</i> | <i>Manifestation</i> |
|--------------------------|---|---|--|
| <i>Hetu-phala</i> | <i>Hetupphala</i> (the result produce by cause) | <i>Hetu/paccaya</i> (cause) | |
| <i>Paṭicca-samuppāda</i> | <i>yaṃkiñci paccayuppannaṃ</i> (whatever conditionally produced), | <i>yo koci phalanibbattako hetu</i> (whatever causes that produce result) | <i>Attha: In the sense of being born or arisen (nibbattetabbo attho)</i> |

³² A.III.456: *aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ catūhi paṭisambhidāhi samannāgato atthato vā byañjanato vā pariyādānaṃ gaccheyyā*"ti.

| | | | |
|--------------------------|---|--|--|
| Paramattha-dhamma | vipāka (resultant phenomena: thirty-six or fifty-two <i>vipākacittas</i> and their mental states), kiriya (inoperative phenomena: twenty <i>kiriya-citta</i> and their mental states), | kusala (twenty-one or thirty-seven wholesome consciousness and their mental factors), akusala (twelve unwholesome consciousness and their mental factors) | Dhamma: in the sense of being able to produce result (nibbattako hetu) |
| Sacca | Nibbāna | ariyamagga (the noble path) | Attha: in the sense of being realized (pattabbo attho) Dhamma: in the sense of reaching <i>Nibbāna</i> (sampāpako hetu) |
| Pariyatti | Bhāsitattha (the meaning of the Buddha's word) | bhāsita (the Buddha's word) | Attha: In the sense of being known (ñāpetabbo attho) Dhamma: in the sense of making known (ñāpako hetu) |

16.15.3. **Nirutti-*paṭisambhidā*** = analytical knowledge of language or discrimination of philology. According to commentaries, **nirutti** indicates expression of natural terminology (*sabhāvaniruttābhilāpa*). It is explained in *Vibhaṅga aṭṭhakathā* that "one who is endowed with the fourfold analytical knowledge, when listening to the word '*phasso*', knows that 'it is a natural terminology'; however, when listening to the word '*phassā*' or '*phassaṃ*', he knows that 'it is not a natural terminology.'"³³ Since the word "*phassa*" in natural terminology or *Māgadha* dialect or *Pāli* belongs to masculine gender; therefore, when declined in nominative singular, the correct form must be '*phasso*', but not '*phassā*' or '*phassaṃ*.'

Normally, when we say *Māgadha* dialect, we mean the entire system of it including grammar, a wide range of vocabular such as nouns, verbs, adjectives, adverbs and so on. A possessor of the fourfold analytical knowledge would know everything related to the dialect. However, when we say 'natural terminology' in *Māgadha* dialect, we just mean some parts of the dialect. On contrary, the *Vibhaṅga Aṭṭhakathā* denies the notion that one who has attained the fourfold analytical knowledge (*paṭisambhidā-patto*) could know other words such as noun, verb, prefix, and indeclinable (*nāma-akhyāta-upasaggabyañjanasaddaṃ*). The commentary also makes clear that

³³ *Paṭisambhidāpatto hi "phasso" ti vutte "ayaṃ sabhāvanirutti" ti jānāti, "phassā" ti vā "phassaṃ" ti vā vutte pana "ayaṃ na sabhāvanirutti" ti jānāti*

‘knowing such words is not the function of the analytical knowledge’ (*Taṃ pana nayidaṃ paṭisambhidākiccanti*). The author of the *Vibhaṅga Mūlaṭṭhā* presents his view in a quite strange way that ‘other words such as noun, verb, and so forth, belonging to Sanskrit’ (*aññaṃ sakkaṭṭanāmādisaddaṃ sandhāya*).

Sabhāvanirutti, from the aspect of reality, signifies ‘a concept of the real’ (*vijjamānānāmapaññatti*) such as *phassa* (contact), *vedanā* (feeling), *saññā* (perception) and so on. It is important to know what is *nāma* or name. According to the *Dhammasaṅgani Aṭṭhakathā*, *nāma* or name is fourfold: ‘that given on a special occasion, that given in virtue of a personal quality, that given by acclamation, that which has spontaneously arisen’ (*Nāmanti catubbidhaṃ nāmaṃ—sāmaññānāmaṃ guṇānāmaṃ kittimanāmaṃ opapātikanāmanti*)³⁴.

