

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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

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

02. Commentary on the Teaching in Verses (02. Dhammapada-  
aṭṭhakathā)

1. The Chapter on the Twin Verses (1. Yamakavaggo)



PaliVerse

## 5. The Collection of Minor Texts

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### 02. Commentary on the Teaching in Verses

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

## In the Collection of Minor Texts

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### Commentary on the Teaching in Verses

#### Introductory Discussion on the Undertaking of the Work

1. In the world enveloped in the great darkness of delusion, by the one who sees the end of the world;  
By whom the lamp of the Good Teaching was kindled, by the one of blazing supernatural power.
2. Having paid homage at the feet of that glorious Enlightened by himself;  
And having venerated his Good Teaching, and having made a salutation with joined palms to the Community.
3. Having come upon this and that reason, skilled in what is according to the Teaching and what is not;  
The Teacher, who had attained the state of the Good Teaching, the beautiful Dhammapada.
4. He taught, with a mind inspired by the force of compassion;  
Which indeed increases the joy and gladness of gods and humans.
5. The subtle explanation of the meaning of that, handed down in succession;  
Which was established in the language of the island on the island of Tambapaṇṇi.
6. It does not accomplish the attainment of welfare for the remaining beings;  
It is well if that might accomplish the welfare of the whole world.
7. Thus aspiring, by one who is tamed, of righteous conduct;  
By the Elder Kumārakassapa, of firm mind, I was
8. By one desiring the duration of the Good Teaching, carefully requested;  
Having abandoned that language and the sequence of words gone to excessive elaboration,
9. And having set it upon the delightful language of the canonical text;  
Whatever phrasing and terms of the verses were not made clear therein,
10. Having made clear only that, the remainder, the same in meaning;  
I shall speak in another language, bringing to the wise one

Joy and gladness of mind, based upon the meaning and the Teaching.

## 1. The Chapter on Pairs

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### 1. The Story of the Elder Monk Cakkhupāla

1. "Mental states are directed by mind, mind is their chief, they are mind-made; If with a corrupted mind one speaks or acts; From that, suffering follows him, like a wheel the foot of the ox that carries."

Where was this proclamation of the Teaching spoken? At Sāvattthī. Referring to whom? The Elder Cakkhupāla.

It is said that in Sāvattthī there was a householder named Mahāsuvaṇṇa, wealthy, of great riches, of great possessions, without a son. One day, having bathed at the bathing place, having paid homage, while coming back, on the road he saw a large tree with full branches and leaves, thinking "This must be occupied by an influential deity," having had the area beneath it cleared, having had a wall enclosure built, having had sand scattered, having hoisted flags and banners, having adorned the large tree, having made a salutation with joined palms, having made the aspiration "If I should obtain a son or a daughter, I will make great honour to you," he departed.

Then, before long, an embryo was established in his wife's womb. She, having known the established state of the embryo, informed him. He gave care for her pregnancy. She, after the elapse of ten months, gave birth to a son. On the name-giving day, the millionaire, because he was obtained in dependence on the large tree tended by himself, gave him the name Pāla. She afterwards obtained another son as well. Having given him the name Cūḷapāla, she gave the other the name Mahāpāla. When they had come of age, they bound them with the bond of marriage. Afterwards the mother and father died. The other two alone administered all the wealth.

At that time the Teacher, having set in motion the excellent wheel of the Teaching, having come gradually, was dwelling in the great monastery of Jetavana, built by the great millionaire Anāthapiṇḍika having spent fifty-four hundred million in wealth, establishing the great multitude on the path to heaven and the path to liberation. For the Truth-finder dwelt for only one rains residence at the great monastery of Nigrodha, built by eighty-two thousand families of relatives - eighty from the mother's side and eighty from the father's side; for nineteen years at the great monastery of Jetavana built by Anāthapiṇḍika; and for six years at the Eastern Park built by Visākhā through the bestowal of twenty-seven hundred million in wealth - thus, on account of the greatness of virtue of the two families, he dwelt in dependence on Sāvattthī for twenty-five years for the rains residence. Both Anāthapiṇḍika and Visākhā the great female lay follower constantly went twice a day to attend upon the Truth-finder, and when going, thinking "The young novices will look at our hands," they had never gone empty-handed. When going before the meal, they went taking solid and soft food and so on; when going after the meal, the five medicines and eight beverages. Moreover, in their dwellings, seats were always prepared for two thousand monks each. Among food, drink and medicines, whoever wished for whatever, that very thing as wished for was provided to him. Among them, by Anāthapiṇḍika, the Teacher had never been asked a question even for a single day. It is said that he, thinking "The Truth-finder is

delicate as a Buddha, delicate as a warrior, expounding the Teaching to me saying 'You are of great help to me, householder,' he might become weary," out of exceeding affection for the Teacher, does not ask a question. But the Teacher, as soon as he had sat down, thinking "This millionaire guards me where I need not be guarded. For I, over four incalculable aeons and more than a hundred thousand cosmic cycles, having cut off my own adorned and prepared head, having plucked out my eyes, having plucked out the flesh of my heart, having given up wife and children dear as life, while fulfilling the perfections, fulfilled them for the very purpose of expounding the Teaching to others. This one guards me where I need not be guarded" - would speak just one proclamation of the Teaching.

At that time seven crores of people dwelt in Sāvattthī. Among them, having heard the Teacher's talk on the Teaching, about five crores of people became noble disciples, and about two crores of people were worldlings. Among them, the noble disciples had just two duties - before the meal they give gifts, and after the meal, with scents, garlands and so on in their hands, having had cloth, medicine, drinks and so on taken up, they go for the purpose of hearing the Teaching. Then one day Mahāpāla, having seen the noble disciples going to the monastery with scents, garlands and so on in their hands, having asked "Where is this great multitude going?" having heard "For the hearing of the Teaching," thinking "I too shall go," having gone and having paid homage to the Teacher, sat down at the edge of the assembly.

Buddhas, when expounding the Teaching, expound the Teaching according to disposition, having observed the decisive support for refuge, morality, going forth and so on; therefore on that day the Teacher, having observed his decisive support, expounding the Teaching, gave a progressive discourse. That is: He made known a talk on giving, a talk on morality, a talk on heaven, the danger of sensual pleasures, the degradation, the defilement, and the benefit of renunciation. Having heard that, the householder Mahāpāla thought - "Neither sons nor daughters nor brothers nor wealth follow one going to the world beyond; even the body does not go together with oneself. What use is the household life to me? I shall go forth." He, at the conclusion of the teaching, having approached the Teacher, requested the going forth. Then the Teacher said to him - "Is there any relative of yours who should be asked permission?" "I have a younger brother, venerable sir." "If so, ask his permission." He, having accepted saying "Very well," having paid homage to the Teacher, having gone home, having summoned his younger brother - "Dear son, whatever wealth there is of mine in this house, whether animate or inanimate, all that is your burden; take charge of it." He said: "But what will you do?" "I shall go forth in the Teacher's presence." "What are you saying, brother? When my mother died, you were obtained by me as a mother; when my father died, as a father. There is great wealth in your house. It is possible to make merit while dwelling at home itself. Do not do thus." "Dear son, having heard the Teacher's proclamation of the Teaching, I am unable to dwell in the household life. For by the Teacher, having applied the exceedingly smooth and subtle three characteristics, the Teaching good in the beginning, good in the middle, and good in the end has been taught; it cannot be fulfilled by one living in the midst of a house. I shall go forth, dear son." "Brother, you are still young; you should go forth in old age." "Dear son, for an old man even his own hands and feet are disobedient, they do not function under his own control, far less than relatives. I shall not heed your words; I shall fulfil the practice of an ascetic alone."

"Worn out by ageing, hands and feet are disobedient;  
For one whose strength is destroyed, how will he practise the Teaching?"

"I shall go forth indeed, dear son" - while he was still protesting, having gone to the Teacher's presence, having requested the going forth, having obtained the going forth and full ordination, having dwelt five years in the presence of his teachers and preceptor, having finished keeping the rains retreat, having performed the invitation ceremony, having approached the Teacher and having paid homage, he asked - "Venerable sir, how many charges are there in this Dispensation?" "The charge of scriptural study and the charge of insight - there are just two charges, monks." "But which, venerable sir, is the charge of scriptural study, and which is the charge of insight?" "Having learnt, according to one's own wisdom, one or two collections or the entire three Canons of the Buddha's teaching, the retaining, the speaking, and the reciting of it - this is called the charge of scriptural study. But for one of frugal living, delighting in remote lodgings, having established contemplation of destruction and passing away in one's own individual existence, having developed insight by way of persevering practice, the attainment of arahantship - this is called the charge of insight." "Venerable sir, I, having gone forth in old age, shall not be able to fulfil the charge of scriptural study, but I shall fulfil the charge of insight. Please teach me a meditation subject." Then the Teacher taught him a meditation subject up to arahantship.

He, having paid homage to the Teacher, seeking monks to be his companions in travel, having obtained sixty monks, having departed together with them, having travelled a path of two thousand yojanas, having reached a great borderland village, entered there for almsfood with his retinue. The people, having seen the monks accomplished in their duties, with confident minds, having prepared seats, having caused them to sit down, having served them with superior food, having asked "Venerable sir, where are the noble ones going?" when it was said "To a comfortable place, lay followers," the wise people, having known "The venerable ones are seeking lodging for the rains residence," said "Venerable sir, if the noble ones were to dwell here for these three months, we would become established in the refuges and undertake the moral precepts." They too consented, thinking "Depending on these families, we shall accomplish our escape from existence."

The people, having received their acknowledgment, having attended to the monastery, having prepared night-quarters and day-quarters, gave them. They regularly entered that very village for almsfood. Then a physician, having approached them, invited them thus: "Venerable sir, where many dwell, illness can indeed arise; when it has arisen, please tell me, I shall prepare medicine." The Elder, on the day of entering the rains retreat, having addressed those monks, asked: "Friends, in how many postures will you spend these three months?" "In four, venerable sir." "But is this proper, friends? Surely one should be diligent?" "For we have come having taken a meditation subject from the presence of the living Buddha, and Buddhas indeed cannot be pleased through negligence; they should be pleased by you with a wholesome disposition. For the heedless one, the four realms of misery are like one's

own home. Be diligent, friends." "But what about you, venerable sir?" "I shall spend the time in three postures; I shall not stretch out my back, friends." "Good, venerable sir, be diligent."

Then, as the Elder did not succumb to sleep, when the first month had passed and the middle month had arrived, an eye disease arose. Like a torrent of water from a cracked pot, streams of tears flowed from his eyes. He, having practised the ascetic duty the whole night, at the break of dawn entered the inner room and sat down. The monks, having gone to the Elder's presence at the time for the alms round, said "It is time for the alms round, venerable sir." "If so, friends, take the bowl and robes." Having had them take his own bowl and robes, he went out. The monks, having seen tears flowing from his eyes, asked "What is this, venerable sir?" "Winds are piercing my eyes, friends." "Were we not invited by the physician, venerable sir? Let us tell him." "Good, friends." They told the physician. He prepared oil and sent it. The Elder, pouring the oil through his nose while just sitting, having poured it while seated, entered the inner village. The physician, having seen him, said - "Venerable sir, it is said that wind is piercing the noble one's eyes?" "Yes, lay follower." "Venerable sir, oil was prepared and sent by me; was the oil poured through your nose?" "Yes, lay follower." "How is it now?" "It is still painful, lay follower." The physician, having thought "I sent oil capable of curing in a single application; why has the disease not subsided?" asked "Venerable sir, was the oil poured while you were sitting or while lying down?" The Elder remained silent; even when asked again and again, he did not speak. He, having thought "I shall go to the monastery and look at the Elder's dwelling place" - having dismissed the Elder saying "If so, venerable sir, go," having gone to the monastery, looking at the Elder's dwelling place, having seen only the walking path and sitting place but not seeing a sleeping place, asked "Venerable sir, was it poured while you were seated or while lying down?" The Elder remained silent. "Do not, venerable sir, act thus; the ascetic duty can be performed while sustaining the body; lie down and pour it" - he entreated again and again. "Go for now, friend; having consulted, I shall know" - he dismissed the physician. But the Elder had there neither relatives nor blood-relations; with whom should he consult? However, consulting with his body born of action, he said: "Speak now, friend Pālita, will you look after your eyes or the Buddha's Dispensation? For in the round of rebirths without discernible beginning, there is no counting of your being one-eyed, but many hundreds of Buddhas, thousands of Buddhas, have passed. Among them, not even one Buddha has been attended upon by you. Now, thinking 'During this rainy season, for three months I shall not lie down,' I shall make constant energy for three months. Therefore, let your eyes perish or be destroyed; uphold the Buddha's Dispensation, not the eyes." Exhorting the body born of action, he spoke these verses -

"Let the eyes diminish, those cherished things,  
Let the ears diminish, likewise the body;  
Let all this that is dependent on the body diminish,  
Why, Pālita, are you negligent?

"Let the eyes decay, those cherished things,  
Let the ears decay, likewise the body;  
Let all this that is dependent on the body decay,  
Why, Pālita, are you negligent?

"Let the eyes be destroyed, those cherished things,  
Let the ears be destroyed, likewise the body;  
Let all this that is dependent on the body be destroyed,  
Why, Pālita, are you negligent?"

Having thus given himself exhortation with three verses, while still sitting he performed the nasal treatment and entered the village for almsfood. The physician, having seen him, asked: "Has the nasal treatment been done, venerable sir?" "Yes, lay follower." "Of what kind, venerable sir?" "It is still painful, lay follower." "Was the nasal treatment done by you sitting down, venerable sir, or lying down?" The Elder remained silent; even when asked again and again he said nothing. Then the physician said to him: "Venerable sir, you are not doing what is suitable. From today onwards do not say 'Such and such a person prepared oil for me,' and I too shall not say 'I prepared oil for you.'" He, rejected by the physician, having gone to the monastery, thinking "You have been rejected even by the physician; do not give up the posture, ascetic."

"Rejected from medical treatment, abandoned even by the physician;  
Fixed in destination for the King of Death, why, Pālita, are you negligent?"

Having exhorted himself with this verse, he practised the ascetic duty. Then, when the middle watch had passed, simultaneously his eyes and mental defilements were destroyed. He, being a dry insight practitioner, having become a Worthy One, entered the inner room and sat down.

The monks, having come at the time for the alms round, said: "It is time for the alms round, venerable sir." "Is it time, friends?" "Yes, venerable sir." "Then go." "But what about you, venerable sir?" "My eyes have declined, friends." They, having looked at his eyes, with eyes full of tears, having consoled the Elder saying "Venerable sir, do not worry, we shall look after you," having performed all the duties that were fit to be done, entered the village for almsfood. The people, not seeing the Elder, having asked "Venerable sir, where is our master?" and having heard that news, having sent rice gruel, themselves having taken almsfood, having gone and paid homage to the Elder, rolling at his feet, having wept, having consoled him saying "Venerable sir, we shall look after you, do not worry," departed.

Thenceforth they regularly sent rice gruel and meal to the monastery itself. The elder too continuously exhorted the other sixty monks. They, standing firm in his exhortation, when the invitation ceremony to admonish was approaching, all together with the analytical knowledges attained arahantship. And having finished keeping the rains retreat, wishing to see the Teacher, they said to the elder, "Venerable sir, we wish to see the Teacher." The elder, having heard their words, thought - "I am weak, and on the road there is a forest occupied by nonhuman spirits; if I go together with them, all will be wearied, and they will not be able to obtain even almsfood; I shall send them ahead." Then he said to them - "Friends, you go ahead." "But you, venerable sir?" "I am weak, and on the road there is a forest occupied by nonhuman spirits; if I go together with you, all of you will be wearied; you go ahead." "Do not do so, venerable sir; we shall go together with you." "Do not let this be pleasing to you, friends; this being so, there will be discomfort for me. But my younger brother, having

seen you, will ask; then you should inform him of the decline of my eyes. He will send someone to my presence; I shall come together with him. In my name, pay homage to the One of Ten Powers and the eighty great elders." Thus he dismissed them.

They, having asked forgiveness from the elder, entered the inner village. The people, having seen them, having caused them to sit down, having given almsfood, asked "What, venerable sir, is the manner of departure of the sirs apparent?" "Yes, lay followers, we wish to see the Teacher." They, having entreated again and again, having known their desire to depart, having followed after them, having lamented, turned back. They too, gradually having gone to Jeta's Grove, having paid homage to the Teacher and the eighty great elders in the elder's name, on the following day entered for almsfood the street where the elder's younger brother dwelt. The householder, having recognised them, having caused them to sit down, having extended friendly welcome, asked "Where is my brother the elder, venerable sir?" Then they reported that occurrence to him. He, having merely heard that, rolling at their feet, having wept, asked - "Now, venerable sir, what should be done?" "The elder expects the coming of someone from here; at the time of his going, he will come together with him." "This, venerable sir, is my nephew named Pālita; send him." "It is not possible to send him thus; there is danger on the road; it is fitting to give him the going forth and then send him." "Having done so, send him, venerable sir." Then, having given him the going forth, having trained him for about a fortnight in the taking up of bowl and robes and so on, having pointed out the road, they sent him.

He, gradually having reached that village, having seen an old man at the village entrance, asked "Is there any forest monastery in dependence on this village?" "There is, venerable sir." "Who by name dwells there?" "The Elder Pālita by name, venerable sir." "Point out the road to me." "Who are you, venerable sir?" "I am the elder's nephew." Then, having taken him, he led him to the monastery. He, having paid homage to the elder, having performed all kinds of duties for about a fortnight, having properly looked after the elder, said "Venerable sir, my uncle the householder expects your coming; come, let us go." "Then take this end of my staff." He, having taken the end of the staff, entered the inner village together with the elder. The people, having caused the elder to sit down, asked "What, venerable sir, is the manner of departure apparent for you?" "Yes, lay followers, having gone, I shall pay homage to the Teacher." They, having entreated in various ways, not obtaining their wish, having seen the elder off, having gone halfway along the path, having wept, turned back. The novice, taking the elder by the end of the staff and going, on the road in the forest arrived at a village named Kaṭṭhanagara where the elder had formerly dwelt in dependence on; he, having departed from the village, having heard the sound of singing of a certain woman who was singing a song and gathering firewood in the forest, took a sign in the sound. For indeed there is no other sound like a woman's sound that is able to pervade a man's entire body and remain. Therefore the Blessed One said -

"I do not, monks, perceive any other single sound that so obsesses a man's mind as this, monks, a woman's sound."

The novice, having taken the sign there, having given up the end of the staff, saying "Please wait, venerable sir, I have something to do," went to her presence. She, having seen him, remained silent. He reached failure in morality together with her.

The Elder thought - "Just now a single sound of singing was heard. And indeed the woman's sound has ceased, the novice too is tarrying, he will have reached failure in morality together with her." He too, having finished his own business, having come, said "Let us go, venerable sir." Then the Elder asked him - "Have you become evil, novice?" He, remaining silent, even though asked again and again by the Elder, said nothing. Then the elder said to him - "With such an evil one, there is no business for me of having the end of a staff held." He, being struck with religious emotion, having removed the ochre robes and having dressed in the manner of a layman, said "Venerable sir, I was formerly a novice, but now I have become a layman. And even when going forth, I did not go forth through faith, but went forth through fear of danger on the road. Come, let us go." "Friend, whether evil as a layman or evil as an ascetic, evil is just evil. You, even while standing in the state of an ascetic, were not able to fulfil even the mere morality; having become a layman, what good indeed will you do? With such an evil one, there is no business for me of having the end of a staff held," he said. "Venerable sir, the road has danger from non-human spirits, and you are blind, without a guide; how will you remain here?" Then the Elder, having said to him "Friend, do not think thus; even if I lie down and die right here, even if I roll about again and again, there is no such thing as going together with you," spoke these verses -

"Come now, I am one whose eyes are destroyed, come along the wilderness road;  
Lying down I shall not go, there is no companionship with a fool.

"Come now, I am one whose eyes are destroyed, come along the wilderness road;  
I shall die, I shall not go, there is no companionship with a fool."

Having heard that, the other, being struck with religious emotion, thinking "A weighty, reckless, and unsuitable deed indeed has been done by me," having raised his arms, weeping, having plunged into the jungle thicket, was gone just as he had departed. Through the power of the Elder's morality too, Sakka the king of gods' Paṇḍukambala stone seat, which was sixty yojanas in length, fifty yojanas in width, fifteen yojanas in thickness, of the colour of the jayasumana flower, and of the nature of bending down and rising up at the times of sitting down and standing up, showed signs of heat. Sakka, looking around thinking "Who now wishes to dislodge me from my position?" saw the Elder with the divine eye. Therefore the ancients said:

"The thousand-eyed lord of gods purified the divine eye;  
This Pāla, a censurer of evil, purified his livelihood.

"The thousand-eyed lord of gods purified the divine eye;  
This Pāla, who holds the Teaching as weighty, seated, delighted in the Dispensation."

Then this occurred to him - "If I do not go to the presence of such a noble one who censures evil and holds the Teaching as weighty, may my head split into seven pieces; I shall go to his presence." Thereupon -

"The thousand-eyed lord of gods, bearer of the glory of divine kingship;

Having come at that very moment, approached Cakkhupāla."

Having approached, he made the sound of footsteps not far from the elder. Then the Elder asked him - "Who is this?" "I am a traveller, venerable sir." "Where are you going, lay follower?" "To Sāvatthī, venerable sir." "Go on, friend." "But where, venerable sir, is the noble one going?" "I too am going to that very place." "Then let us go together, venerable sir." "I am weak, friend; going together with me, there will be delay for you." "I have nothing urgent; I too, going together with the noble one, will gain one of the ten ways of making merit. Let us go together, venerable sir." The elder, having thought "This will be a good person" - said "Then I shall go together with him; take the end of the staff, lay follower." Sakka, having done so, contracting the earth, brought him to Jeta's Grove in the evening. The elder, having heard the sound of conches, small drums, and so on, asked "Where is this sound?" "In Sāvatthī, venerable sir." "Previously, at the time of going, we went a long time." "I know a straight path, venerable sir." At that moment the elder observed "This is not a human being; it must be a deity."

"The thousand-eyed lord of gods, bearer of the glory of divine kingship;  
Having contracted that path, quickly came to Sāvatthī."

He, having led the elder, having led him to the hermitage built by the younger householder for the elder's own sake, having seated him on a plank, went to his presence in the guise of a dear friend, and called out "My dear, Cūḷapāla!" "What is it, my dear?" "Do you know of the elder's arrival?" "I do not know; but has the elder arrived?" "Yes, my dear, just now I went to the monastery and having seen the elder sitting in the hermitage built by you, I have come" - having said this, he departed. The householder too, having gone to the monastery and having seen the elder, rolling at his feet and weeping, having said such things as "Having seen this, I, venerable sir, did not give you permission to go forth," having freed two slave boys, having given them the going forth in the presence of the elder, he arranged "Bring rice gruel, meals, and so on from inside the village and attend upon the elder." The novices, having performed all kinds of duties, attended upon the elder.

Then one day, monks dwelling in the various directions, thinking "We shall see the Teacher," having come to Jeta's Grove, having paid homage to the Truth-finder and to the eighty great elders, wandering on a monastery tour, having reached the dwelling place of the Elder Cakkhupāla, thinking "We shall see this too," in the evening they were facing towards it. At that moment a great rain cloud arose. They turned back, thinking "Now it is too late in the evening, and a cloud has arisen; having gone right early, we shall see him." The rain rained during the first watch and ceased in the middle watch. The elder monk was one of strenuous energy and habitual walking meditation; therefore in the last watch he descended onto the walking path. And at that time many red insects had come out on the freshly rained-upon ground. They were mostly destroyed as the elder monk walked up and down. The pupils had not swept the elder monk's walking meditation place early in the morning. The other monks, having come thinking "We shall see the elder monk's dwelling place," having seen dead insects on the walking path, asked "Who walks up and down on this?" "Our preceptor, venerable sir." They grumbled: "Look, friends, at the deed of this ascetic!

In the time when he had eyes, having lain down sleeping, having done nothing, now in the time when he is without eyes, saying 'I shall walk up and down,' he has killed so many insects. Thinking 'I shall do what is beneficial,' he does what is harmful."

Then they went and reported to the Truth-finder: "Venerable sir, the Elder Cakkhupāla, saying 'I shall walk up and down,' has killed many insects." "But was he seen by you killing them?" "He was not seen, venerable sir." "Just as you do not see him, so too he does not see those living beings. For those who have eliminated the mental corruptions, there is no intention to kill, monks." "Venerable sir, when there was a decisive support for arahantship, why was he born blind?" "By the power of the deed done by himself, monks." "But what, venerable sir, was done by him?" If so, monks, listen -

In the past, when the king of Kāśi was exercising kingship in Bārāṇasī, a certain physician, having wandered in villages and towns performing medical treatment, having seen a certain woman with weak eyes, asked - "What is your ailment?" "I cannot see with my eyes." "Shall I prepare medicine for you?" "Do so, master." "What will you give me?" "If you are able to restore my eyes to their natural state, I, together with my sons and daughters, shall be your slave." He, saying "Very well," prepared the medicine; with just one medicine the eyes were restored to their natural state. She thought - "I promised 'I, together with my sons and daughters, shall be his slave,' but he will not treat me with smooth and proper conduct; I shall deceive him." When the physician came and asked "How is it, dear lady?" she said "Previously my eyes ached a little, but now they ache even more." The physician, having thought "This woman, having deceived me, does not wish to give anything; I have no need of the wages given by her; I shall make her blind right now," having gone home, told this matter to his wife. She remained silent. He, having prepared a certain medicine, having gone to her presence, had her apply it, saying "Dear lady, apply this medicine." Then her two eyes were extinguished like a lamp flame. That physician was Cakkhupāla.

Monks, at that time the deed done by my son followed behind and behind. For indeed this evil deed follows like a wheel the foot of the ox pulling the yoke - having told this story, having made the connection, the King of the Teaching, as if sealing with the royal seal the Dispensation with the clay set in place, spoke this verse -

1. "Mental states are directed by mind, mind is their chief, they are mind-made;  
If with a corrupted mind one speaks or acts;  
From that, suffering follows him, like a wheel the foot of the one who pulls."

Therein, "mind" means all consciousness of the four planes, classified as sensual-sphere wholesome and so on. But in this term, being determined, being defined, being delimited by way of the consciousness that arose at that time in that physician, what is obtained is only consciousness accompanied by displeasure, associated with aversion. "Forerunner" means endowed with that as going first. "Mental states" means there are four kinds of mental states by way of virtue, teaching, the Scriptures, and soulless-lifeless. Among those -

"For the Teaching and what is not the Teaching, both do not have similar results;

What is not the Teaching leads to hell, the Teaching causes one to reach a good destination."

This is called the virtue-mental state. "I will expound to you, monks, the Teaching, good in the beginning" - this is called the teaching-mental state. "Here again, monks, some sons of good family learn the Teaching thoroughly - discourse, mixed prose and verse" - this is called the Scriptures-mental state. "Now at that time there are mental states, there are aggregates" - this is called the soulless-mental state, and the lifeless-mental state is this very same one. Among those, in this place the soulless-lifeless mental state is intended. That, in meaning, is the three immaterial aggregates - the aggregate of feeling, the aggregate of perception, and the aggregate of mental activities. For these, mind is the forerunner of these, thus they are called "directed by mind."

But how is mind, arising simultaneously - neither before nor after - at one moment, having the same sense-organ and the same object together with these, called a forerunner? In the sense of being a condition for arising. Just as when many are performing deeds together such as plundering a village, when it is said "Who is their forerunner?" whoever is their condition, in dependence on whom they perform that deed, that Datta or Mitta is called their forerunner - this should be understood in the same way. Thus, in the sense of being a condition for arising, mind is the forerunner of these, thus they are "directed by mind." For they are not able to arise when mind does not arise, but mind arises even when some mental factors do not arise. But in the sense of predominance, mind is the chief of these, thus "mind is their chief." Just as among thieves and so on, the chief of thieves and so on are the predominant ones, the foremost. So too, for those also, mind is the predominant one, mind itself is the foremost. But just as various goods produced from wood and so on are called made of wood and so on, so too they, being produced from mind, are called mind-made.

"With a corrupted" means corrupted by visiting faults such as covetousness and so on. For the natural mind is the life-continuum consciousness; that is uncorrupted. Just as clear water, defiled by visiting blue and so on, becomes classified as blue water and so on, and it is neither new water nor the former clear water itself, so too that also, corrupted by visiting faults such as covetousness and so on, is neither new consciousness nor the former life-continuum consciousness itself; therefore the Blessed One said - "This mind, monks, is luminous, and it is defiled by visiting impurities." Thus, if with a corrupted mind one speaks or acts - he, when speaking, speaks only the fourfold verbal misconduct; when acting, performs only the threefold bodily misconduct; when not speaking and not acting, by that state of mind corrupted by covetousness and so on, he fulfils the threefold mental misconduct. Thus his ten unwholesome courses of action go to fulfilment.

"From that, suffering follows him" means: from that threefold misconduct, suffering follows that person; by the power of misconduct, whether going to the four realms of misery or to that individual existence among human beings, both that which has the body as its basis and the other - by this method, bodily and mental resultant suffering follows. Like what? "Like a wheel the foot of the one who pulls" means: like the wheel follows the foot of an ox yoked to the shaft, pulling the load. For just as that ox, whether pulling for one day, or two, or five, or ten, or a fortnight, or a month, is

unable to turn back or give up the wheel, and when it steps forward the yoke afflicts its neck, and when it steps back the wheel strikes against the flesh of its thighs. The wheel, afflicting in these two ways, follows step by step after its foot; just so, a person who has fulfilled the three kinds of misconduct with a corrupted mind - suffering rooted in misconduct, both bodily and mental, pursues him in hell and so on, in each and every place wherever he has gone.

At the conclusion of the verse, thirty thousand monks attained arahantship together with the analytical knowledges. The teaching was beneficial and fruitful even for the surrounding assembly.

*The story of the Elder Monk Cakkhupāla is the first.*

## 2. The Story of Maṭṭhakuṇḍalī

**2.** "Mental states are directed by mind": the second verse too was spoken at Sāvattthī itself, referring to Maṭṭhakuṇḍalī.

It is said that in Sāvattthī there was a brahmin named Adinnapubbaka. He had never previously given anything to anyone; therefore they recognised him as "Adinnapubbaka." He had an only son, dear and beloved. Then, wishing to have an ornament made for him, thinking "If I have it made by goldsmiths, food and wages will have to be given," he himself beat the gold and made polished earrings and gave them to him. On account of that, his son became known as "Maṭṭhakuṇḍalī." When he was sixteen years old, jaundice arose in him. His mother, having looked at her son, said "Brahmin, a disease has arisen in your son; have him treated, will you not?" "Dear lady, if I bring a physician, food and wages will have to be given; will you not consider the loss of my wealth?" "Then what will you do about it, brahmin?" "I shall act in such a way that there is no loss of my wealth." He went to the presence of physicians and asked "For such and such a disease, what medicine do you prepare?" Then they told him about this or that tree bark and so on. He, having brought that, prepared medicine for his son. Even while he was doing that, the disease became severe and reached an incurable state. The brahmin, having known his weakened condition, summoned a physician. He, having merely looked at him, saying "We have some business to attend to; summon another physician and have him treated," left, abandoning him. The brahmin, having known the time of his death, thinking "Those who come to see him will see the property inside the house; I shall put him outside," having taken his son out, laid him down on the outer veranda.

On that day, the Blessed One, at the time approaching the break of dawn, having emerged from the attainment of great compassion, surveying the world with the Buddha-eye for the purpose of seeing those kinsmen amenable to instruction who had made aspirations under former Buddhas and had abundant wholesome roots, spread the net of knowledge over the ten-thousand world-circles. Maṭṭhakuṇḍalī, in the very appearance of lying on the outer veranda, appeared within it. The Teacher, having seen him, having known the fact that he had been taken out from inside the house and laid down there, reflecting "Is there indeed any purpose for me here through a past condition?" saw this - This young man, having gladdened his mind towards me, having died, will be reborn in a golden palace measuring thirty yojanas in the Tāvātimsa god realm, and will have a retinue of a thousand nymphs; the brahmin too,

having cremated him, will wander about weeping at the cremation ground. The young god, having looked at his body measuring three leagues, adorned with ornaments of sixty cartloads, with a retinue of a thousand nymphs, having looked and thought "By what action indeed was this splendid glory obtained by me?" having known the fact that it was obtained through confidence of mind towards me, thinking "This brahmin, through fear of loss of wealth, not having prepared medicine for me, now having gone to the cremation ground, weeps; I shall bring about a change in him" - while his father is weeping, having come in the appearance of Maṭṭhakuṇḍalī, having lain down not far from the cremation ground, he will weep. Then the brahmin will ask him "Who are you?" He will tell him "I am your son Maṭṭhakuṇḍalī." "Where were you reborn?" "In the Tāvātimsa abode." When asked "Having done what action?" he will tell him the fact of being reborn through confidence of mind towards me. The brahmin will ask me "Is there indeed anyone who, having gladdened his mind towards you, has been reborn in heaven?" Then I shall say to him "It is not possible to determine by counting whether so many hundreds or thousands or hundred-thousands," and I shall speak a verse from the Dhammapada. At the conclusion of the verse, there will be the full realisation of the teaching by eighty-four thousand living beings; Maṭṭhakuṇḍalī will become a stream-enterer. Likewise the brahmin Adinnapubbaka. Thus, having seen that in dependence on this son of good family there will be a great full realisation of the teaching, on the following day, having attended to his toilet, surrounded by the great community of monks, having entered Sāvattihī for almsfood, he went gradually to the door of the brahmin's house.

At that moment, Maṭṭhakuṇḍalī was lying down facing the inside of the house. Then the Teacher, having known that he was not seeing him, emitted a single ray of light. The young man, thinking "What is this light?" turned over and, while still lying down, having seen the Teacher, inspired confidence in his mind alone, thinking "In dependence on a blindly foolish father, I did not obtain the opportunity to approach such a Buddha, either to render bodily service, or to give a gift, or to hear the Teaching. Now even my hands are not under my control; there is nothing else to be done." The Teacher, thinking "This much confidence of mind is sufficient for him," departed. He, even as the Truth-finder was leaving the range of vision, with a gladdened mind, having died, as if awakened from sleep, was reborn in the heavenly world in a golden mansion thirty yojanas in extent.

The brahmin, having cremated his body, was given over to weeping at the cremation ground; daily he went to the cremation ground and wept - "Where are you, only son, where are you, only son!" The young god too, having surveyed his own success, reflecting "By what action of mine was this obtained?" having known "By confidence of mind in the Teacher," thinking "This brahmin, not having had medicine prepared during my time of illness, now goes to the cremation ground and weeps; it is fitting to bring him to a change of heart," having come in the appearance of Maṭṭhakuṇḍalī, not far from the cremation ground, having raised his arms, stood weeping. The brahmin, having seen him, thinking "I am weeping out of sorrow for my son; for what purpose is this one weeping? I shall ask him," asking, spoke this verse -

"Adorned, Maṭṭhakuṇḍalī,  
Wearing garlands, covered with yellow sandalwood;  
Having raised your arms you weep,

In the midst of the forest why are you afflicted?"

That young man said -

"A golden, luminous  
Chariot body has arisen for me;  
I cannot find a pair of wheels for it,  
By that suffering I give up life."

Then the brahmin said to him -

"Made of gold, made of jewels,  
Made of red, and also made of silver;  
Tell me, good young man,  
I will provide a pair of wheels for you."

Having heard that, the young man, having thought "This brahmin, not having prepared medicine for his son, having seen me who resembles his son, while weeping says 'I will make a chariot wheel made of gold and so on'; so be it, I shall rebuke him," having said "How large a pair of wheels will you make for me?" when it was said "As large as you wish, so large I will make it," requesting "I have need of the moon and sun, give them to me," said -

"That young man said to him,  
'The moon and sun are both seen here;  
My chariot is made of gold,  
It shines with that pair of wheels.'"

Then the brahmin said to him -

"You are foolish, young man,  
You who desire what ought not to be desired;  
I think you will die,  
For indeed you will not obtain the moon and sun."

Then the young man said to him -

"But is one who weeps for a purpose that is evident foolish, or for a purpose that is not evident?" Having said this -

"The going and coming is seen,  
The colour element in both places in the sky;  
The ghost who has died is not seen,  
Who here among those crying is more foolish?"

Having heard that, the brahmin, having considered "this one speaks properly" -

"You speak the truth, young man,  
I myself am more foolish among those crying;  
Like a child crying for the moon,  
I longed for the ghost who has died."

Having said this, having become free from sorrow through his talk, offering praise for the young man, he spoke these verses -

"Indeed, as I was blazing, like a fire sprinkled with ghee;  
Pouring down as if with water, he extinguished all my anguish.

"He has indeed drawn out my dart, the sorrow lodged in my heart;  
He who, for me overcome with sorrow, dispelled my sorrow for my son.

"I have had the dart pulled out, I have become cool, quenched;  
I do not grieve, I do not weep, having heard you, young man."