16.15.3.1. **Name given on a special occasion** is such a name ‘*Mahāsammato*’, the name of the first king on earth, which is chosen and placed by most people in the first world-cycles.

16.15.3.2. **Name given in virtue of personal quality** is such names as ‘*Dhammakathiko*’ (Dhamma preacher), ‘*Vinayadharo*’ (*Vinaya* holder) etc., and as the epithets of the Buddha ‘*Bhagavā*’, ‘*Arahaṃ*’, ‘*Sammasambuddho*’, and so on.

16.15.3.3. **Name given by acclamation** is such a name as given to a baby on the name-giving day by the relatives who decide to give such and such name.

16.15.3.4. **Name arisen spontaneously** is such names as ‘*cando*’ (moon), ‘*sūriyo*’ (sun), ‘*samudayo*’ (ocean), ‘*paṭhavī*’ (earth), etc., which arise spontaneously following the arising of those respective things. In the earlier world-cycles, they are called ‘*cando*’, ‘*sūriyo*’, ‘*samudayo*’ etc., so are they in the later ones; in the past, they are called ‘*cando*’, ‘*sūriyo*’, ‘*samudayo*’, etc., so are in the present and future.

The ultimate phenomena such as *vedanā* (feeling), *saññā* (perception)..., like those moon, sun, and ocean..., are included in this last category of name, the name arisen spontaneously with its phenomenon³⁵.

16.15.4. ***Paṭibhāṇa-paṭisambhidā*** = analytical knowledge of sagacity, analytic insight of ready wit; initiative, creative and applicative insight, the ability to spontaneously apply the other three types of knowledge to clearly communicate the Dhamma (*ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā*). There are three types of *paṭibhāṇa* persons (*paṭibhāṇavā*)³⁶.

16.15.4.1. ***Pariyattipaṭibhāṇavā*** - some people in this dispensation learn the Buddha's teachings thoroughly: discourses (*sutta*), discourses mixed with verses (*geyya*), prose-expositions (*veyyākaraṇa*), verses (*gāthā*), *udāna* (utterances,

³⁴ Psm-a. I. 227.

³⁵ Many passages in *Paṭisambhidā* are summarized from *Catupaṭisambhidā* in Theravāda buddhism, written by Bhikkhu Kusalagūṇa: <https://www.budsas.org/ebud/catu/catu00.htm>.

³⁶ Mnd. 180.

exclamations), thus-said discourses (itivuttaka), *jātaka* (birth-stories), *abbhūta* (marvellous ideas), *vedalla* (questions and answers).

16.15.4.2. **Paripucchāpaṭibhānavā** - Some people in this dispensation inquire about benefits (*attha*), characteristics (*lakkhaṇa*), causes (*hetu*), and what is suitable and unsuitable (*thānāthāna*). He is called *paripucchāpaṭibhānavā* depending on such questioning.

16.15.4.3. **Adhigamaṭibhānavā** - Some people have attained the 37 factors of enlightenment or qualities constituting enlightenment, such as the four foundations of mindfulness (*satipaṭṭhāna*), four types of exertion (*samappadhāna*), four bases for success (*iddhipāda*), etc., and have obtained the six *abhiññā*. When one knows *attha*, dhamma, and *nirutti*, then one is skillful in them. One who is endowed with these qualities is called *paṭibhānavā*.

It is said in *Khippanisantisutta* that a monk who is skilled in meaning (*atthakusala*), skilled in Dhamma (*dhammakusala*), skilled in language (*niruttikusala*), skilled in phrasing (*byañjanakusala*) and skilled in sequence (*pubbāparakusala*) is one of quick apprehension concerning wholesome teachings, one who grasps well what he has learnt, learns abundantly, and does not forget what he has learnt. Venerable Ānanda possess these five qualities³⁷. The first three terms correspond to the first three *paṭisambhidā* knowledge and the last two may be under *paṭibhānapaṭisambhidā*.