Then, asking him "What is your name?" -

"Are you a deity, a gandhabba, or Sakka, the first of givers?  
Who are you, or whose son are you? How may we know you?"

He said. Then the young man said to him -

"And the one for whom you weep and for whom you cry,  
Having yourself cremated your son at the cremation ground;  
I, having done wholesome action,  
Have gone to the company of the Thirty-three."

He told. Then the brahmin said to him -

"We did not see, whether little or much,  
Giving a gift in your own home;  
Nor such Observance practice -  
By what action have you gone to the world of the gods?"

The young man said -

"I was sick, afflicted, ill,  
With a diseased body in my own dwelling;  
The Buddha, free from defilement, who has crossed over uncertainty,  
I saw the Fortunate One of superior wisdom.

"I, with gladdened heart and devoted consciousness,  
Made a salutation with joined palms to the Truth-finder;  
I, having done that wholesome action,  
Have gone to the company of the Thirty-three."

Even as he was speaking, the brahmin's entire body became filled with joy. He, declaring that joy -

"Wonderful indeed, marvellous indeed,  
Such is the result of salutation with joined palms;  
I too, with gladdened mind and devoted consciousness,  
Go for refuge to the Buddha this very day." -

He said. Then the young man said to him -

"Go for refuge to the Buddha this very day,  
And to the Teaching and the Community, with a gladdened mind;  
Likewise the five training rules,  
Unbroken and complete, undertake.

Quickly abstain from killing living beings,  
Avoid what is not given in the world;  
Abstain from intoxicants and do not speak falsehood,  
And be satisfied with your own wife." -

He said. He, having accepted saying "Very well," spoke these verses -

"You are a well-wisher to me, demon, you desire my welfare, O deity;  
I will do your word, you are my teacher."

"I go to the Buddha for refuge, and also to the unsurpassed Teaching;  
And to the Community of the king of men, I go for refuge.

"I quickly abstain from killing living beings,  
I avoid what is not given in the world;  
I abstain from intoxicants and do not speak falsehood,  
And I am satisfied with my own wife."

Then the young god said to him "Brahmin, there is much wealth in your house; having approached the Teacher, give a gift, listen to the Teaching, ask a question" - and disappeared right there.

The brahmin too, having gone home, having addressed the brahmin woman, having said "Dear lady, today I shall invite the ascetic Gotama and ask him a question; make preparations for an offering," having gone to the monastery, without paying respect to the Teacher and without exchanging friendly greetings, standing to one side, said "Master Gotama, please consent to a meal today together with the community of monks." The Teacher accepted. He, having learned of the Teacher's acceptance, having come quickly, had superior solid and soft food prepared at his own dwelling. The Teacher, surrounded by the community of monks, having gone to his house, sat down on the prepared seat. The brahmin served carefully, and the great multitude gathered together. It is said that when one of wrong views invites the Truth-finder, two groups of people gather together: those of wrong views gather together thinking "Today we shall see the ascetic Gotama being harassed by questioning," and those of right views gather together thinking "Today we shall see the domain of the Buddha, the grace of the Buddha." Then the brahmin, having approached the Truth-finder who had finished his meal, seated on a low seat, asked a question - "Master Gotama, without giving a gift to you, without making an offering, without listening to the Teaching, without observing the Observance day, by the mere clarity of mind alone, are there really those who are reborn in heaven?" "Brahmin, why do you ask me? Was it not told to you by your son Maṭṭhakuṇḍalī that having gladdened his mind towards me, he was reborn in heaven?" "When, Master Gotama?" Did you not today, having gone to the cemetery, weeping, having seen not far away a young man weeping with arms raised, making known the conversation spoken by two persons beginning with "Adorned, Maṭṭhakuṇḍalī, wearing garlands, covered with yellow sandalwood" - he

related the entire story of Maṭṭhakuṇḍalī. Therefore this became what is called spoken by the Buddha.

And having related that, he said "Indeed, brahmin, it is not one hundred or two hundred, but there is simply no counting of those who have been reborn in heaven having gladdened their minds towards me." Then the great multitude was not free from doubt, and having known their state of not being free from doubt, the Teacher determined "Let the young god Maṭṭhakuṇḍalī come together with his very mansion." He, having come with his individual existence measuring three leagues, adorned with divine ornaments, having descended from the mansion, having paid homage to the Teacher, stood to one side. Then the Teacher, asking him "What action did you do to obtain this success?" -

"With surpassing beauty, you who stand there, O deity;  
Illuminating all directions, like the healing star;  
"I ask you, god of great majesty, when you were a human being, what merit did you make?"

He spoke a verse. "Young god, this success of mine, venerable sir, was obtained by having gladdened the mind towards you." "Having gladdened the mind towards me, it was obtained by you?" "Yes, venerable sir." The great multitude, having looked at the young god, declared their joy: "How marvellous indeed, sirs, are the virtues of the Buddha! The son of the brahmin named Adinnapubbaka, without having done any other merit, having gladdened the mind towards the Teacher, obtained such success."

Then, in the doing of wholesome and unwholesome action, mind alone is the forerunner, mind alone is the chief. For indeed, action done with a clear mind does not abandon a person going to the world of gods or the human world, like a shadow - having told this story, having made the connection, the King of the Teaching, as if sealing with the royal seal the Dispensation with the clay set in place, spoke this verse -

2. "Mental states are directed by mind, mind is their chief, they are mind-made.

If with a clear mind one speaks or acts;  
From that, happiness follows him, like a shadow that does not depart."

Therein, although "mind" without distinction refers to all consciousness of the four planes, but in this term, being determined, being defined, being delimited, what is obtained is the eightfold wholesome consciousness of the sensual sphere. But when brought by way of the story, from that too what is obtained is only consciousness accompanied by pleasure, associated with knowledge. "Forerunner" means endowed with that as going first. "Mental states" means the three aggregates beginning with feeling. For these, in the sense of being a condition for arising, the mind associated with pleasure is the forerunner of these, thus they are called "directed by mind." Just as when many, having come together, are performing meritorious deeds for the great community of monks - whether giving of robes and so on, or grand offerings and hearing of the Teaching and so on, or making of garlands, scents, and honours and so on - when it is said "Who is their forerunner?" whoever is their condition, in dependence on whom they perform those meritorious deeds, that Tissa or Phussa is

called their forerunner - this should be understood in the same way. Thus, in the sense of being a condition for arising, mind is the forerunner of these, thus they are "directed by mind." For they are not able to arise when mind does not arise, but mind arises even when some mental factors do not arise. Thus, in the sense of predominance, mind is the chief of these, thus "mind is their chief." Just as indeed a man who is the ruler of a group and so on is called the chief of the group, the chief of the guild, so too for those also, mind alone is the chief. But just as goods produced from gold and so on are called made of gold and so on, so too they, being produced from mind, are called mind-made.

"With a clear" means clear by virtues such as non-covetousness and so on. "Speaks or acts" means one speaking with such a mind speaks only the fourfold good verbal conduct; one acting performs only the threefold bodily good conduct; when not speaking and not acting, by that state of mind clear through non-covetousness and so on, one fulfils the threefold good mental conduct. Thus his ten wholesome courses of action go to fulfilment.

"From that, happiness follows him" means from that threefold good conduct, happiness follows that person. Here, wholesome of the three planes is intended; therefore, by the power of the threefold good conduct of the three planes, bodily and mental resultant happiness - whether having the body as its basis, or having another basis, or without basis - follows a person reborn in a fortunate existence, or established in a place of experiencing happiness in an unfortunate destination, and does not abandon him. This is the meaning that should be understood. Like what? "Like a shadow that does not depart" means just as indeed a shadow, being bound to the body, goes when the body goes, stands when it stands, sits when it sits, and one is not able to make it turn back by saying either smoothly or harshly "Turn back!" or by striking it. Why? Because it is bound to the body. Just so, the bodily and mental happiness - rooted in the wholesome that has been habitually and repeatedly practised through these ten wholesome courses of action, classified as sensual-sphere and so on - being like a shadow that does not depart in each and every place wherever one has gone, does not abandon one.

At the conclusion of the verse, there was the full realisation of the teaching by eighty-four thousand living beings. The young god Maṭṭhakuṇḍali became established in the fruition of stream-entry, and likewise the brahmin Adinnapubbaka. He scattered so great a wealth in the Buddha's teaching.

*The story of Maṭṭhakuṇḍali is the second.*

### 3. The Story of the Elder Monk Tissa

**3-4.** The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Tissa, beginning with "He reviled me."

It is said that that Venerable Elder Tissa was the Blessed One's paternal aunt's son; having gone forth in old age, consuming the material gain and honour that had arisen for the Buddhas, being of stout body, having dressed in robes that were pressed and smoothed, he mostly sat in the assembly hall in the middle of the monastery. Visiting monks who had come for the purpose of seeing the Truth-finder, having seen him, with the perception "He must be a great elder monk," having gone to his presence,

asked permission regarding duties, asked permission regarding the massaging of feet and so on. He remained silent. Then a certain young monk, having asked him "How many rains retreats have you?" when it was said "There are no rains retreats; I have gone forth in old age," snapped his fingers, saying "Friend, you are badly trained, old man, you do not know your own measure; having seen so many great elder monks, you do not even perform the proper duties, when duties are being asked about you remain silent, you do not have even a bit of remorse." He, having generated warrior-caste pride, having asked "To whose presence have you come?" when it was said "To the Teacher's presence," having said "But take note of 'who is this one'; I shall cut off your very root," went to the Teacher's presence, weeping, afflicted, unhappy. Then the Teacher asked him "Why have you come, Tissa, afflicted, unhappy, with tearful face, weeping?" Those monks too, thinking "This one, having gone, might cause some disturbance," having gone together with him, having paid homage to the Teacher, sat down to one side. He, when questioned by the Teacher, said "These monks, venerable sir, are reviling me." "But where were you sitting?" "In the assembly hall in the middle of the monastery, venerable sir." "Were these monks seen by you coming?" "Yes, they were seen, venerable sir." "Did you rise and go forward to meet them?" "It was not done, venerable sir." "Was permission asked regarding taking their requisites?" "It was not asked, venerable sir." "Was permission asked regarding duties or drinking water?" "It was not asked, venerable sir." "Having brought out a seat, having paid respect, was the massaging of feet done?" "It was not done, venerable sir." "Tissa, all this duty should be done by senior monks; it is not proper for one not performing this duty to sit in the middle of the monastery; it is your own fault; ask forgiveness of these monks." "These monks, venerable sir, reviled me; I will not ask forgiveness of them." "Tissa, do not do thus; it is your own fault; ask forgiveness of them." "I will not ask forgiveness, venerable sir." Then when the monks said "This one is difficult to admonish, venerable sir," the Teacher, having said "Not only now, monks, is this one difficult to admonish; in the past too this one was difficult to admonish indeed," when it was said "Now, venerable sir, his being difficult to admonish is known by us; what did he do in the past?" having said "If so, monks, listen," he brought up the past.

In the past, when the king of Bārāṇasī was exercising kingship in Bārāṇasī, an ascetic named Devila, having dwelt for eight months in the Himalayas, wishing to dwell for four months in dependence on a city for the purpose of partaking of salt and sour things, having come from the Himalayas, having seen some boys at the city gate, asked - "Where do those gone forth who have arrived at this city stay?" "In the potter's workshop, venerable sir." The ascetic, having gone to the potter's workshop, having stood at the door, said "If it is not troublesome for you, Bhaggava, I would stay for one night in the hall." The potter, saying "I have no business in the hall at night; the hall is large; dwell at your ease, venerable sir," handed over the hall. When he had entered and sat down, yet another ascetic named Nārada, having come from the Himalayas, requested the potter for the spending of one night. The potter, having thought "The one who came first may or may not wish to dwell together with this one; I shall free myself from responsibility," said "If, venerable sir, the one who arrived first consents, dwell at his approval." He, having approached him, requested "If it is not troublesome for you, teacher, we too would stay here for one night." When it was said

"The hall is large; having entered, dwell on one side," having entered, he sat down at the rear of Devila who had entered earlier. Both of them, having engaged in memorable talk, lay down to sleep.

At the time of sleeping, Nārada, having observed Devila's lying-down place and the door, lay down. But Devila, when lying down, not lying down in his own lying-down place, lay down across the middle of the doorway. Nārada, going out during the night, stepped on his matted hair. And when it was said "Who stepped on me?" he said "Teacher, it is I." "Fraudulent ascetic, having come from the forest, you step on my matted hair." Having said "Teacher, I do not know of your lying down here, forgive me," he went out outside while the other was still crying. The other, thinking "This one, even when entering, might step on me," having turned around, having placed his head where his feet had been, lay down. Nārada too, while entering, having thought "At first I offended against the teacher; now I shall enter from the side of his feet," coming, stepped on his neck. And when it was said "Who is this?" having said "It is I, teacher," when it was said "Fraudulent ascetic, having first stepped on my matted hair, now you step on my neck; I shall curse you," he said "Teacher, there is no fault of mine; I do not know of your lying down thus; 'Even the first time I offended, now I shall enter from the side of the feet' - thus I entered. Forgive me." "Fraudulent ascetic, I shall curse you." "Do not do thus, teacher." He, not heeding his words -

"The thousand-rayed one, of constant heat, the sun, dispeller of darkness;  
When the sun rises at dawn, may your head split into seven pieces."

He cursed him indeed. Nārada, having said "Teacher, even while I am saying 'There is no fault of mine,' you curse me; let the head of him who has fault split, not of one who is faultless" -

"The thousand-rayed one, of constant heat, the sun, dispeller of darkness;  
When the sun rises at dawn, may your head split into seven pieces."

He cursed. He, however, being of great majesty, recollects eighty cosmic cycles - forty in the past and forty in the future. Therefore, reflecting "Upon whom will the curse fall?" having known "Upon the teacher," dependent on compassion for him, he prevents the break of dawn by the power of supernormal power.

The citizens, when dawn did not rise, having gone to the king's gate, cried out "Sire, while you are exercising kingship, dawn does not arise; make dawn arise for us." The king, examining his own bodily actions and so on, not seeing anything inappropriate, having thought "What indeed is the reason?" suspecting "It must be due to a dispute among those gone forth," asked "Are there indeed any who have gone forth in this city?" When it was said "There are some who came yesterday evening to the potter's workshop, Sire," at that very moment the king, with torches being held, having gone there, having paid homage to Nārada, seated to one side, said -

"Activities do not proceed, of the Indian subcontinent, Nārada;  
By what has the world become dark? Tell me this, being asked."

Nārada, having related all that incident, said: "For this reason I was cursed by this one; then I, having said 'There is no fault of mine; upon whomever the fault lies, let the curse fall upon him alone,' cursed. And having cursed, reflecting 'Upon whom will

the curse fall?' having seen 'At the time of sunrise the teacher's head will split into seven pieces,' dependent on compassion for him, I do not allow the break of dawn." "But how, venerable sir, might there be no obstacle for him?" "If he were to ask forgiveness of me, there would be none." When it was said "Then ask forgiveness," he said "This one, great king, stepped on my matted hair and on my neck; I will not ask forgiveness of this fraudulent ascetic." "Ask forgiveness, venerable sir, do not act thus." "I will not ask forgiveness." Even when it was said "Your head will split into seven pieces," he would not ask forgiveness at all. Then the king, saying "You will not ask forgiveness of your own accord," having had him seized by the hands, feet, belly, and neck, made him bow down at the feet of Nārada. Nārada too, having said "Rise, teacher, I forgive you," said "Great king, this one does not ask forgiveness sincerely. Not far from the city there is a lake; there, having made a lump of clay on his head, have him placed in water up to the neck." The king had it done so. Nārada, having addressed Devila, said "Teacher, when the supernormal power has been released by me and the sun's heat arises, having dived into the water, having come out at another place, you should go." "As soon as the lump of clay was touched by the sun's rays, it split into seven pieces; he, having dived under, fled by way of another place."

The Teacher, having brought this proclamation of the Teaching, having said "At that time, monks, the king was Ānanda, Devila was Tissa, Nārada was myself - thus even then he was difficult to admonish," having addressed the Elder Tissa, having said "Tissa, for a monk who thinks 'I was reviled by such and such a person, struck by such and such a person, defeated by such and such a person, such and such a person took my goods,' enmity is not appeased; but for one who does not harbour such thoughts, it is appeased," spoke these verses -

3.        "'He reviled me, he struck me, he defeated me, he robbed me';  
For those who harbour such thoughts, enmity is not appeased.
4.        "'He reviled me, he struck me, he defeated me, he robbed me';  
For those who do not harbour such thoughts, enmity is appeased."

Therein, "akkocchi" means he reviled. "Avadhi" means he struck. "Ajini" means he defeated by bringing down false witnesses, or by argument and counter-argument, or by making a superior legal action. "Ahāsi me" means he took away something belonging to me, among bowls and so on. "Ye ca tan" means whatever beings - whether deities or human beings, whether householders or those gone forth - who harbour that wrath having as its basis "he reviled me" and so on, wrapping it again and again like a cart-shaft with a thong, and like stinking fish and so on with kusa grass and so on, for them enmity once arisen is not appeased, meaning it is not assuaged. "Ye ca taṃ nupanayhanti" means those who, either by means of inattention and non-attention, or by means of reviewing of kamma and so on, do not harbour that wrath having as its basis reviling and so on, thinking: "Even you, being faultless, must have been reviled in a former existence, must have been struck, must have been defeated by bringing down false witnesses, something of someone must have been seized by force; therefore even being faultless, you receive reviling and so on" - thus they do not harbour it. Among them, even enmity arisen through negligence, by this non-harboring, is extinguished like a fire without fuel.

At the conclusion of the teaching, a hundred thousand monks attained the fruition of

stream-entry and so on. The proclamation of the Teaching was beneficial to the great multitude. Even the one difficult to admonish became obedient.

*The story of the Elder Monk Tissa is the third.*

#### 4. The Story of the Demoness Kālī

**5.** "For never by enmity": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain barren woman.

It is said that a certain householder's son, when his father had died, doing all the work in the field and in the house by himself, looked after his mother. Then his mother said "I shall bring a young woman for you, dear son." "Mother, do not speak thus; I shall look after you for as long as I live." "Dear son, you alone do the work in the field and in the house; because of that there is no such thing as happiness of mind for me; I shall bring one." He, having refused again and again, remained silent. She, wishing to go to a certain family, went out from the house. Then her son, having asked "To which family are you going?" when it was said "To such and such a family," having prevented the going there, pointed out a family agreeable to himself. She, having gone there, having asked for a young woman in marriage, having fixed the day, having brought her, established her in his house. She was barren. Then his mother said to him: "Son, you commanded a young woman according to your own preference; she has now turned out barren, and a family without a son perishes, the lineage is not connected; therefore I shall bring another young woman for you." Even though told by him "Enough, mother," she spoke again and again. The barren woman, having heard that talk, thought: "Sons are unable to go beyond the word of their mother and father; now, having brought another fertile woman, he will treat me as a slave. What if I myself were to bring a young woman?" Having thought thus, having gone to a certain family, having asked for a young woman in marriage for that purpose, when rejected by them saying "What indeed is this you are saying, mother?" she, having entreated "I am barren, a family without a son perishes, but your daughter, having obtained a son or a daughter, will become the mistress of the householder; give her to my husband," having gained their acceptance, having brought her, established her in her husband's house.

Then this occurred to her - "If this one obtains a son or a daughter, this one herself will become the mistress of the family. It is fitting to act so that she does not obtain a child." Then she said to her - "Dear, when an embryo is established in your womb, then you should inform me." She, having assented "Very well," when the embryo was established, informed her. Now she herself constantly gave rice gruel and meal to the other one, but together with the food she gave an abortifacient medicine; the embryo fell. When the embryo was established for the second time also, she informed her; the other one for the second time likewise caused it to fall. Then the neighbouring women asked her - "Is your co-wife creating an obstacle for you?" She, having reported that matter, when told "You blind fool, why did you do thus? This one, out of fear of losing her supremacy, having prepared an abortifacient medicine, gives it; because of that your embryo falls; do not do thus again," on the third occasion she did not tell her. Then she, having seen the other one's belly, having said "Why did you not tell me of the established state of the embryo?" when it was said "You, having brought me and having deceived me, caused the embryo to fall on two occasions; for

what purpose should I tell you?" having thought "I am now ruined," watching for her negligence, when the embryo was mature, having obtained an opportunity, having prepared the medicine, gave it. The embryo, because of being mature, being unable to fall, turned sideways; sharp pain arose; she reached danger of life. She, having set up the aspiration "I have been destroyed by you; you yourself having brought me, you yourself destroyed the children on all three occasions; now I too am perishing; having passed away from here, may I be reborn as a demoness, able to devour your children," having died, was reborn as a she-cat in that very house. The husband also, having seized the other one, saying "By you the destruction of my family has been done," beat her thoroughly with elbows, knees, and so on. She, having died from that very illness, was reborn right there as a hen.

The hen, before long, laid eggs, and the she-cat, having come, ate those eggs. For the second time and the third time too she ate them likewise. The hen thought - "Having eaten my eggs three times, now she wishes to eat me too." "Having passed away from here, may I be able to eat her together with her young" - having made this aspiration, having passed away from there, she was reborn as a female panther in the forest. The other was reborn as a hind. At the time of her giving birth, the female panther, having come, ate her young on three occasions. The hind, at the time of death, thinking "This one, having eaten my young three times, will now eat me too; having passed away from here now, may I be able to eat her together with her young" - having made this aspiration, having passed away from here, was reborn as a demoness. The female panther likewise, having passed away from there, was reborn as a daughter of a good family in Sāvattihī; she, having come of age, went to her husband's family in a village outside the city gates, and afterwards gave birth to a son. The demoness too, having come in the guise of her dear companion, asked "Where is my companion?" When it was said "She has given birth in the inner room," saying "Has she given birth to a son or a daughter? I shall see," having entered the room, as if looking, she seized the child, ate it, and went away. Again, for the second time too, she ate likewise. On the third occasion, the other, being heavy with child, having addressed her husband, said "Husband, in this place a certain demoness, having eaten my two sons, has gone; now I shall go to my parents' house and give birth there" - and having gone to her parents' house, she gave birth.

At that time, that demoness had gone on water duty. For Vessavaṇa's demonesses bring water from Lake Anotatta by turns, passing it from head to head. They are released even after the elapse of four months or five months. Other demonesses, with wearied bodies, even reach the destruction of life. But she, as soon as she was released from the water duty, went with speed to that house and asked "Where is my companion?" "Where will you see her? A demoness, having come, eats each and every child born to her in this place; therefore she has gone to her parents' house." She, thinking "Let her go wherever she goes, she will not escape from me," with a mind instigated by the force of enmity, rushed towards the city. The other too, on the name-giving day, having bathed the child and given him a name, saying "Husband, now let us go to our own home," having taken her son, going together with her husband by the road that went through the middle of the monastery, having given the son to her husband, having bathed at the monastery pond, while her husband was bathing, having come out, standing while suckling her son, having seen the demoness coming and having recognised her, having cried out loudly "Husband,

come quickly, this is that demoness, come quickly, this is that demoness," being unable to stand still until his arrival, having turned back, she rushed towards the inside of the monastery.

At that time the Teacher was expounding the Teaching in the midst of the assembly. She, having laid her son at the upper surface of the Truth-finder's feet, said "He is given by me to you; grant my son his life." A god named Sumana, dwelling at the gateway, did not allow the demoness to enter within. The Teacher, having addressed the Elder Ānanda, said "Go, Ānanda, summon that demoness." The Elder summoned her. The other said "This one, venerable sir, is coming." The Teacher, having said "Let her come, do not make a sound," said to her who had come and was standing there "Why do you act thus? If you had not come into the presence of a Buddha such as me, your enmity would have lasted a cosmic cycle, like that of snakes and mongooses, like that of bears and wild boars, like that of crows and owls. Why do you repay enmity with enmity? For enmity is appeased by non-enmity, not by enmity" - and having said this, he spoke this verse -

5. "For never are enmities appeased by enmity here;  
By non-enmity they are appeased; this is an eternal principle.

Therein, "for never by enmity" means just as those who wash a place smeared with impurities such as spittle and nasal mucus with those very same impurities are unable to make it pure and free from odour, but rather that place becomes exceedingly more impure and more foul-smelling; just so, one who reviles back one who reviles, who strikes back one who strikes, is unable to appease enmity by enmity, but rather creates ever more and more enmity. Thus enmities are never appeased by enmity at any time, but rather they only increase. "By non-enmity they are appeased" means just as when those impurities such as spittle and so on are being washed with clear water, they disappear, and that place becomes pure and fragrant; just so, by non-enmity, by the water of patience and friendliness, by wise attention, by reviewing, enmities are appeased, are allayed, and come to non-existence. "This is an eternal principle" means this is the ancient principle reckoned as the appeasement of enmity through non-enmity; the path traversed by all Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions.

At the conclusion of the verse, the demoness became established in the fruition of stream-entry. The proclamation of the Teaching was beneficial to the assembly that had arrived as well.

The Teacher said to that woman - "Give your son to her." "I am afraid, venerable sir." "Do not fear, there is no danger for you in dependence on this," he said. She gave her son to her. She, having kissed and embraced him, having given him back to the mother herself, began to weep. Then the Teacher asked her "What is this?"

"Venerable sir, formerly, even while earning a livelihood in one way or another, I did not obtain a belly-full; how shall I live now?" Then the Teacher, having consoled her saying "Do not worry," said to that woman - "Take her, having caused her to dwell in your own house, look after her with the best rice gruel and meals." She, having taken her and established her in the back verandah, looked after her with the best rice gruel and meals; but at the time of pounding paddy, it appeared to her as if striking

her head with the tip of the pestle. She, having addressed her companion, having said "I am unable to live in this place, establish me elsewhere," even though established in the pestle shed, in the water jar, in the oven, in the store-room, at the rubbish heap, and at the village entrance - in these places, she rejected all of them, saying "Here it appears as if breaking my head with a pestle, here children pour out leftover water, here dogs lie down, here children defecate, here they throw rubbish, here village children practise target shooting." Then, having established her in a secluded place outside the village, she carried the best rice gruel, meals, and so on there and looked after her. That demoness thought thus - "This companion of mine is now very helpful; come, let me do something in return." She informs her companion: "This year there will be abundant rainfall; grow crops on high ground. This year there will be poor rainfall; grow crops only in low-lying places." The crops grown by the remaining people perish either by too much water or by lack of water, but hers succeeds exceedingly. Then the remaining people asked her: "Mother, the crops grown by you perish neither by too much water nor by lack of water; knowing the condition of abundant and poor rainfall, you do your work. What indeed is this?" "Our companion, a demoness, tells us the condition of abundant and poor rainfall; we, by her word, grow crops on high ground and in low-lying places; therefore it succeeds for us. Do you not see? Constantly rice gruel, meals, and so on are being carried from our house; those are carried for her. You too carry the best rice gruel, meals, and so on for her, and she will look after your affairs as well." Then all the inhabitants of the city paid honour to her. She too, from then on, looking after the affairs of all, reached the highest gain and had a great retinue. She afterwards established eight ticket meals. Those are being given even up to the present day.

*The story of the demoness Kālī is the fourth.*

## 5. The Story of the Kosambans

**6.** "Others do not understand" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the monks of Kosambī.

For at Kosambī, in Ghosita's park, two monks dwelt, each with a retinue of five hundred - an expert in monastic discipline and a speaker of the Teaching. Among them, the speaker of the Teaching, one day, having attended to bodily needs, came out having left the remainder of the rinsing water in a vessel in the water-porch. Afterwards, the expert in monastic discipline, having entered there, having seen that water, having come out, asked the other: "Friend, was the water left by you?" "Yes, friend." "But do you not know that there is an offence here?" "Yes, I do not know." "There is, friend, an offence here." "If so, I shall make amends." "But if, friend, it was done by you unintentionally, without mindfulness, there is no offence." He held the view that it was no offence regarding that offence. The expert in monastic discipline also informed his own dependants: "This speaker of the Teaching does not know even when committing an offence." They, having seen his dependants, said: "Your preceptor, even having committed an offence, does not know the state of being an offence." They, having gone, reported to their own preceptor. He speaks thus: "This expert in monastic discipline, having previously said 'there is no offence,' now says 'there is an offence'; he is a liar." They, having gone, said: "Your preceptor is a liar." They thus escalated the dispute with each other. Then the expert in monastic

discipline, having obtained permission, performed the legal act of suspension against the speaker of the Teaching for not seeing an offence. Thenceforth their donors of requisites and attendants too became two portions; the nuns who received exhortation too, the guardian deities too, their intimate friends the deities dwelling in space too - up to the Brahmā world, all worldlings too became two factions. But beginning with the realm of the Four Great Kings up to the Akaniṭṭha abode, a single reverberation of uproar arose.

Then a certain monk, having approached the Truth-finder, reported the view of the pupils of the expert in monastic discipline who had suspended, that "This one has been suspended by a legally valid disciplinary act," and the view of the pupils of the speaker of the Teaching who were followers of the suspended one, that "He has been suspended by an act that is not legally valid," and the fact that even though being prevented by those who had suspended, they continued to surround and accompany him. The Blessed One, having sent twice saying "Let them be united, it seems," having heard "They do not wish to be united, venerable sir," on the third occasion, saying "The community of monks is split, the community of monks is split," having gone to their presence, having spoken of the danger in the suspension to those who had suspended, and in not seeing an offence to the others, and again having allowed them the Observance and so on right there in one boundary, and for those who were quarrelling in the refectory and so on, having laid down the duty in the refectory that "One should sit down with a seat in between," having heard "Even now they are dwelling still quarrelling," having gone there, having said "Enough, monks, no quarrel" and so on, "Monks, quarrels, disputes, strife, and contentions are indeed makers of harm. For in dependence on a dispute, even the Indian quail, a little bird, brought a noble elephant to the destruction of life," having related the Laṭukikā Jātaka, "Monks, be united, do not quarrel. For in dependence on contention, even many hundreds of thousands of quails reached the destruction of life," he related the Vaṭṭaka Jātaka. Even when they thus did not heed the Blessed One's word, when a certain speaker of the Teaching, not wishing to cause harassment to the Truth-finder, said "Wait, venerable sir, the Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life; we ourselves will become known by this quarrel, dispute, strife, and contention," he brought up the past -

"Once in the past, monks, in Bārāṇasī there was a king of Kāśi named Brahmadatta. Having related how Brahmadatta, having seized the kingdom of Dīghīti the king of Kosala, and the fact that his father, who was living in the guise of an unknown person, was killed, and how the prince Dīghāvu, having given his own life, and thenceforth their state of unity, he said: "For indeed, monks, those kings who had taken up the rod and taken up the sword had such patience and meekness. Here indeed, monks, it would be fitting for you, that having gone forth in such a well-proclaimed Teaching and discipline, you should be patient and meek" - even having exhorted thus, he was unable to make them united. He, being dissatisfied with that crowded dwelling, thought: "I indeed now dwell crowded, in suffering, and these monks do not heed my word. What if I were to dwell alone, withdrawn from the group?" Having thought thus, having walked for almsfood in Kosambī, without taking leave of the Community of monks, alone, having taken his own bowl and robes, having gone to the village of Bālakaloṇaka, having spoken there to the Elder Bhagu

on the duty of wandering alone, having spoken at the Pācīnavamṣa Deer Park to three sons of good family on the benefit of concord, he arrived at where Pālileyyaka was. There the Blessed One, in dependence on Pālileyyaka, at the foot of the Bhaddasāla tree in the Protected Forest Grove, being attended by the Pālileyyaka elephant, dwelt comfortably for the rains residence.

The lay followers dwelling in Kosambī too, having gone to the monastery and not seeing the Teacher, having asked "Where, venerable sir, is the Teacher?" "He has gone to the Pālileyya jungle thicket." "Why?" "He strove to make us united, but we were not united." "What, venerable sir, having gone forth in the presence of the Teacher, when he was making for unity, were you not united?" "Yes, friend." "These people, having gone forth in the presence of the Teacher, even when he was making for unity, did not become united; because of these we did not get to see the Teacher; we shall neither give them a seat nor shall we pay respect and so on to them." Thenceforth they did not perform even the slightest proper courtesy towards them. They, withering through lack of food, within just a few days became upright and, having confessed their transgressions to one another and having asked forgiveness, said "Lay followers, we have become united; you too be as before towards us." "But has the Teacher been asked for forgiveness by you, venerable sir?" "He has not been asked for forgiveness, friend." "If so, ask forgiveness from the Teacher; at the time when the Teacher has been asked for forgiveness, we too shall be as before towards you." They, being unable to go to the Teacher's presence because of being within the rainy season, spent that rainy season with difficulty. The Teacher, however, being attended upon by that elephant, dwelt comfortably. For that noble elephant too, having abandoned the herd, entered that jungle thicket for the very purpose of dwelling in comfort.

As he said - "I am dwelling crowded by elephants, she-elephants, young elephants, and elephant calves; I eat grass with cut-off tips, and they eat my bent-down broken branches, and I drink turbid water, and when I have come up from the water, she-elephants go along rubbing against my body. What if I were to dwell alone, withdrawn from the group?" Then that noble elephant, having departed from the herd, approached the Protected Forest Grove at Pālileyya, the foot of the Bhaddasāla tree, approached the Blessed One. Having approached, however, having paid homage to the Blessed One, looking around and not seeing anything else, striking the foot of the Bhaddasāla tree with his foot, having pared it, having taken a branch with his trunk, he swept. Thenceforth, having taken a pot with his trunk, he sets out drinking water and water for washing; when there is need for hot water, he prepares hot water. How? Having rubbed sticks together with his foot, he produces fire; throwing firewood therein, having kindled the fire, having thrown stones therein, having heated them, having rolled them with a wooden stick, he throws them into a small natural rock-pool; then, having lowered his foot, having known the hot state of the water, having gone, he pays homage to the Teacher. The Teacher, having said "Your water has been heated, Pālileyya," having gone there, bathes. Then, having brought various kinds of fruits, he gives them to him. But when the Teacher enters the village for almsfood, then, having taken the Teacher's bowl and robes and having placed them on his head, he goes together with the Teacher. The Teacher, having reached the precincts of the village, having had him bring the bowl and robes saying "Pālileyya, from here onwards it is not possible for you to go; bring me the bowl and robes,"

entered the village for almsfood. He too, having stood right there until the Teacher's departure, at the time of his coming, having gone forward to meet him, having taken the bowl and robes in the former manner, having set them down at the dwelling place, having shown his duty, fans with a branch. At night, for the purpose of warding off the danger of wild beasts, having taken a great stick with his trunk, thinking "I shall protect the Teacher," he roams through the jungle thicket here and there until the break of dawn. Thenceforth indeed, it is said, that jungle thicket became known as the Pālileyya Protected Forest Grove. When dawn breaks, beginning with the giving of water for washing the face, by that very same method he performs all duties.

Then a certain monkey, having risen and exerted himself, having seen that elephant day after day performing the fundamentals of conduct for the Truth-finder, wandering about thinking "I too shall do something," one day, having seen a bee-hive honey free from larvae, having broken the stick, having brought the honeycomb together with the stick to the Teacher's presence, having cut a plantain leaf, having placed it thereon, gave it. The Teacher took it. The monkey, looking on thinking "Will he make use of it or will he not?" having seen him sitting after taking it, having thought "What indeed?" having taken it by the end of the stick, having turned it over, examining it, having seen the eggs, having gently removed them, gave it again. The Teacher made use of it. He, with a satisfied mind, having seized this and that branch, stood there just dancing. Then the branches he had seized and the branches he had stepped upon broke. He, having fallen on the top of a stump, with his body impaled, having died with a mind confident in the Teacher, was reborn in a golden mansion thirty yojanas in extent in the Tāvātimsa realm; with a retinue of a thousand nymphs, he became known as the Monkey Young God.

The fact of the Truth-finder's dwelling there, being attended upon by the noble elephant, became well-known throughout the whole Indian subcontinent. From the city of Sāvattthī, great families such as "Anāthapiṇḍika and Visākhā the great female lay follower" and so on sent a message to the Elder Ānanda: "Show us the Teacher, venerable sir." Five hundred monks dwelling in the various directions too, having finished keeping the rains retreat, having approached the Elder Ānanda, requested: "It has been a long time, friend Ānanda, since we have heard a talk on the Teaching in the presence of the Blessed One. It would be good if we, friend Ānanda, could receive a talk on the Teaching in the presence of the Blessed One for hearing." The Elder, having taken those monks and having gone there, having thought "It is inappropriate to approach the Truth-finder, who has been dwelling alone for three months, together with this many monks," having left those monks outside, approached the Teacher alone. Pālileyyaka, having seen him, having taken up a stick, rushed forward. The Teacher, having looked, said "Go away, Pālileyyaka, go away, do not obstruct him, this one is an attendant of the Buddha." He, having thrown down the stick right there, asked permission to receive the bowl and robes. The Elder did not give them. The elephant thought "If he is one who has learnt the duties, he will not place his own requisites on the Teacher's sitting stone-slab." The Elder placed the bowl and robes on the ground. For those accomplished in duties do not place their own requisites on the seat or bed of their teachers.