NB: explain about four analytical knowledges (Paṭisambhidā).

16.15.5. **The causes for arising of paṭisambhidā:** In the *paṭhamapaṭisambhidāsutta*, the buddha mentioned, "O monks, a monk who is endowed with seven dhammas, having directly known and realized by himself reached the four *paṭisambhidā* after a short time. A monk understands as it really is:

16.15.5.1. A monk understands as it really is: "this is sluggishness of my mind (*idaṃ me cetaso līnattam*)."

16.15.5.2. When the mind is constricted internally, he understands as it really is "**my mind is constricted internally** (*ajjhattam me samkhittam cittam*)."
This constricted mind is referred to as *thinamiddha* (sloth and torpor).

16.15.5.3. When the mind is distracted externally, he understands as it really is "**my mind is distracted externally** (*bahiddhā me vikkhittam cittam*)."
This is referred to as distraction due to five sensual pleasures (*pañca-kāmaguṇa*).

Note: In the *samādhībhāvanāsutta* the Buddha said that the development of number four to number six is called the development of concentration that leads to mindfulness and clear comprehension. In the commentary, the feeling, etc., are the root of mental proliferation (*papañca*). For feeling is the root of craving, which arises in relation to pleasure. Perception is the root of views, which arise toward an unclear object. And thought is the root of conceit, which arises through the thought, 'I am.'³⁸

³⁷ A.II.176-177.

³⁸ A.II-a.162-163. (translated by Bhikkhubodhi).

- 16.15.5.4. He knows **feelings** (*vedanā*) as they arise, as they remain present, as they disappear.
- 16.15.5.5. He knows **perceptions** (*saññā*) as they arise, as they remain present, as they disappear.
- 16.15.5.6. He knows **thoughts** (*vitakka*) as they arise, as they remain present, as they disappear.
- 16.15.5.7. Then, among qualities suitable and unsuitable, inferior, and superior, dark and bright along with their counterparts, he has grasped the mark (cause) well, attended to it well, reflected upon it well, and penetrated it well with wisdom³⁹.
- 16.15.6. According to *Visuddhimagga*, there are five causes or condition for analytical knowledge:
- 16.15.6.1. **Adhigama**: attainment of arahant
- 16.15.6.2. **Pariyatti**: learning of the buddha's word
- 16.15.6.3. **Savana**: listening the Buddha's word respectively
- 16.15.6.4. **Paripucchā**: questioning about difficult words or obscure passages found in Pāli canon and its commentaries
- 16.15.6.5. **Pubbayoga**: former practice in the dispensations of the former Buddhas or in the past life. The practice here refers to the practice of *gatapaccāgatika* until *vipassanā* meditation (up to knowledge of equanimity towards formation - *saṅkhārūpekkhāñāna*)⁴⁰.

Another set of the 8 causes for *Paṭisambhida-ñāna* are mentioned in *Visuddhimagga* as well.

- 16.16. **Vimokkhā (the liberation or release) is eight stages or levels of mental liberation based on spiritual cultivation of profound sates, i.e. rūpajjhāna and arūpajjhāna. It is of eight types:**

The commentary on the *Mahā sakuludāyisutta*⁴¹ says that these liberations (*vimokkhā*) are **well releasing from the opposing states** (*paccanīkadhammehi ca suṭṭhu muccanaṭṭho*) and **well releasing by delighting in the object** (*ārammaṇe ca abhirativasena suṭṭhu muccanaṭṭho*).

These first three are said in connection with *kaṣiṇa* meditation by way of the "bases of mastery" or "bases for transcendence (*abhibhāyatana*)"⁴², that is 8 stages of mastery over the senses through *jhāna*. The following four (4-7) are the formless attainments (*arūpasamāpatti*) which are called *vimokkha* because they are entirely free from perceptions of materiality. The last is the cessation of perception and feeling

³⁹ A.II.422. (translated by Bhikkhubodhi).

⁴⁰ Vsm-2.72.

⁴¹ M.M-a. 176.