The Elder, having approached the Teacher, having paid homage, sat down to one side. The Teacher, having asked "Ānanda, have you come alone?" having heard that he had come together with five hundred monks, having said "But where are they?" when it was said "Not knowing your mind, I have come having left them outside," said "Summon them." The Elder did so. Those monks, having come, having paid homage to the Teacher, sat down to one side. The Teacher, having exchanged friendly welcome with them, when those monks said "Venerable sir, the Blessed One is indeed delicate as a Buddha and delicate as a warrior; by you, standing and sitting alone for three months, a difficult thing has been done; there was, I think, no one to perform duties and counter-duties, nor anyone to give water for washing the face and so on," said "Monks, all my duties were done by the Pālileyyaka elephant. For one who obtains such a companion, it is proper to dwell together; for one who does not obtain one, the state of wandering alone is better" - having said this, he spoke these three verses in the Elephant Chapter -

"If one should find a prudent companion,  
A fellow traveller, living well, wise;  
Having overcome all dangers,  
One should wander with him, glad and mindful.

"If one should not find a prudent companion,  
A fellow traveller, living well, wise;  
Like a king abandoning a conquered kingdom,  
One should wander alone, like an elephant in the forest.

"Better is the life of one alone;  
There is no companionship with a fool;  
One should wander alone and not do evil deeds,  
Living at ease, like an elephant in the forest."

At the conclusion of the verses, all five hundred of those monks became established in arahantship. The Elder Ānanda too, having reported the message sent by Anāthapiṇḍika and others, said "Venerable sir, those five crores of noble disciples headed by Anāthapiṇḍika are expecting your coming." The Teacher, having had him take the bowl and robes, saying "If so, take the bowl and robes," departed. The elephant, having gone, stood across the path they had taken. "What is the elephant doing, venerable sir?" "He expects to give almsfood to you, monks. But this one has been a helper to me for a long time; it is not proper to upset his mind. Turn back, monks" - the Teacher, having taken the monks, turned back. The elephant too, having entered the jungle thicket, having gathered various fruits such as jackfruits, bananas, and so on, having made a heap, on the following day gave them to the monks. The five hundred monks were not able to consume them all. At the end of the meal, the Teacher, having had them take the bowl and robes, departed. The elephant, having gone in between the monks, stood across in front of the Teacher. "What is the elephant doing, venerable sir?" "This one indeed, monks, having sent you ahead, wishes to make me turn back." Then the Teacher said to him "Pālileyyaka, but this is my journey of no return. For you, with this individual existence, there is neither meditative absorption nor insight nor path and fruition. Stay you." Having heard that, the elephant, having thrust his trunk into his mouth, weeping, followed

behind and behind. For indeed, if he were able to make the Teacher turn back, he would look after him in that very manner for as long as he lived. But the Teacher, having reached the precincts of the village, said "Pālileyyaka, from here onwards is not your ground; the human habitation is beset with danger. Stay you." He, weeping, having stood right there, when the Teacher was leaving the range of vision, having died with a broken heart, through confidence in the Teacher, was reborn in the Tāvātimsa realm in a golden mansion measuring thirty yojanas, amidst a thousand nymphs. His name was indeed Pālileyyaka the young god.

The Teacher too gradually went to Jeta's Grove. The monks of Kosambī, having heard "The Teacher, it is said, has come to Sāvattihī," went there to ask forgiveness of the Teacher. The King of Kosala, having heard "Those monks of Kosambī who are makers of quarrels are coming, it is said," having approached the Teacher, said "I, venerable sir, will not allow them to enter my kingdom." "Great king, these monks are virtuous; only through mutual contention they did not accept my word. Now they are coming to ask my forgiveness. Let them come, great king." Anāthapiṇḍika too, having said "I, venerable sir, will not allow them to enter the monastery," being likewise rejected by the Blessed One, remained silent. But when they had arrived at Sāvattihī, the Blessed One had a secluded place prepared on one side and had lodging given to them. Other monks neither sat together with them nor stood with them; those who came one after another asked the Teacher - "Which are these, venerable sir, the monks of Kosambī who are makers of quarrels?" The Teacher pointed them out saying "These." Being pointed at with fingers by those who came one after another saying "These are they, it is said; these are they, it is said," being unable to raise their heads out of shame, having lain down at the feet of the Blessed One, they asked forgiveness of the Blessed One. The Teacher said "What you have done is weighty, monks. For you, having gone forth in the presence of a Buddha such as me, while I was making for unity, did not carry out my word. Yet even the wise of old, having heard the exhortation of their mother and father who had been condemned to death, even when they were being deprived of life, not transgressing that, afterwards exercised kingship in two countries." Having said this, he related the Kosambika Jātaka once again, and having said "Thus, monks, Prince Dīghāvu, even when his mother and father were being deprived of life, not transgressing their exhortation, afterwards, having obtained Brahmadaṭṭa's daughter, exercised kingship in the two countries of Kāśi and Kosala; but by you not carrying out my word, what is weighty has been done," he spoke this verse -

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

Therein, "others" means setting aside the wise, the other makers of quarrels are called "others." They, making an uproar there in the midst of the Community, do not understand "we are perishing, we are ceasing, we are being destroyed, we are constantly, continuously going near to Death." "Those who understand this" means those who are wise therein understand "we are going near to Death." "Thereby their quarrels are appeased" means for thus knowing, having aroused wise attention, they proceed towards the appeasement of quarrels and disputes. Then by that practice of theirs, those quarrels are appeased. Or alternatively, "others" means those who, even though being exhorted by me formerly having said "Do not, monks, quarrel" and so

on, by not accepting, by transgressing my exhortation, are not my own - they are called "others." They do not understand "We, having taken up a wrong grasp by the power of desire and so on, here in the midst of the Community are perishing, striving for the growth of quarrels and so on." But now, wisely reviewing, among you therein those who are wise persons understand "Formerly we, striving by the power of desire and so on, practised unwisely." From their presence, in dependence on those wise persons, these quarrels now reckoned as disputes are appeased. This is the meaning here.

At the conclusion of the verse, the monks who had arrived became established in the fruition of stream-entry and so on.

*The story of the Kosambans is the fifth.*

## 6. The Story of the Elder Monk Mahākāḷa

**7-8.** "One who dwells contemplating beauty": the Teacher spoke this proclamation of the Teaching while dwelling in the siṃsapā grove in dependence on the town of Setabya, referring to Cūlakāḷa and Mahākāḷa.

For there were three brothers who were householders dwelling in the town of Setabya: Cūlakāḷa, Majjhimakāḷa, and Mahākāḷa. Among them, the eldest and the youngest, having wandered in the various directions, bring goods with five hundred carts; Majjhimakāḷa sells what was brought. Then on one occasion those two brothers, having taken various goods with five hundred carts, having gone to Sāvattṥī, unyoked the carts in between Sāvattṥī and Jeta's Grove. Among them, Mahākāḷa, in the evening period, having seen the noble disciples dwelling in Sāvattṥī going for the hearing of the Teaching with garlands, scents, and so on in their hands, having asked "Where are these people going?" having heard that matter, having thought "I too shall go," having addressed his younger brother, having said "Dear son, be diligent with those carts; I am going to hear the Teaching," having gone, having paid homage to the Truth-finder, sat down at the edge of the assembly. The Teacher, having seen him, giving a progressive discourse according to his disposition, spoke in many ways about the danger, degradation, and defilement of sensual pleasures by means of the Discourse on the Mass of Suffering and so on. Having heard that, Mahākāḷa, having thought "Everything, it seems, must be abandoned and one must go; neither wealth nor relatives follow one going to the world beyond; what use is the household life to me? I shall go forth," when the great multitude had paid homage to the Teacher and departed, having requested the going forth from the Teacher, when the Teacher said "Is there not anyone you should ask permission from?" having said "I have a younger brother, venerable sir," when he said "Then ask his permission," having said "Good, venerable sir," having gone, having summoned his younger brother, said "Dear son, take charge of all this property." "But what will you do, brother?" "I shall go forth in the Teacher's presence." He, having entreated him in various ways, being unable to make him turn back, said "Good, master, do as you are disposed." Mahākāḷa, having gone, went forth in the Teacher's presence. "I shall take my brother and make him leave the Order" - Cūlakāḷa too went forth. Afterwards, Mahākāḷa, having obtained full ordination, having approached the Teacher, having asked about the charges in the Dispensation, when the Teacher had spoken of the two charges, having had the meditation subject taught up to arahantship, saying "I, venerable sir, because of

having gone forth in old age, shall not be able to fulfil the charge of scriptural study, but I shall fulfil the charge of insight," having undertaken the cemetery-dweller ascetic practice, when the first watch had passed, when all had fallen asleep, having gone to the cemetery, towards the break of dawn, while all had not yet risen, he comes back to the monastery.

Then a certain female cemetery keeper, a corpse-burner named Kālī, having seen the elder's standing place, sitting place, and walking meditation place, being unable to ascertain, thinking "Who indeed comes here? I shall find out," one day, having lit a lamp right in the cemetery hut, having taken her sons and daughters, having gone, hiding on one side, in the middle watch, having seen the elder coming, having gone, having paid homage, said "Is it the noble one indeed, venerable sir, who dwells in this place?" "Yes, lay follower." "Venerable sir, for those dwelling in a cemetery, it is proper to learn the duty." The elder, without saying "But shall we follow the duty spoken by you?" said "What is proper to do, lay follower?" "Venerable sir, for those who dwell in a cemetery, it is proper to inform the cemetery keepers, the great elder at the monastery, and the village headman of the fact of dwelling in the cemetery." "The elder monk - for what reason?" "Thieves who have committed crimes, being pursued step by step by the owners of the wealth, throw their goods in the cemetery and flee. Then people create danger for the cemetery dwellers. But when these have been informed, they ward off the danger, saying 'We know the fact of this venerable one's dwelling here for such and such a time; he is no thief.' Therefore it is proper to inform them."

"What else should the elder monk do?" "Venerable sir, by a noble one dwelling in a cemetery, fish, meat, sesame, flour, oil, molasses, and so on should be avoided; one should not sleep during the day; one should not be lazy; one should be of strenuous energy; being not fraudulent and not deceitful, one should be of wholesome disposition; in the evening, when all are asleep, one should come from the monastery; towards the break of dawn, while all have not yet risen, one should go to the monastery. If, venerable sir, the noble one, dwelling thus in this place, is able to bring the task of one gone forth to its summit, if they bring a dead body and leave it, I shall place it upon a woollen-blanketed catafalque, and having made an offering with scents, garlands, and so on, I shall perform the bodily rites. If he is not able, I shall place it upon a funeral pyre, having kindled the fire, having dragged it out with a stake, having thrown it outside, having pounded it with a hatchet, having cut it into fragments, having thrown it into the fire, I shall burn it." Then the elder said to her "Good, dear lady, but having seen a visual object, please tell me about it." She assented "Very well." The elder practises the ascetic duty in the cemetery according to his disposition. But the Elder Cūḷakāḷa, having risen and exerted himself, thinks about the household life, recollects his children and wife. He thinks "My brother does an excessively heavy task."

Then a certain daughter of a good family died in the evening, unwithered and unwearied, from an illness that had arisen at that very moment. Her relatives and others, having taken her to the cemetery in the evening together with firewood, oil, and so on, having given wages to the cemetery keeper woman saying "Cremate this one," having handed her over, departed. She, having removed the cloth wrapped around her, having seen the body that had died just that moment, well-nourished,

golden-coloured, having thought "This is a suitable object to show to the noble one," having gone and having paid homage to the elder, said "Venerable sir, there is indeed such an object; look, sir." The elder, having said "Good!" having had the covering cloth removed, having looked from the soles of the feet up to the tips of the hair, having said "This form is exceedingly well-nourished, golden-coloured; having placed it in the fire, when it has just been seized by the great flames, you should inform me," having gone to his own place, sat down. She, having done so, informed the elder. The elder, having gone, looked. Where the flame had struck, the appearance of the body was like that of a spotted cow; the feet, having bent, hung down; the hands curled back; the thighs and forehead were skinless. The elder, thinking "This body, which just now was making those who looked at it unable to set a limit, has just now reached elimination, reached passing away," having gone to his night-quarters, having sat down, contemplating elimination and passing away -

"Impermanent indeed are activities, having the nature of arising and falling;  
Having arisen, they cease; their appeasement is happiness."

Having spoken this verse, having developed insight, he attained arahantship together with the analytical knowledges.

When he had attained arahantship, the Teacher, surrounded by the community of monks, wandering on a journey, having gone to Setabya, entered the siṃsapā grove. The wives of Cūḷakāḷa, having heard "The Teacher, it is said, has arrived at the siṃsapā grove," thinking "We shall seize our husband," having sent, had the Teacher invited. However, at a place not previously visited by the Buddhas, it is proper for one monk who instructs on the arrangement of seats to go first. For having prepared a seat for the Buddhas in the middle place, to the right of that for the Elder Sāriputta, to the left for the Elder Mahāmoggallāna, and from there onwards on both sides seats for the community of monks are to be prepared. Therefore the Elder Mahākāḷa, standing at the place for putting on the robe, sent Cūḷakāḷa, saying "Cūḷakāḷa, you go ahead and instruct on the arrangement of seats." From the time they saw him, the household members, making mockery with him, spread low seats at the end for the senior monk of the Community, and high seats at the end for the most junior of the Community. The other said "Do not do thus; do not prepare low seats at the top; prepare high seats at the top, low seats at the bottom." The women, as if not hearing his words, having said "What are you doing wandering about? Is it not proper for you to prepare seats? Having asked whose permission did you go forth? By whom were you ordained? Why have you come here?" having stripped off his inner and outer robes, having dressed him in white garments, and having placed a garland-bundle on his head, sent him off saying "Go, bring the Teacher; we shall prepare the seats." Not having stood long in the state of a monk, because he had left the Order while still without rains, he did not know how to feel shame; therefore he, with that deportment, without any hesitation, having gone and having paid homage to the Teacher, came bringing the community of monks headed by the Buddha. But at the conclusion of the meal for the community of monks, the wives of Mahākāḷa, having thought "By these women their own husband has been seized; we too shall seize our husband," invited the Teacher on the following day. At that time, however, another monk went for the purpose of preparing seats. They, not obtaining an opportunity at that moment, having caused the community of monks headed by the Buddha to sit down, gave

almsfood. Now Cūḷakāḷa had two wives, Majjhimakāḷa had four, and Mahākāḷa had eight. The monks too, those wishing to take the meal sat down and took their meal; those wishing to go outside rose up and went. The Teacher, however, having sat down, took his meal. At the conclusion of his meal, those women said "Venerable sir, Mahākāḷa will give the thanksgiving and come; you go ahead." The Teacher, having said "Good!" went ahead. Having reached the village entrance, the monks grumbled: "What indeed is this that was done by the Teacher? Was it done knowingly, or without knowing? Yesterday, because of going ahead of Cūḷakāḷa, an obstacle to the going forth arose; today, because another went ahead, there was no obstacle. Now he has come having left Mahākāḷa behind; but the monk is virtuous, accomplished in good conduct; will they indeed create an obstacle to his going forth?" The Teacher, having heard their words, having turned back and stood, asked "What are you discussing, monks?" They reported that matter to him. "But do you, monks, regard Mahākāḷa as being like Cūḷakāḷa?" "Yes, venerable sir." For that one had two wives, this one has eight. "Having been surrounded by eight and seized, what will he do, venerable sir?" The Teacher said "Do not, monks, speak thus. Cūḷakāḷa, having risen and exerted himself, dwells abundant in beautiful objects, like a weak tree standing on a precipice. But my son Mahākāḷa dwells observing foulness, unshakeable like a mountain of solid rock," and having said this, he spoke these verses -

7. "One who dwells contemplating beauty, unrestrained in the faculties;  
Not knowing moderation in food, lazy, of inferior energy;  
Him indeed Māra overpowers, as the wind a weak tree.
8. "One who dwells contemplating foulness, well-restrained in the faculties;  
Knowing moderation in food, faithful, putting forth strenuous energy;  
Him indeed Māra does not overpower, as the wind a rocky mountain."

Therein, "one who dwells contemplating beauty" means one who contemplates what is heard, having given up the mind to a desirable object and dwells thus - this is the meaning. For whatever person, grasping the sign and grasping the features, grasps thus "the nails are beautiful," grasps thus "the fingers are beautiful," grasps thus "the hands and feet, the calves, the thighs, the hips, the belly, the breasts, the neck, the lips, the teeth, the mouth, the nose, the eyes, the ears, the eyebrows, the forehead, the hair are beautiful," grasps thus "the head hairs, the body hairs, the nails, the teeth, the skin are beautiful," "the colour is beautiful, the form is beautiful" - this one is called "one who contemplates beauty." Thus, that one who dwells contemplating beauty. "In the faculties" means in the six faculties beginning with the eye.

"Unrestrained" means not guarding the eye-door and so on. "Not knowing moderation in food" because of not knowing the measure in terms of the measure of seeking, the measure of receiving, and the measure of using. Furthermore, "immoderate" because of not knowing the measure in terms of the measure of reviewing and the measure of distributing, and also not knowing "this food is righteous, this is unrighteous." "Lazy" because of being under the control of thoughts of sensual desire, anger, and violence. "Of inferior energy" means without energy, devoid of making energy in the four postures. "Overpowers" means overcomes, overwhelms. "As the wind a weak tree" means as a powerful wind a weak tree grown on a broken precipice. For just as that wind brings down even the flowers, fruits, sprouts, and so on of that weak tree, breaks even the small branches, breaks even the large branches, and even uproots

that tree with its roots, making it roots-up and branches-down, just so the Māra of mental defilements arisen within overpowers such a person; just as the powerful wind bringing down the flowers, fruits, sprouts, and so on of the weak tree, it causes the committing of lesser and minor offences; just as the breaking of small branches, it causes the committing of offences involving forfeiture and so on; just as the breaking of large branches, it causes the committing of the thirteen saṅghādisesa offences; just as uprooting and making roots-up and branches-down and bringing down, it causes the committing of pārājika offences; having expelled from the well-proclaimed Dispensation, in just a few days it brings one to the state of a householder - thus the Māra of mental defilements controls such a person under its own power - this is the meaning.

"One who contemplates foulness" means one who sees any one of the ten foulnesses, engaged in attention to the repulsiveness, seeing the head hairs as foul, seeing the body hairs, nails, teeth, skin, colour, and form as foul. "In the faculties" means in the six faculties. "Well-restrained" means free from grasping the sign and so on, with doors closed. "Knowing moderation in food" by way of rejecting immoderation. "Faithful" means endowed with mundane faith having the characteristic of believing in action and its result, and with supramundane faith reckoned as unwavering confidence in the three cases. "Putting forth strenuous energy" means energy that is exerted, energy that is complete. "Him indeed" means such a person - just as a weak wind, striking gently, is not able to move a solid rock, so too the weak Māra of mental defilements, even though arising within, does not overpower, is not able to disturb or move - this is the meaning.