⁴² M.M.205 (for detail, see the *Mahāsakuludāyisutta*): In the commentary, it explains that these are called bases of transcendence (*abhibhāyatana*) because they transcend (*abhibhavati*, overcome) the opposing states (hindrances) and the objects, the former through the application of the appropriate antidote, the latter through the arising of knowledge.

(*nirodhasamāpatti*) and it is called *vimokkha* because while one dwells in *Nirodhasamāpatti*, all mental phenomena (*nāma*), headed by perception (*saññā*) and feeling (*vedanā*) and mind-born matter (*cittajarūpa*) cease. This freedom or release lasts as long as the absorption does.

16.16.1. ***Rūpī rūpāni passati ayaṃ paṭhamo vimokkho - one possessing physical form sees physical forms.*** This is the first liberation. Commentary: the meditator does the preliminary exercise on an internal form (in one's own body), for example, the dark/blue of the eyes for a blue *kaṣiṇa*, the skin for a yellow *kaṣiṇa*, the blood for a red *kaṣiṇa*, the teeth for a white *kaṣiṇa*. While contemplating on that, he attains meditative absorption (*jhāna*). Such a person is called *rūpī* (one who possess *rūpajjhāna*). Having attained *jhāna*, he contemplates an external *kaṣiṇa* object and again attains *Jhāna*. Therefore, this is attainment of the 4 *jhānas* using both a *kaṣiṇa* meditation derived from internal object (a coloured object on his own body) and external object (*kaṣiṇa* object).

16.16.2. ***Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati⁴³, ayaṃ dutiyo vimokkho - one who does not see physical forms internally, but sees physical forms externally. This is the second liberation.*** Not taking any internal object, i.e. without attaining colour *kaṣiṇajjhāna* by contemplating on one's own body parts, the meditator contemplates external *kaṣiṇa* objects and attains *rūpāvacarajjhāna*. It means the preliminary *kaṣiṇa* exercise is done on an external form (a *kaṣiṇa* object) and the attainment of *jhānas* using a *kaṣiṇa* derived from the external object.

16.16.3. ***Subhanteva adhimutto hoti, ayaṃ tatiyo vimokkho - One who contemplates on what is beautiful or exquisite.*** This is the third liberation. This is said in reference to the attainment of the *rūpajjhāna* by means of concentrating the mind on perfectly pure and bright color *kaṣiṇa* objects. The *paṭisambhidāmagga* says that this mental state is also produced through the cultivation of the divine abodes (*brahmavihāra*), as a result of which all beings appear perfectly pure and glorious, and thus the mind turns to the beautiful, with no feelings of disgust. It should be noted that while a meditator is abiding in the *jhāna*, there is no thought of beautiful; however, since his mind is fixed on exquisite or beautiful object, it appears as if he is entering such a thought. [This third liberation refers to the attainment of the perception of either a very pure, bright, and beautiful (subha) coloured *kaṣiṇa* or the 4 *brahmavihāra*].

16.16.4. ***Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanam upasampajja viharati, ayaṃ catuttho vimokkho -*** Through the utter transcending of the perception of physical forms, the passing away of the perception of impingement [sense contract], and non-attention to the perception of diversity, (contemplating), "space is infinite," one enters and dwells in the base of the infinity of space. This is the fourth liberation.

16.16.5. ***Sabbaso ākāsañācāyatanam samatikkamma 'anantaṃ viññāna'nti viññānañācāyatanam upasampajja viharati, ayaṃ pañcama vimokkho -*** Through the

⁴³ The formulation of the 2nd *vimokkha* suggests that it is a shorthand for all the eight *abhibhāyatanas* which consist of variations on the theme *ajjhataṃ arūpa-saññī eko bahiddhā rūpāni passati*).

utter transcending of the infinity of space, (contemplating), "consciousness is infinite,' one enters and dwells in the base of the infinity of consciousness.' This is the fifth liberation.

16.16.6. *Sabbaso viññāṇācāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati, ayaṃ chaṭṭho vimokkho* - Through the utter transcending of the base of the infinity of consciousness, (contemplating), "There is nothing,"- one enters and dwells in the base of nothingness." This is the sixth liberation.