Those former wives of his too, having surrounded the elder, having said such things as "Having asked whose permission did you go forth? Now you will be a householder, will you not?" wished to remove the orange robe. The elder, having observed their behaviour, having risen from the seat where he was sitting, having risen up by supernormal power, having split the pinnacle of the pinnacled building in two, having come through the sky, even as the Teacher was concluding the verses, praising the gold-coloured body of the Teacher, having descended from the sky, he paid homage at the feet of the Truth-finder.

At the conclusion of the verse, the monks who had arrived became established in the fruition of stream-entry and so on.

*The story of the Elder Monk Mahākāḷa is the sixth.*

## 7. The Story of Devadatta

**9-10.** "Not free from corruption": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Devadatta's obtaining of the orange robe at Rājagaha.

For on one occasion the two chief disciples, having taken their own respective retinues of five hundred each, having asked permission of the Teacher and having paid homage, went from Jeta's Grove to Rājagaha. The residents of Rājagaha, even two, even three, even many, having come together, gave a gift for the visitors. Then one day the Venerable Sāriputta, while giving the thanksgiving, said: "Lay followers, one person himself gives a gift but does not instigate others; he, in whatever place he

is reborn, obtains the accomplishment of wealth but not the accomplishment of retinue. One person does not himself give but instigates others; he, in whatever place he is reborn, obtains the accomplishment of retinue but not the accomplishment of wealth. One person neither himself gives nor instigates others; he, in whatever place he is reborn, does not obtain even a bellyful of rice gruel, he is destitute and without support. One person both himself gives and instigates others; he, in whatever place he is reborn, even in a hundred individual existences, even in a thousand individual existences, even in a hundred thousand individual existences, obtains both the accomplishment of wealth and the accomplishment of retinue." Thus he expounded the Teaching.

A certain wise man, having heard the Teaching, having thought "How marvellous indeed, sir! How wonderful indeed, sir, is the proclamation of the Teaching! It has been spoken with good reason. It is fitting for me to perform the action that produces these two successes" - invited the elder saying "Venerable sir, please accept almsfood from me tomorrow." "How many monks do you need, lay follower?" "But how many, venerable sir, are in your retinue?" "About a thousand, lay follower." "Please accept almsfood together with all of them tomorrow, venerable sir." The elder consented. The lay follower, going about in the city street - instigated them saying "Mothers, fathers, I have invited a thousand monks; how many monks will you be able to give almsfood to, how many for you?" The people, each according to their own sufficient means - said "We shall give for ten, we for twenty, we for a hundred." The lay follower - had them bring together in one place, saying "Then let us gather in one place and serve together; all of you bring together sesame seeds, rice, ghee, honey, molasses and so on" - thus he had them collected in one place.

Then a certain householder of his, having given a fragrant orange robe worth a hundred thousand, said - "If your constant giving of alms is not sufficient, having sold this, whatever is lacking, you should make up. If it is sufficient, you should give it to whichever monk you wish." At that time all his constant giving of alms was sufficient; there was nothing at all lacking. He asked the people - "Sirs, this orange robe, given by a certain householder having spoken thus, has become surplus; to whom shall we give it?" Some said "To the Elder Sāriputta." Some said "The elder is one whose habit is to come at the time of the harvest of crops and then depart; Devadatta is our companion in auspicious and inauspicious occasions, constantly established like a water jar; let us give it to him." Even after much discussion, those who said "It should be given to Devadatta" were more numerous; then they gave it to Devadatta. He, having cut it, having sewn it, having dyed it, having put it on as a lower garment and having wrapped it as an upper robe, goes about. Having seen that, people said "This is not befitting for Devadatta; it is befitting for the Elder Sāriputta. Devadatta goes about having put on and wrapped himself in what is unsuitable for him." Then a certain monk dwelling in the provinces, having gone from Rājagaha to Sāvattihī, having paid homage to the Teacher, having been received with friendly welcome, when asked by the Teacher about the comfortable abiding of the two chief disciples, reported all that incident from the beginning. The Teacher, having said "Not only now, monk, does this one wear a cloth unsuitable for himself; in the past too he wore one indeed," brought up the past -

In the past, when Brahmadata was exercising kingship in Bārāṇasī, a certain elephant hunter dwelling in Bārāṇasī, having killed elephants again and again, having brought tusks and claws and intestines and compact flesh, earns his living by selling them. Then in a certain forest, many thousands of elephants, having taken their food resort, while going, having seen Individually Enlightened Ones, from then on, while going, at the time of going and coming, having fallen down on their knees, having paid homage, depart. For one day the elephant hunter, having seen that action - "I kill these with difficulty, and these, at the time of going and coming, pay homage to the Individually Enlightened Ones; having seen what indeed do they pay homage?" - reflecting thus - having observed "The orange robe," having thought "It is fitting for me too now to obtain an orange robe," having stolen a robe from the orange robes placed on the bank of a certain Individually Enlightened One who had descended into a natural lake and was bathing, having taken a spear on the path of going and coming of those elephants, having wrapped himself up to the head, he sits down. The elephants, having seen him - with the perception "An Individually Enlightened One," having paid homage, depart. He, having struck with a spear the one going at the very rear of them, having killed it, having taken the tusks and so on, having buried the remainder in the ground, goes. At a later time, the Bodhisatta, having taken conception in the elephant womb, became the chief elephant, the leader of the herd. Even then he does in the same way. The Great Being, having known the decline of his own following, having asked "Where have these elephants gone? They have become few," when it was said "We do not know, master," having said "Those going anywhere will not go without asking my permission; there must be danger," having suspected "There must be danger from one sitting in a certain place having wrapped himself in the orange robe," having thought "It is fitting to investigate that," having sent all the elephants in front, he himself comes behind, lingering. He, when the remaining elephants had paid homage and gone, having seen the Great Being approaching, having gathered up the robe, released the spear. The Great Being, having established mindfulness, while approaching, having stepped back behind, avoided the spear. Then he rushed forward to seize him, thinking "By this one these elephants have been destroyed." The other, having placed a tree in front of himself, hid. Then, thinking "I shall encircle him together with the tree with my trunk, having seized him, I shall dash him on the ground," having drawn him out by that, having seen the orange robe displayed - having endured, thinking "If I were to act treacherously towards this one, my sense of shame towards many thousands of Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions would be destroyed" - he asked "By you so many of my relatives have been destroyed." "Yes, master." "Why did you do such a weighty deed? By you, having put on a cloth unsuitable for yourself but suitable for those without lust, doing such a deed, a weighty thing has been done." And having said thus, further rebuking him, "Whoever, not free from corruption, the ochre robe... etc. he indeed deserves the ochre robe" - having spoken this verse - having said "What is inappropriate has been done by you," he released him.

The Teacher, having brought this proclamation of the Teaching, having connected the Jātaka, saying "At that time the elephant hunter was Devadatta, the one who rebuked him, the noble elephant, was myself," having said "Not only now, monks; in the past too Devadatta wore a cloth unsuitable for himself," spoke these verses -

9. "Whoever, not free from corruption, will put on the ochre robe;  
Devoid of self-control and truth, he does not deserve the ochre robe.
10. "But whoever has left behind corruption, well concentrated in morality;  
Endowed with self-control and truth, he indeed deserves the ochre robe."

This meaning should also be illustrated by the Chaddanta Jātaka.

Therein, "not free from corruption" means possessing corruption through the corruptions of lust and so on. "Will put on" means will use by way of an inner robe, an outer robe, and a bed-sheet. "Paridhassati" is also a reading. "Devoid of self-control and truth" means devoid of, separated from, abandoned - this is the meaning - sense-faculty control and verbal truth that accords with ultimate truth. "He does not" means such a person does not deserve to put on the ochre robe. "Of one who has left behind corruption" means one whose corruption has been left behind, cast off, abandoned by the four paths. "In morality" means in the fourfold purification of morality. "Well concentrated" means well concentrated, well established. "Endowed" means approached with sense-faculty control and with truth of the kind above explained. "He indeed" means such a person deserves that scented ochre robe.

At the conclusion of the verse, that monk dwelling in the various directions became a stream-enterer, and many others too attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

*The story of Devadatta is the seventh.*

## 8. The Story of the Elder Monk Sāriputta

**11-12.** "Those who perceive substance in the unessential": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the not coming of Sañcaya, reported by the chief disciples.

Herein this is the progressive discourse - For our Teacher, at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles from now, having been a brahmin youth named Sumedha in a city named Amaravatī, having reached accomplishment in all crafts, by the elapse of his mother and father, having relinquished wealth numbering many tens of millions, having gone forth in the going forth of sages, dwelling in the Himalayas, having produced meditative absorptions and direct knowledges, going through space, having seen people clearing the road for the purpose of the One Possessed of the Ten Powers Dīpaṅkara to enter the city of Rammavatī from the Sudassana monastery, he himself too, having taken one section, cleans the road. When that was not yet cleaned, having made himself a bridge for the Teacher who had arrived, having spread his cheetah-skin leather on the mud, he lay down thinking "Let the Teacher together with the Community of disciples, without treading on the mud, go treading upon me." He was declared by the Teacher, having seen him, "This is a sprout of a Buddha; in the future, at the end of four incalculable periods exceeding a hundred thousand cosmic cycles, he will become a Buddha named Gotama." After that Teacher, having received a declaration in the presence of these twenty-three Buddhas too who had arisen illuminating the world - Koṇḍañña, Maṅgala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa,

Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana, Kassapa - having fulfilled thirty perfections as "ten perfections, ten secondary perfections, ten ultimate perfections," standing in the individual existence as Vessantara, having given great gifts that caused the earth to tremble, having relinquished children and wife, at the end of his life span having been reborn in the Tusita city, having remained there as long as life lasted, the deities of the ten-thousand world-systems having assembled -

"The time has come, O god, O great hero, having been born in your mother's womb;  
Helping the world with its gods to cross over, awaken to the Deathless state."

When this was said -

"The time, the region and the island, the family and the mother too;  
Having investigated these five, the one of great fame arises."

Having investigated the five great investigations, having passed away from there, having taken conception in the Sakyan royal family, after the elapse of ten months he was born from his mother's womb. At the age of sixteen, being maintained there with great splendour, gradually having reached auspicious youth, experiencing the splendour of sovereignty like the splendour of the heavenly world in three mansions suitable for the three seasons, at the time of going for amusement in the park, gradually having seen the three divine messengers reckoned as the aged, the sick, and the dead, with a sense of urgency arisen, having turned back, on the fourth occasion having seen one gone forth, having generated a preference for the going forth thinking "Good is the going forth," having gone to the park, having spent the day there, seated on the bank of the Maṅgala Pond, decorated and prepared by the young god Vissakamma who had come having taken the appearance of a barber, having heard the message of the birth of Prince Rāhula, having known the powerful nature of affection for a son, having thought "Before this bondage grows, I shall cut it at that very moment," while entering the city in the evening -

"Quenched surely is that mother, quenched surely is that father;  
Quenched surely is that woman, whose husband is such as this."

Having heard this verse spoken by a paternal aunt's daughter named Kisāgotamī, thinking "I have been informed of the state of quenching by her," having removed his pearl necklace and having sent it to her, having entered his own dwelling, seated on the royal couch, having seen the altered state of the dancing women who had fallen asleep, with a disenchanted heart, having roused Channa, having had Kaṇḍaka brought, having mounted him, with Channa as companion, surrounded by the deities of the ten-thousand world-systems, having gone forth in the great renunciation, having gone forth on the bank of the river Anomā, gradually having gone to Rājagaha, having walked for almsfood there, seated on the slope of Mount Paṇḍava, being invited with the kingdom by the king of Magadha, having rejected that, having given the acknowledgment taken by him for the purpose of coming to his own realm after attaining omniscience, having approached Ājāra and Udaka, not being satisfied with the distinction attained in their presence, having striven in the great striving for six years, right early on the full moon day of Vesākha having eaten the milk-rice given by Sujātā, having set the golden dish afloat on the river Nerañjarā, having

spent the daytime with various attainments in a great jungle thicket on the bank of the river Nerañjarā, in the evening time having taken the grass given by a brahmin, with his virtues praised by the serpent king Kāḷa, having ascended the ground of enlightenment, having spread the grass, having made the resolve "I shall not break this cross-legged posture until my mind is liberated from the mental corruptions by non-clinging," having sat down facing east, while the sun had not yet set, having scattered the forces of Māra, in the first watch having attained the knowledge of past lives, in the middle watch having attained the knowledge of the passing away and rebirth, at the end of the last watch having brought down knowledge into the mode of dependent conditions, at the break of dawn having penetrated the knowledge of omniscience adorned with all virtues such as the ten powers and the four kinds of fearlessness, having spent seven weeks at the ground of enlightenment, in the eighth week seated at the foot of the goatherd's banyan tree, falling into living at ease through reviewing the profundity of the Teaching, being one whose proclamation of the Teaching was requested by the Brahmā Sahampati accompanied by the Great Brahmās of the ten-thousand world-systems, having surveyed the world with the Buddha-eye, having consented to Brahmā's request, looking to see "To whom indeed should I first expound the Teaching?" having known the deceased state of Āḷāra and Udaka, having recollected the very helpful nature of the group of five monks, having risen from his seat, while going to the city of Kāsi, having conversed with Upaka on the road, on the full moon day of Āsāḷha having reached the dwelling place of the group of five at Isipatana in the Deer Park, having convinced them who were treating him with an improper manner of address, giving the deathless drink to eighteen crores of Brahmās headed by Aññātakoṇḍañña, having set in motion the wheel of the Teaching, the one who had set in motion the excellent wheel of the Teaching, on the fifth of the fortnight having established all those monks in arahantship, on that very day having seen the achievement of decisive support of Yasa the son of good family, having seen him who had become disenchanted in the night-time and had departed abandoning his home, having called him "Come, Yasa," in that very night-time having brought him to the fruition of stream-entry, on the following day having brought him to arahantship, having given the going forth by the "Come, monk" ordination to a further fifty-four of his companions too, he brought them to arahantship.

Thus, when sixty-one Worthy Ones had arisen in the world, having finished keeping the rains retreat and having performed the invitation ceremony, having sent sixty monks to the various directions saying "Wander, monks, on a journey," while himself going to Uruvelā, on the road in a cotton-tree jungle thicket he trained thirty young men of the Bhadda group. Among them the very last was a stream-enterer and the very highest was a non-returner. Having given the going forth to all of them too by the "Come, monk" form itself, having sent them to the various directions, himself having gone to Uruvelā, having shown three and a half thousand wonders, having trained the three-brother matted-hair ascetics headed by Uruvelakassapa with their retinue of a thousand matted-hair ascetics, having given them the going forth by the "Come, monk" form itself, having had them sit down at Gayāsīsa, having established them in arahantship by the teaching of the Discourse on the Burning, surrounded by that thousand of Worthy Ones, thinking "I shall fulfil the acknowledgment given to King Bimbisāra," having gone to the Laṭṭhivana Park in the precincts of the city of Rājagaha, having heard "The Teacher, it is said, has arrived," speaking a sweet talk

on the Teaching to the king who had come together with twelve myriads of brahmin householders, having established the king together with eleven myriads in the fruition of stream-entry, having established one myriad in the refuges, on the following day, with his virtues praised by Sakka the king of gods who had taken the appearance of a young man, having entered the city of Rājagaha, having finished the meal duty at the king's residence, having accepted the Bamboo Grove Monastery, he made his dwelling right there. There Sāriputta and Moggallāna approached him.

Herein this is the progressive discourse - For even when a Buddha had not yet arisen, not far from Rājagaha there were two brahmin villages called Upatissa Village and Kolita Village. Among those, on the very day an embryo was established for a brahmin woman named Sārī in Upatissa Village, an embryo was also established for a brahmin woman named Moggalī in Kolita Village. It is said that both those families, up to the seventh generation, were bound and connected as friends; they gave pregnancy care to both of those two on the very same day. Both of them, after the elapse of ten months, gave birth to sons. On the name-giving day, because the son of the brahmin woman Sārī was the son of the foremost family in Upatissa Village, they gave him the name Upatissa; because the other was the son of the foremost family in Kolita Village, they gave him the name Kolita. Both of them, following the course of growth, went to the far shore of all crafts. When the young man Upatissa went to the river or to the park for the purpose of sport, five hundred golden palanquins were his retinue; for the young man Kolita, five hundred chariots yoked with thoroughbreds. Both persons had retinues of five hundred young men each. And in Rājagaha there was annually a mountain-top festival. For both of them they set up a couch in the very same place. Both, having sat down together, watching the festival, laughed at places for laughter, were moved at places for spiritual urgency, and gave gifts at places fitting for giving gifts. For them, in this very manner, one day while watching the festival, because of the maturity of their knowledge, there was neither laughter at places for laughter, nor spiritual urgency at places for spiritual urgency, nor giving at places fitting for giving, as on previous days. Both persons thought thus - "What is there here to be looked at? All these, not having reached a hundred years, will go to the state of non-existence. It is fitting for us to seek a teaching of liberation" - having taken this as their object, they sat. Then Kolita said to Upatissa - "My dear Upatissa, you are not joyful and delighted as on other days; now you are of a displeased disposition. What has been observed by you?" "My dear Kolita, there is no substance in looking at these; this is pointless. It is fitting to seek a teaching of liberation for oneself" - thinking this, I am sitting. But why are you displeased? He too said the same thing. Then Upatissa, having known his oneness of intention with himself, said - "It has been well thought by both of us. But for those seeking a teaching of liberation, it is fitting to obtain a single going forth. In whose presence shall we go forth?"

Now at that time a wandering ascetic named Sañcaya was dwelling at Rājagaha together with a great assembly of wandering ascetics. They, having dismissed the five hundred young men saying "Take the palanquins and chariots and go," having gone with one palanquin and one chariot, went forth in the presence of Sañcaya. From the time of their going forth, Sañcaya attained surpassing gain, the highest fame. They, within just a few days, having mastered the entire doctrine of Sañcaya, asked "Teacher, is what you know just this much, or is there something further?" When it was said "This much is all that is known by you," they thought - "This being

so, the abiding by the holy life in his presence is useless. We went forth to seek the teaching of liberation, but that cannot be produced in his presence. Great indeed is the Indian subcontinent; wandering through villages, market towns, and royal cities, we shall surely find some teacher who teaches the way of liberation." Thenceforth, wherever they say "There are wise ascetics and brahmins," having gone there and there, they hold discussions. Others are not able to answer the questions asked by them, but they answer the questions of those others. Thus, having traversed the whole of the Indian subcontinent, having turned back and having come to their own place, they made an agreement: "My dear Kolita, whichever of us first attains the Deathless, let him inform the other."