16.16.7. *Sabbaso ākiñcaññāyatanaṃ samatikkamma 'nevasaññānāsaññā'yatanaṃ upasampajja viharati, ayaṃ sattamo vimokkho* - Through the utter transcending of the base of nothingness, one enters and dwells in the base of neither perception nor non-perception. This is the seventh liberation.

16.16.8. *Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhama vimokkho* - Through the utter transcending of the base of neither-perception nor non-perception, one enters and dwells in the cessation of perception and feeling. This is the eighth liberation. This last stage requires both concentration and insight and can be attained only by non-returners (anāgāmī) and arahants who have mastered the formless attainment.

When a monk attains these eight liberations in forward order, in reverse order, and in both orders, entering them and emerging from them as long as he wishes, and has realized direct knowledge here and now both destruction of cankers and the liberation by mind and liberation by wisdom, **that monk is called "both-way-liberation."** There is no more excellent or perfect than this."

NB: What is Vimokkha? What are they?

16.17. *Sāvakaṭṭhāramī* - the perfection of the Buddha's disciples. To become a future chief disciple (*agga-sāvaka*), one must fulfill the necessary perfections for one incalculable period and 100,000 aeons. A future great disciple (*mahā-sāvaka*) must fulfill perfections for 100,000 aeons. A future ordinary disciple (*pakati-sāvaka*) who attains awakening, which consists of insight-knowledge of the path (*vipassanā-ñāṇa*) and the understanding of the four noble truths (*sāvaka-bodhi-ñāṇa*), with the help of a teacher who is a Buddha, must fulfill perfections for 1,000 aeons, 100 aeons, or a smaller number of aeons; thus, the duration of their fulfilment of the perfections is indefinite. The noble person who has thus attained the Awakening of a disciple (*sāvaka-bodhi-ñāṇa*) is called an Awakened disciple (*sāvaka-buddha*). This person may have the status of a chief disciple, a great disciple, or an ordinary disciple⁴⁴.

In *Puggalapaññatti*, the term '*sāvakaṭṭhāramī*' limitedly refers to the chief disciples: a person who does not realize the truths by himself in things that he has never heard before, who makes an end of suffering in this very life, and **who reaches the perfection of a disciple (*sāvakaṭṭhāramī*)**, such as *Sāriputta* and venerable *Mahāmoggallāna*, because of *sāvakaṭṭhāramī-ñāṇa*.

⁴⁴ See the great chronicles of the Buddhas, by Mingun Sayādaw, revised by Ānandajoti bhikkhu, page 39.

Therefore, *Sāvakaṭāramī* here in *Nidhikaṇḍasutta* refers to only two chief disciples (*aggasāvaka*) only.

Why is it limited to the chief disciples only? Because, in the next passage, it is mentioned that a person who does not realize the truths by himself in things that he has never heard before, who makes an end of suffering in this very life, and **who does not reach the perfection of a disciple (*sāvakaṭāramī*)**, is the remaining arahant, because of making an end of suffering."⁴⁵

- 16.18. **Paccekabodhi** - the Enlightenment of Paccekabuddha. the definition of Paccekabuddha is mentioned "*pati ekā visuṃ sammā sambuddhato visadisā aññā asādhāraṇābuddhā paccekabuddhā*"⁴⁶ (Paccekabuddha are those who are unique, alone, and uncommon and dissimilar to the Sammāsambuddha). Bodhi (enlightenment) in Paccekabodhi is the knowledge in the four paths (***bodhi vuccati catūsu maggesu ñāṇaṃ***). Apart from that, in Cūḷaniddesa, Bodhi in Paccekabodhi means wisdom or paññā cetasikas in every bodhipakkhiyadhamma, or knowledge of the truth like "all conditioned things are impermanent, all conditioned things are suffering, all phenomena are non-self" and so on⁴⁷.

In *Puggalapaññatti*, a Paccekabuddha is explained thus: a person who realizes the truths by himself in things that he has never heard before but does not reach the knowledge of omniscience (*sabbaññutā-ñāṇa*) and does not have mastery in the ten kinds of power (*dasabala-ñāṇa*), is called a *Paccekasambuddha*⁴⁸.

Paccekabuddha attains enlightenment by themselves but do not enlighten others. They penetrate the taste of the meaning (*attharasa*) but not the taste of the Dhamma (*dhammarasa*) because they are not able to describe the concept about supramundane state. They penetrate Dhamma like dumb people trying to describe the things they have seen in their dreams. However, they are able to give others the going forth (*pabbaja*) and train them in proper behaviour (*ābhisamācarika*). They attain all the psychic powers, meditative attainments, and analytical knowledges. Paccekabuddha is described In *Suttanipāta aṭṭhakathā* thus:

"Paccekabuddhā nāma, ānanda, abhinīhārasampannā pubbayogāvacarā honti. tasmā buddhapaccekabuddhasāvakānaṃ sabbesaṃ patthanā ca abhinīhāro ca icchitabbo'ti."

"Oh Ānanda, Paccekabuddha are those who endowed with undertaking and have practiced past exertion. Therefore, aspiration and undertaking should be desired for all: buddhas, paccekabuddhas and disciples."

Aspiration and five prerequisites are recognized in making the undertaking.

- 16.18.1. *Manussattaṃ* - the human state,

⁴⁵ Pug.181: *tatra yvāyaṃ puggalo pubbe ananussutesu dhammesu sāmaṃ saccāni anabhisambujjhati, diṭṭheva dhamme dukkhassantakaro hoti, sāvakaṭāramiṅca pāpuṇāti, sāriputtamoggallānā tena daṭṭhabbā. tatra yvāyaṃ...na ca sāvakaṭāramiṃ pāpuṇāti, avasesā arahantā tena daṭṭhabbā.*

⁴⁶ Ap-a.I, 226.

⁴⁷ More detail, see Cnd.231-232.

⁴⁸ Pug. 181: *tatra yvāyaṃ puggalo pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhati, na ca tattha sabbaññutaṃ pāpuṇāti na ca balesu vasībhāvaṃ, paccekasambuddho tena daṭṭhabbo.*

- 16.18.2. *liṅgasampatti* - the achievement of the gender (male),
 16.18.3. *vigatāsavadassanaṃ* - the sight of the one devoid of influxes (the sight of a buddha, a paccekabuddha, or an arahant disciple),
 16.18.4. *adhikāro* - principle service or relinquishment.
 16.18.5. *chandatā* - strong desire to be Paccekabuddha.

*"manussattaṃ liṅgasampatti, vigatāsavadassanaṃ;
 adhikāro chandatā ete, abhinīhāraḱāraṇā."*

All Paccekabuddha takes two incalculable and 100,000 eons to fulfill *pāramī* (perfections), *cariyā* (eight types of conduct) and practices *gatapaccāgatavatta* (observance of going and returning).

Unlike the *Sammāsambuddha* and *Aggasāvaka* who arise only in families of royal king or brahmin, Paccekabuddhas arise in a family of *khattiyas*, brahmins or householders. After the enlightenment of Paccekabuddha, his practice was *piṇḍapāta* (going for alms) because it is *ariyavaṃsa* (lineage of noble beings), *vassāvāsa* (observing the rainy retreat) and *Uposathakamma* (observing *Uposatha* with this advice 'One should practice effacement of the mind and should not come to a stop) or merely say: 'Today is the *Uposatha*.')

- 16.19. ***Buddhabhūmi*** - the ground or establishment of the Buddha, i.e. omniscient knowledge (*sabbaññutañāṇa*)⁴⁹. In *puggalapaññatti*, the *sammāsambuddha* is explained: a person who realizes the truth by himself in things that he has never heard before, reaches the omniscient knowledge (*sabbaññutā-ñāṇa*) and has mastery in the ten kinds of power (*dasabala-ñāṇa*), is called a *Sammāsambuddha*⁵⁰.