Thus, while they were dwelling having made the agreement, the Teacher, in the order already described, having reached Rājagaha, having accepted the Bamboo Grove, dwells in the Bamboo Grove. At that time, among the sixty-one Worthy Ones who had been sent off saying "Wander, monks, on a journey for the welfare of many people" for the purpose of making known the virtues of the Triple Gem, the Elder Assaji, who was one of the group of five, having turned back, came to Rājagaha, and on the following day, right early, taking his bowl and robe, entered Rājagaha for almsfood. At that time the wandering ascetic Upatissa too, right early, having done the meal duty, while going to the wandering ascetics' park, having seen the Elder, thought - "Never before have I seen one gone forth of such a kind. Those who in the world are Worthy Ones or have attained the path of arahantship, this one is a certain one of those monks. What if I were to approach this monk and ask him - 'With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?'" Then this occurred to him - "It is not the right time to ask this monk a question; he has entered the inhabited area and is walking for almsfood. What if I were to follow behind this monk, the path known by those who seek." He, having seen the Elder who had received almsfood going to a certain place, and having known his wish to sit down, having prepared his own wandering ascetic's small chair, gave it. He, at the conclusion of the meal, gave him water from his own water jug.

Having thus performed the duties to a teacher, having made a sweet friendly welcome with the Elder who had finished his meal, he said thus - "Your faculties are indeed very clear, friend, your complexion is pure and bright! With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?" he asked. The Elder thought - "These wandering ascetics are indeed opponents of the Dispensation; I shall show the profundity of this Dispensation." Showing his own junior status, he said - "I indeed, friend, am new, recently gone forth, newly come to this Teaching and discipline; I am not yet able to expound the Teaching in detail." The wandering ascetic - Having thought "I am named Upatissa; you speak according to your ability, whether little or much; to penetrate that by a hundred methods, by a thousand methods, is my burden," said -

"Whether little or much you speak, tell me just the meaning;  
The meaning alone is my need, what will you do with many phrases?"

When this was said, the Elder - Spoke the verse "Whatever phenomena arise from a cause." The wandering ascetic, having heard just the first pair of terms, became established in the fruition of stream-entry adorned with a thousand methods; the

other pair of terms he concluded at the time of becoming a stream-enterer. He, having become a stream-enterer, when the higher distinctions did not occur, having considered "There will be a reason for this," said to the Elder - "Venerable sir, do not extend the proclamation of the Teaching further; let it be just this much. Where does our Teacher dwell?" "In the Bamboo Grove, friend." "If so, venerable sir, you go ahead. I have one friend; and an agreement was made between us: 'Whichever of us first attains the Deathless, let him inform the other.' I, having fulfilled that promise, having taken my friend, shall come to the Teacher's presence by the very path you have gone." Having fallen at the Elder's feet with the fivefold prostration, having circumambulated three times, having seen the Elder off, he went towards the wandering ascetics' park.

Then the wandering ascetic Kolita, having seen him coming from afar, thinking "Today my friend's features are not as on other days; surely the Deathless must have been attained by him," asked about the attainment of the Deathless. He, having acknowledged to him "Yes, friend, the Deathless has been attained," spoke that very same verse. At the conclusion of the verse, Kolita, having become established in the fruition of stream-entry, said - "Where, indeed, my dear, does our Teacher dwell?" "At the Bamboo Grove, indeed, my dear; thus it was told to us by our teacher, the Elder Assaji." "If so, my dear, let us go; we shall see the Teacher." Now the Elder Sāriputta was indeed always one who venerated his teachers; therefore he said thus to his friend - "My dear, we shall tell the Deathless attained by us to our teacher, the wandering ascetic Sañcaya as well; if he understands, he will penetrate it; if he does not penetrate it, having believed us, he will go to the Teacher's presence; having heard the teaching of the Buddhas, he will achieve the penetration of the path and fruition." Then both of them went to the presence of Sañcaya.

Sañcaya, having seen them, straightaway - asked "What, dear ones, has one who points out the path to the Deathless been found by you?" "Yes, teacher, he has been found; a Buddha has arisen in the world, the Teaching has arisen in the world, the Community has arisen in the world; you are wandering in what is hollow and unessential; therefore come, we shall go to the Teacher's presence." "You go; I shall not be able to." "For what reason?" "I have wandered about having been a teacher of the great multitude; for me, while wandering about, dwelling as a pupil would be like a jar reaching the state of a water-bucket; I shall not be able to dwell as a pupil." "Do not do thus, teacher." "Let it be, dear ones; you go; I shall not be able to." Teacher, from the time a Buddha has arisen in the world, the great multitude, with scents, garlands and so on in hand, having gone, will venerate him alone; we too shall go to that very place. "What will you do?" "Dear ones, what indeed, in this world, are there more of - the slow-witted or the wise?" "The slow-witted, teacher, are many; the wise are indeed only a few." "If so, dear ones, the wise will go to the presence of the wise ascetic Gotama; the slow-witted will come to the presence of the slow-witted me. You go; I shall not go." They departed, saying "You will be known, teacher." As they were leaving, Sañcaya's assembly broke apart; at that moment the monastery became empty. He, having seen the empty monastery, vomited hot blood. Of the five hundred wandering ascetics who were going together with them, two hundred and fifty of Sañcaya's turned back. Then they went to the Bamboo Grove together with their own two hundred and fifty wandering ascetic pupils.

The Teacher, seated in the midst of the fourfold assembly, expounding the Teaching, having seen them from afar, addressed the monks - "These two friends are coming, monks, Kolita and Upatissa; this will be my pair of disciples, the foremost, the auspicious pair." They, having paid homage to the Teacher, sat down to one side; and having sat down, they said this to the Blessed One - "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." The Blessed One said "Come, monks" - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." All of them, bearing bowls and robes created by supernormal power, were like elder monks of sixty years' standing.

Then the Teacher increased the proclamation of the Teaching according to the temperament of their assembly. Setting aside the two chief disciples, the rest attained arahantship, but for the chief disciples the function of the three higher paths was not finished. Why? Because of the greatness of the knowledge of the perfections of a disciple. Then the Venerable Mahāmoggallāna, on the seventh day from the day of going forth, dwelling in dependence on the village of Kallavāla in the country of Magadha, when sloth and torpor were coming upon him, being stirred by the Teacher, having dispelled sloth and torpor, while listening to the element meditation subject given by the Truth-finder, having completed the function of the three higher paths, reached the summit of the knowledge of the perfections of a disciple. The Elder Sāriputta too, having passed a fortnight from the day of going forth, dwelling together with the Teacher in dependence on that very Rājagaha at the Boar's Cave, when the Discourse on the Discernment of Feeling was being taught to his nephew, the wandering ascetic Dīghanakha, having sent forth knowledge in accordance with the discourse, like one consuming a meal prepared for another, reached the summit of the knowledge of the perfections of a disciple. Was not the venerable one of great wisdom? Then why did he attain the knowledge of the perfections of a disciple after a longer time than Mahāmoggallāna? Because of the greatness of the preliminary work. Just as indeed destitute people, wishing to go somewhere or other, depart quickly, but for kings it is proper to obtain great preliminary work such as the harnessing of elephants and vehicles and so on - this should be understood in the same way.

On that very day, however, the Teacher, in the growing shadow at the Bamboo Grove, having made an assembly of disciples, having given the position of chief disciples to the two elders, recited the Pātimokkha. The monks grumbled - "The Teacher gives almsfood by looking at faces. When giving the position of chief disciples, it would be proper to give it to the group of five who went forth first; not considering them, it would be proper to give it to the fifty-five monks headed by the Elder Yasa; not considering them, to the thirty persons of the Bhadda group; not considering them, to the three brothers Uruvelakassapa and the others. But having set aside so many great elders, by giving the position of chief disciples to those who went forth last of all, it was given by looking at faces." The Teacher, having asked "What are you discussing, monks?" when it was said "It is such and such," said "I do not, monks, give almsfood by looking at faces; rather, I give to them what was wished for and aspired to by each one himself. For Aññātaṅga, while giving the gift of the first-fruits of the crop on nine occasions in one crop, having aspired to the position of chief disciple, did not give it; but having aspired to penetrate the highest state, arahantship, at the very first, he gave it." "But when, Blessed One?" "Listen,

monks." "Yes, venerable sir." The Blessed One brought up the past -

Monks, ninety-one cosmic cycles from now, a Blessed One named Vipassī arose in the world. At that time, two brothers who were householders, Mahākāḷa and Cūḷakāḷa, had a great rice field sown. Then one day Cūḷakāḷa, having gone to the rice field, having split open one ear of ripening young rice, ate it; it was exceedingly sweet. He, wishing to give a gift of ripening young rice to the Community headed by the Buddha, having approached his elder brother, said "Brother, let us split open the ripening young rice, prepare it in a manner befitting the Buddhas, have it cooked, and give a gift." "What are you saying, dear son? Giving a gift by splitting open ripening young rice has never happened before in the past, nor will it happen in the future. Do not destroy the crop." Even though told thus, he kept on requesting again and again. Then his brother said "If so, having divided the rice field into two portions, without touching my portion, in your own portion of the field, do whatever you wish." He, saying "Very well," having divided the field, having requested many people for manual labour, having split open the ripening young rice, having had it cooked with undiluted milk, having combined it with ghee, honey, sugar and so on, having given a gift to the Community of monks headed by the Buddha, at the conclusion of the meal - said "May this, venerable sir, my gift of the first-fruits lead to the penetration of the highest state at the very first." The Teacher gave the thanksgiving, saying "May it be so."

He, having gone to the field and looking, having seen the entire field covered with rice heads as if bound into sheaves, having obtained the fivefold joy, having thought "It is indeed a gain for me," at the time of flattened rice gave what is called the first-fruits of flattened rice; together with the villagers gave what is called the gift of the first-fruits of the crop; at the reaping, the first-fruits of the reaping; at the sheaf-making, the first-fruits of the sheaves; at the bundling and so on, the first-fruits of the bundles, the first-fruits of the threshing floor, the first-fruits of the threshing-floor produce, the first-fruits of the granary. Thus in one crop he gave the gift of the first-fruits on nine occasions. In all those occasions, whatever was taken was replenished; the crop was surplus, accomplished with industriousness. For the Teaching indeed protects one who protects oneself. Therefore the Blessed One said -

"The Teaching indeed protects one who practises the Teaching,  
The Teaching well practised brings happiness;  
This is the benefit when the Teaching is well practised,  
One who practises the Teaching does not go to an unfortunate realm."

"Thus this one, in the time of the Perfectly Enlightened One Vipassī, aspiring to penetrate the highest state first, gave gifts of the first-fruits on nine occasions. But at the summit of a hundred thousand cosmic cycles from now, in the city of Hamsavatī, in the time of the Perfectly Enlightened One Padumuttara too, having given a great gift for seven days, having lain down at the feet of that Blessed One, he established his aspiration for the very purpose of penetrating the highest state first. Thus what was aspired for by this one was given by me; I do not, monks, give by looking at the face."

"What action did the fifty-five persons headed by the son of good family Yasa perform, venerable sir?" "They too, aspiring for arahantship in the presence of a certain Buddha, having performed much meritorious action, afterwards, when a

Buddha had not arisen, having become friends, forming a group, performing meritorious deeds, went about tending the bodies of the destitute dead. One day, having seen a pregnant woman who had died, they carried her to the cemetery, saying 'We shall cremate her.' Having left five persons at the cemetery, saying 'You cremate her,' the rest entered the village. The boy Yasa, having pierced that dead body with stakes, turning it over again and again while cremating it, obtained the perception of foulness, and to the other four persons too - 'Look, sirs, at this body, with skin destroyed here and there, impure like a spotted cow, foul-smelling, repulsive' - he showed them. They too obtained the perception of foulness there. All five persons, having gone to the village, told the remaining friends. But the boy Yasa, having gone home, told his mother and father and his wife. They all too developed the foulness meditation. This was their former action. It was precisely because of that that the perception of a cemetery arose in Yasa's women's quarters, and through that achievement of decisive support, the specific attainment arose for all of them too. Thus these too obtained what was aspired for by themselves. I do not give by looking at the face."

"But what action did the friends of the Bhaddavaggiya group perform, venerable sir?"  
 "They too, having aspired for arahantship in the presence of former Buddhas, having performed meritorious deeds, afterwards, when a Buddha had not arisen, having become thirty cheats, having heard the exhortation of Tuṇḍila, observed the five precepts for sixty thousand years. Thus these too obtained what was aspired for by themselves. I do not give by looking at the face."

"But what action did Uruvelakassapa and the others perform, venerable sir?"  
 "They too, having aspired for arahantship itself, performed meritorious deeds. For ninety-two cosmic cycles from now, two Buddhas arose - Tissa and Phussa. The father of the Buddha Phussa was a king named Mahinda. But when he had attained the highest enlightenment, the king's youngest son was the first chief disciple and the son of the royal chaplain was the second chief disciple. The king, having gone to the Teacher's presence - having looked at them, thinking 'My eldest son is a Buddha, my youngest son is the first chief disciple, the son of the royal chaplain is the second chief disciple,' having uttered the inspired utterance three times - 'Mine indeed is the Buddha, mine indeed is the Teaching, mine indeed is the Community, homage to that Blessed One, the Worthy One, the Perfectly Enlightened One' - having lain down at the feet of the Teacher, having obtained the promise - 'Venerable sir, now, as if having sat down at the end of a life span measuring ninety thousand years and it being time to sleep, without going to the doors of others' houses, as long as I live, please accept the four requisites from me' - he constantly performed attendance upon the Buddha. But the king had other sons besides those. Among them, the eldest had five hundred warriors as retinue, the middle one three hundred, and the youngest two hundred. They, having requested permission from their father, saying 'We too shall feed our brother,' not obtaining it, even though requesting again and again, not obtaining it, when the borderland was agitated, having been sent for the purpose of its appeasement, having appeased the borderland, they came to their father's presence. Then the father, having embraced them and having kissed them on the head, said 'I grant you a boon, dear sons.'

They, having accepted the boon saying "Very well, Sire," again after the lapse of a few days, when told by their father "Take the boon, dear sons," said "Sire, we have no need of anything else; henceforth we shall feed our brother; grant us this boon." "I do not give it, dear sons." "If you are not giving it permanently, give seven years, Sire." "I do not give it, dear sons." "If so, give six, five, four, three, two, one year, Sire." "I do not give it, dear sons." "If so, Sire, give seven months." "Give six months, five months, four months, three months, Sire." "I do not give it, dear sons." "Let it be, Sire, making one month for each of us, give three months." "Good, dear sons, if so, feed him for three months," he said. They, satisfied, having paid homage to the king, went to their own place. For all three of them there was just one storekeeper, just one agent, and he had twelve myriads of men as retinue. They, having summoned them, said "We shall take the ten precepts for these three months, put on two ochre robes, and dwell together with the Teacher; you, having taken up this much constant giving of alms, should provide daily all solid and soft food for ninety thousand monks and a thousand warriors. For henceforth we shall say nothing about it."

Those three persons too, having taken a thousand retainers, having undertaken the ten precepts, having put on ochre robes, dwelt right in the monastery. The storekeeper and the agent, having joined together, taking the constant giving of alms by turns from the storehouses of the three brothers, give gifts; but the sons of the labourers cry for the sake of rice gruel, meals, and so on. They give them rice gruel, meals, and so on even before the community of monks had arrived. At the conclusion of the meal for the community of monks, there was never anything surplus. They, thinking "We shall give to the children afterwards," themselves too took and ate. Having seen the delightful food, they were unable to restrain themselves. They were eighty-four thousand in number. They, having eaten the constant giving of alms given to the Community, upon the body's collapse at death, were reborn in the sphere of ghosts. The three brothers, however, together with the thousand men, having died, having been reborn in the heavenly world, wandering in the round of rebirths from the heavenly world to the human world, from the human world to the heavenly world, spent ninety-two cosmic cycles. "Thus those three brothers, aspiring for arahantship, at that time performed good deeds. They obtained what they themselves had aspired for. I do not give by looking at the face."

At that time, however, their agent was King Bimbisāra, the storekeeper was the lay follower Visākha. The three princes were the three matted-hair ascetics. Their labourers, having at that time been reborn among ghosts, wandering in the round of rebirths by way of fortunate and unfortunate realms, in this cosmic cycle were reborn in the realm of ghosts for four intervals between Buddhas. They, having approached the Blessed One Kakusandha, who had arisen first of all in this cosmic cycle, with a lifespan of forty thousand years, asked "Tell us the time when we shall obtain food." He said "You will not obtain it in my time; after me, when the great earth has risen by the extent of a yojana, a Buddha named Koṇāgamana will arise; you should ask him." They, having spent that much time, when he had arisen, asked him that. He too said "You will not obtain it in my time; after me, when the great earth has risen by the extent of a yojana, a Buddha named Kassapa will arise; you should ask him." They, having spent that much time, when he had arisen, asked him that. He too said "You will not obtain it in my time; but after me, when the great earth has risen by the extent of a yojana, a Buddha named Gotama will arise; at that time a king named

Bimbisāra, your relative, will be; he, having given a gift to the Teacher, will convey the merit to you; then you will obtain it." For them, one interval between Buddhas was like the following day. They, when the Truth-finder had arisen, not having received the merit when the gift was given on the first day by King Bimbisāra, making frightful sounds in the night-time, showed themselves to the king. He, on the following day, having gone to the Bamboo Grove, reported that incident to the Truth-finder.

The Teacher said: "Great king, at the summit of ninety-two cosmic cycles ago, at the time of the Buddha Phussa, these were your relatives who, having consumed the duty of giving offered to the community of monks, having been reborn in the ghost realm, wandering in the round of rebirths, having asked the Buddhas beginning with Kakusandha, and having been told this and that by them, expecting your gift for so long a time, yesterday, when the gift was given by you, not obtaining the merit, they did thus." "But, venerable sir, if given even now, will they obtain it?" "Yes, great king." The king, having invited the community of monks headed by the Buddha, on the following day, having given a great gift, gave the merit saying "Venerable sir, from this may divine food and drink arise for those ghosts." For them it arose in just the same way. On the following day, having become naked, they showed themselves. The king reported: "Today, venerable sir, having become naked, they showed themselves." "Garments were not given to them, great king." The king too, on the following day, having given a gift of robes to the community of monks headed by the Buddha, caused the merit to reach them saying "From this may there be divine garments for those ghosts." At that very moment divine garments arose for them. They, having abandoned the ghost state of existence, became established in the divine state of existence. The Teacher, while giving the thanksgiving, performed the Tirokuṭṭa thanksgiving beginning with "They stand outside the walls." At the conclusion of the thanksgiving, there was the full realisation of the teaching by eighty-four thousand living beings. Thus the Teacher, having related the story of the three-brother matted-hair ascetics, brought forth this proclamation of the Teaching as well.