As we know, a *Paññādhika-bodhisatta* must fulfill the perfections (*pāramī*) for 4 incalculable periods and 100,000 aeons. A *Saddhādhika-bodhisatta* must fulfill them for 8 incalculable periods and 100,000 aeons, and a *Vīriyādhika-bodhisatta* must fulfill them for 16 incalculable periods and 100,000 aeons

The basic conditions of the *pāramīs* are: (1) great aspiration (*abhinīhāra*), (2) great compassion and skill in ways and means (*mahākaruṇā* and *upāya-kosalla ṇāṇa*), (3) four grounds for Buddhahood (*buddhabhūmi*), (4) sixteen mental dispositions (*ajjhāsayā*), (5) reflective knowledge (*paccavekkhaṇa ṇāṇa* of disadvantage of non-giving, etc., and advantages of giving, etc. and (6) fifteen kinds of conduct (*caraṇa*) and five kinds of higher knowledge (*abhiññā*), together with their contributory causes. Among them, there are four factors which are the grounds or bases for becoming the Buddha (*buddhabhūmi*) since they are conducive to the arising of *sabbaññuta-ñāṇa* (omniscience):

- 16.19.1. ***Ussāha (endeavour)***: It is strong effort or *vīriya* for fulfilment of the perfections (*pāramī*), charity (*cāga*) and practices (*cariyā*). (*ussāho nāma bodhisambhārānaṃ abhussahanavīriyaṃ*)

⁴⁹ Apa-a.336: 1.1: buddhabhūmimanuppattanti buddhassa bhūmi patiṭṭhānaṭṭhānantibuddhabhūmi, sabbaññutañāṇaṃ, taṃ anupatto paṭividdhoti buddhabhūmimanupatto, taṃ buddhabhūmimanuppattaṃ, sabbaññutappattaṃ buddhabhūtanti attho

⁵⁰ Pug. 180: tatra yvāyaṃ puggalo pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhati, tattha ca sabbaññutaṃ pāpuṇāti balesu ca vasibhāvaṃ, sammāsambuddho tena daṭṭhabbo.

16.19.2. **Ummaṅga (higher wisdom):** it is *paññā* or wisdom which uses in skillful way for the fulfilment of the perfections. (*ummaṅgo nāma bodhisambhāresu upāyakosallabhūtā paññā*).

16.19.3. **Avatthāna (firm standing):** it is imperturbable determination in practices leading to becoming the Buddha (*avatthānaṃ nāma adhiṭṭhānaṃ acalādhiṭṭhānatā*).

16.19.4. **Hitacariyā (beneficial practice):** it is development of loving-kindness and compassion (*hitacariyā nāma mettābhāvanā karuṇābhāvanā ca*)⁵¹.

**"ussāho vīriyaṃ vuttaṃ, ummaṅgo paññā pavuccati;
avatthānaṃ adhiṭṭhānaṃ, hitacariyā mettābhāvanā"**

"Enthusiasm is mentioned as *vīriya*, wisdom is called *ummaṅga*;
determination is *avatthāna* and development of loving-kindness is called *hitacariyā*"

NB: What are Sāvakaṇāramī, paccekabodhi and buddhabhūmi?

16th verse: Conclusion

Evaṃ mahatthikā esā, yadidaṃ puññasampadā;

Tasmā dhīrā pasamsanti, paṇḍitā katapuññatanti.

Yadidaṃ (yaṃ + idaṃ = yā + ayaṃ) - whatever this, puññasampadā - accomplishment of merit, [hoti - is there], esā - that, [hoti - is] mahatthikā - extremely beneficial, evaṃ (iminā vuttanayena) - like this (as mentioned above). Tasmā - therefore, dhīrā - the resolute, paṇḍitā - wise people, pasamsanti - praise, katapuññatam - the state of the ones who have done merits.

"Whatever this accomplishment of merit is there, that is extremely beneficial like this (as mentioned above); therefore, the resolute and wise people praise the state of the ones who have done merits."

At the end of the Dhamma talk, the lay devotee, together with many people, attained Sotāpattiphala. He then approached King Pasenadi Kosala and informed him of what he had done. The king was ecstatic, praising, 'O householder, well done, well done. You have buried a treasure that cannot even be taken by me.' The king then devotionally offered him a vast honour (*mahatiṃ pūjamakāsi*).

⁵¹ The great chronicles of the Buddhas by Mingun Sayādaw, revised by Ānandajoti bhikkhu, November 2023, page 2563.