"But, venerable sir, what did the chief disciples do?" "They made the aspiration for the state of chief disciples." For at the summit of an incalculable period of cosmic cycles plus a hundred thousand cosmic cycles from now, Sāriputta was reborn in a wealthy brahmin family; by name he was the young man Sarada. Moggallāna was reborn in a wealthy householder family; by name he was the householder Sirivaḍḍhana. They both were companions who had played together in the dust. Among them, the young man Sarada, after his father's passing, having come into possession of great wealth reaching its culmination in wholesomeness, one day, having gone to a private place, thought - "I know only the individual existence in this world, not the individual existence in the world beyond. And for beings who have been born, death is indeed certain; it is fitting for me, having gone forth in a going forth, to undertake the search for the teaching of liberation." He, having approached his companion, said - "My dear Sirivaḍḍhana, having gone forth, I shall seek the teaching of liberation. Will you be able to go forth together with me, or will you not be able?" "I shall not be able, my dear; you yourself go forth." He thought - "There is no one who, going to the world beyond, has gone taking companions or relatives and friends; what is done by oneself belongs to oneself alone." Then, having had the jewel

storehouse opened, having given a great gift to the poor, the destitute, the paupers, and the beggars, having entered the foot of a mountain, he went forth in the going forth of sages. Those who went forth following him, one, two, three, and so on, were matted-hair ascetics numbering about seventy-four thousand. He, having produced the five direct knowledges and the eight meditative attainments, taught those matted-hair ascetics the preliminary work on the circular meditation object. They too all produced the five direct knowledges and the eight meditative attainments.

At that time, a Perfectly Enlightened One named Anomadassī arose in the world. The city was named Candavatī, the father was a warrior named Yasavā, the mother was a queen named Yasodharā, the Bodhi tree was an ajjuna tree, Nisabha and Anoma were the two chief disciples, the attendant was named Varuṇa, and Sundarā and Sumanā were the two chief female disciples. The life span was a hundred thousand years, the body was fifty-eight cubits in height, the bodily radiance pervaded twelve yojanas, and he had a retinue of a hundred thousand monks. One day, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen the ascetic Sarada, "Today, by reason of my going to the presence of the ascetic Sarada, there will be a great proclamation of the Teaching, and he will aspire to the position of chief disciple, his friend the householder Sirivaḍḍhana to the position of second disciple, and at the conclusion of the teaching his retinue of about seventy-four thousand matted-hair ascetics will attain arahantship; it is fitting for me to go there" - having taken his own bowl and robes, without addressing anyone else, like a lion becoming a solitary wandering ascetic, when the pupils of the ascetic Sarada had gone for the purpose of gathering fruits, having determined "Let him know my state of Buddhahood," while the ascetic Sarada was watching, having descended from the sky, he stood firm on the earth. The ascetic Sarada, having seen both the majestic power of the Buddha and the accomplishment of his body, having considered the texts on the marks, "One endowed with these marks, if dwelling in the midst of a house, becomes a king, a universal monarch; if going forth, he becomes an omniscient Buddha, one who removes the veil in the world. This person is without doubt a Buddha" - having known this, having gone out to meet him, having paid homage with the fivefold prostration, having prepared the best seat, he gave it. The Blessed One sat down on the prepared best seat. The ascetic Sarada too, having taken a seat befitting himself, sat down to one side.

At that time, seventy-four thousand matted-hair ascetics, having taken increasingly superior and nourishing various fruits, having arrived at the teacher's presence, having looked at the seats where the Buddha and the teacher were sitting, said - "Teacher, we have been going about thinking 'There is no one in this world greater than you,' but this person is greater than you, I think?" "Dear ones, what are you saying? Do you wish to make Mount Sineru, sixty-eight hundred thousand yojanas in height, equal to a mustard seed? Do not make a comparison of me with an omniscient Buddha, dear children." Then those hermits, thinking "If this were an insignificant being, our teacher would not have brought such a comparison; how great indeed is this person!" all fell at his feet and paid homage with their heads. Then the teacher said to them - "Dear ones, we have no gift befitting the Buddhas, and the Teacher has come here at the time for the alms round; we shall give a gift according to our ability, according to our strength. Whatever superior various fruits there are, bring them" - having had them brought, having washed his hands, he himself placed

them in the Truth-finder's bowl. As soon as the Teacher had accepted the various fruits, deities infused divine nutriment. That hermit himself filtered even the water and gave it. Then, when the Teacher had done the meal duty and was seated, having summoned all the pupils, he sat speaking memorable talk in the Teacher's presence. The Teacher thought "Let the two chief disciples come together with the Community of monks." They, having known the Teacher's mind, attended by a retinue of a hundred thousand who had eliminated the mental corruptions, having come and having paid homage to the Teacher, stood to one side.

Then the ascetic Sarada addressed his pupils - "Dear ones, even the seat where the Buddha is sitting is low, and there is no seat even for a hundred thousand ascetics. Today it is fitting for you to make a lofty offering of honour to the Buddha. Bring flowers endowed with beauty and fragrance from the foot of the mountain." The time of telling is like an obsession, but the domain of supernormal power of one possessing supernormal power is incomprehensible - in just a moment those hermits, having brought flowers endowed with beauty and fragrance, prepared a flower seat measuring one yojana for the Buddha. For the two chief disciples it was three leagues, for the remaining monks it was of various sizes beginning with half a yojana, and for the most junior of the Community it was one usabha in extent. One should not think "How were such great seats prepared in a single hermitage?" For this is the domain of supernormal power. When the seats had been thus prepared, the ascetic Sarada, standing before the Truth-finder with joined palms raised, said "Venerable sir, for my welfare and happiness for a long time, please ascend this flower seat." Therefore it was said -

"Having gathered together various flowers and odours;  
Having prepared a flower seat, he spoke these words.

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

"For seven nights and days the Buddha sat down on the flower seat;  
Having gladdened my mind, having delighted the world with its gods."

When the Teacher had thus sat down, the two chief disciples and the remaining monks sat down on their own respective bowl-seats. The ascetic Sarada, having taken a great flower umbrella, stood holding it over the Truth-finder's head. The Teacher, thinking "May this honour of the matted-hair ascetics be of great fruit," entered upon the attainment of cessation. Having known the state of the Teacher having entered upon the attainment, the two chief disciples too and the remaining monks too entered upon the attainment. While the Truth-finder sat having entered upon the attainment of cessation for seven days, the pupils, when the time for the alms round arrived, having consumed forest roots, fruits and berries, at the remaining time stood with joined palms raised towards the Buddhas. But the ascetic Sarada, without even going on the alms round, just holding the flower umbrella, spent the seven days in rapture and happiness. The Teacher, having emerged from cessation, addressed the Elder Nisabha, the first chief disciple, seated on the right side - "Nisabha, give the thanksgiving for the flower seat on behalf of the ascetics who made the honour." The Elder, with a satisfied mind like a great warrior who has obtained great gain from a

wheel-turning monarch, standing in the knowledge of the perfections of a disciple, began the thanksgiving for the flower seat. At the conclusion of his teaching, he addressed the second disciple - "You too, monk, expound the Teaching." The Elder Anoma, having contemplated the three Canons of the Buddha's teaching, spoke the Teaching. Through the teaching of the two chief disciples, there was no full realisation for even one. Then the Teacher, standing in the immeasurable domain of a Buddha, began the proclamation of the Teaching. At the conclusion of the teaching, setting aside the ascetic Sarada, all seventy-four thousand matted-hair ascetics attained arahantship; the Teacher stretched out his hand saying "Come, monks." At that very moment their hair and beards disappeared, and the eight requisites were as if fastened upon their bodies.

Why did the ascetic Sarada not attain arahantship? Because of his distracted mind. It is said that he, having sat down on the second seat of the Buddhas, from the very time he began to hear the proclamation of the Teaching by the chief disciple who was expounding the Teaching standing in the knowledge of the perfections of a disciple, produced the thought "Oh, may I too in the future obtain the charge obtained by this disciple in the Dispensation of a Buddha who will arise." He, by that reflection, was unable to achieve the penetration of path and fruition. But having paid homage to the Truth-finder and standing before him, he said - "Venerable sir, the monk seated on the seat next to yours, what is his name in your Dispensation?" "Continuing to turn the wheel of the Teaching set in motion by me, having reached the summit of the knowledge of the perfections of a disciple, having penetrated the sixteen wisdoms and standing firm, this one is the chief disciple in my Dispensation, named Nisabha." "Venerable sir, this honour that was made by me holding the flower umbrella for seven days - by the fruit of this I do not aspire to any position of Sakka or position of Brahmā; but in the future, may I be a chief disciple of a Buddha, like this Elder Nisabha" - thus he made the aspiration. The Teacher, thinking "Will this man's aspiration succeed indeed?" having sent forth the knowledge of future events and looking, having passed beyond one incalculable period exceeding a hundred thousand cosmic cycles, saw that it would succeed. Having seen, he said to the ascetic Sarada - "This aspiration of yours will not be in vain. But in the future, having passed beyond one incalculable period exceeding a hundred thousand cosmic cycles, a Buddha named Gotama will arise; his mother will be a queen named Mahāmāyā, his father a great king named Suddhodana, his son named Rāhula, his attendant named Ānanda, the second chief disciple named Moggallāna; but you will be his first chief disciple, the General of the Teaching, named Sāriputta." Having thus given the prediction to the ascetic, having spoken a talk on the Teaching, surrounded by the community of monks, he plunged into the sky.

The ascetic Sarada too, having gone to the presence of the elder monks who were his pupils, sent a message to his friend the householder Sirivaḍḍhana: "Venerable sirs, tell my friend: 'By your friend, the ascetic Sarada, at the feet of the Buddha Anomadassī, the position of first chief disciple in the Dispensation of the Buddha Gotama who will arise in the future has been aspired to. You should aspire to the position of second chief disciple.'" And having said thus, having gone by one side even before the elders, he stood at the door of Sirivaḍḍhana's dwelling. Sirivaḍḍhana, saying "At long last indeed my noble master has come," having caused him to sit on a seat, himself seated on a low seat, asked: "But your assembly of pupils, venerable sir,

is not to be seen?" "Yes, my dear, the Buddha Anomadassī came to our hermitage. We made an offering to him by our own means. The Teacher expounded the Teaching to all. At the conclusion of the teaching, setting me aside, the rest, having attained arahantship, went forth. I, having seen the Teacher's first chief disciple, the Elder Nisabha, aspired to the position of first chief disciple in the Dispensation of the Buddha named Gotama who will arise in the future. You too should aspire to the position of second chief disciple in his Dispensation." "I have no acquaintance with Buddhas, venerable sir." "Let the speaking with Buddhas be my burden. You prepare a great offering."

Sirivaḍḍhana, having heard his words, having had a place measuring eight karīsas by the royal measure at the door of his own dwelling made level, having had sand scattered, having had flowers with parched grain as the fifth scattered about, having had a pavilion built with a roof of blue water-lilies, having prepared a seat for the Buddha, having arranged seats for the remaining monks as well, having prepared a great honour and respect, gave the signal to the ascetic Sarada for the purpose of inviting the Buddhas. The ascetic, having taken the Community of monks headed by the Buddha, went to his dwelling. Sirivaḍḍhana too, having gone out to meet him, having taken the bowl from the hand of the Truth-finder, having ushered him into the pavilion, having given water for the offering to the Community of monks headed by the Buddha seated on the prepared seats, having served them with superior food, at the conclusion of the meal, having covered the Community of monks headed by the Buddha with very precious cloths, said: "Venerable sir, this effort is not for the sake of a trifling position. Show compassion in just this manner for seven days." The Teacher accepted. He, having carried on the great giving for seven days in just that manner, having paid homage to the Blessed One, standing with joined palms raised, said - "Venerable sir, my friend the ascetic Sarada aspired 'May I become the first chief disciple of whatever Teacher,' and I too aspire 'May I become the second chief disciple of that very same Teacher.'"

The Teacher, having looked into the future, having seen that his aspiration would succeed, declared - "You, having passed beyond an incalculable period exceeding a hundred thousand cosmic cycles from now, will become the second chief disciple of the Buddha Gotama." Having heard the declaration of the Buddhas, Sirivaḍḍhana was joyful and delighted. The Teacher too, having given the thanksgiving for the meal, together with his retinue went to the monastery itself. "This, monks, was the aspiration aspired to by my sons at that time. They obtained just what they had aspired to. I do not give by looking at the face."

When this was said, the two chief disciples, having paid homage to the Blessed One, having related the entire present story from "Venerable sir, we, being householders, went to see the mountain-top festival" up to the penetration of the fruition of stream-entry from the presence of the Elder Assaji, said: "We, venerable sir, having gone to the presence of the teacher Sañcaya, wishing to bring him to your feet, having told him of the unsubstantial nature of his doctrine, told him the benefit of coming here. He, having said 'Now for me, the dwelling as a pupil is like a pot reaching the state of being a bucket for drawing water; I shall not be able to dwell as a pupil,' when it was said 'Teacher, now the great multitude, with scents, garlands and so on in hand, having gone, will venerate the Teacher himself; what will become of you?' said 'But

are the wise many in this world, or the dull?' When it was said 'The dull,' having said 'Then the wise will go to the presence of the wise ascetic Gotama, the dull will come to the presence of the dull me; go you,' he did not wish to come, venerable sir." Having heard that, the Teacher said: "Monks, Sañcaya, through his own wrong view, grasped the unessential as substance, and the substance as unessential. But you, through your own wisdom, having known the substance as substance and the unessential as unessential, having abandoned the unessential, grasped the substance itself" - having said this, he spoke these verses -

11. "Those who perceive substance in the unessential, and see the essential as unessential;  
They do not attain the substance, being in the domain of wrong thought.
12. "Having known the substance as substance, and the unessential as unessential;  
They attain the substance, being in the domain of right thought.

Therein, "perceiving substance in the unessential" means the four requisites, wrong view with ten bases, and the proclamation of the Teaching that is the decisive support for that - this is called the unessential; "having the view of substance in that" is the meaning. "And seeing the essential as unessential" means right view with ten bases, and the proclamation of the Teaching that is the decisive support for that - this is called the essential; those who see the unessential in that, thinking "this is not the essential." "They do not attain the substance" means those, however, having taken hold of that grasping of wrong view and standing firm, having become in the domain of wrong thought by the influence of sensual thought and so on, do not attain the substance of morality, the substance of concentration, the substance of wisdom, the substance of liberation, the substance of knowledge and vision of liberation, the substance of ultimate reality, and Nibbāna. "And the essential" means having known that very substance beginning with the substance of morality as "this is indeed the substance," and the unessential of the aforesaid manner as "this is the unessential." "They attain the substance" means those wise ones, having thus taken hold of right vision and standing firm, having become in the domain of right thought by the influence of the thought of renunciation and so on, attain that substance of the aforesaid manner.

At the conclusion of the verse, many attained the fruition of stream-entry and so on. The proclamation of the Teaching was beneficial for those who had assembled.

*The story of the Elder Monk Sāriputta is the eighth.*

## 9. The Story of the Elder Nanda

**13-14.** "Just as a house": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Venerable Nanda.

For the Teacher, having set in motion the excellent wheel of the Teaching, having gone to Rājagaha, while dwelling at the Bamboo Grove - having gone behind all of the ten messengers, each with a retinue of a thousand, sent by the Great King Suddhodana saying "Bring my son and show him to me," by the Elder Kāḷudāyī who had attained arahantship, having known the time for going, having praised the

beauty of the road, attended by twenty thousand who had eliminated the mental corruptions, was led to Kapilavatthu; at the gathering of relatives, having made the shower of lotus petals the occasion, having told the Vessantara Jātaka, on the following day having entered for almsfood, by the verse "One should not be negligent in what is to be undertaken" having established his father in the fruition of stream-entry, by the verse "One should practise the Teaching" he established Mahāpajāpati in the fruition of stream-entry, and the king in the fruition of once-returning. At the conclusion of the meal, however, in dependence on the talk of the virtues of Rāhula's mother, having told the Candakinnarī Jātaka, then on the third day, while the ceremonies of consecration, entering the new house, and marriage blessing were taking place for Prince Nanda, having entered for almsfood, having given the bowl into Prince Nanda's hands, having spoken a blessing, rising from his seat and departing, he did not take the bowl from Prince Nanda's hands. He too, out of respect for the Truth-finder, was not able to say "Please take your bowl, venerable sir." But he thought thus - "He will take the bowl at the top of the steps." The Teacher did not take it even at that place. The other thought "He will take it at the foot of the steps." The Teacher did not take it even there. The other thought "He will take it in the royal courtyard." The Teacher did not take it even there. The prince, wishing to turn back, going unwillingly, out of respect for the Teacher was not able to say "Please take the bowl." Thinking "He will take it here, he will take it there," he goes on.

At that moment other women, having seen him, informed the most beautiful girl in the country - "Lady, the Blessed One has taken Prince Nanda and gone; he will manage without you." She, with her hair half-combed, with drops of water still dripping, having gone quickly, said "Come back quickly, master's son." Those words of hers remained as if having fallen across his heart. The Teacher too, without taking the bowl from his hand, having led him to the monastery, said "Will you go forth, Nanda?" He, out of respect for the Buddha, without saying "I will not go forth," said "Yes, I will go forth." The Teacher said "If so, give Nanda the going forth." The Teacher, having gone to Kapilavatthu, on the third day gave Nanda the going forth.

On the seventh day, Rāhula's mother, having adorned the boy, sent him to the presence of the Blessed One - "Look, dear son, at this ascetic surrounded by twenty thousand ascetics, golden-coloured, with the beauty of a Brahmā's form; this is your father. He had great treasure-pots. From the time of his going forth we do not see them. Go, request your inheritance from him - 'I, dear father, am a prince; having received the consecration, I shall become a universal monarch. I have need of wealth; give me wealth. For a son is the owner of his father's property.'" The boy, having gone to the presence of the Blessed One, having received a father's affection, with a joyful mind, having said "Pleasant is your shade, ascetic," stood saying much else besides that was suitable to himself. The Blessed One, having finished the meal, having given thanksgiving, rose from his seat and departed. The boy too followed the Blessed One, saying "Give me my inheritance, ascetic; give me my inheritance, ascetic." The Blessed One too did not make the boy turn back. The retinue too was not able to make him turn back as he went together with the Blessed One. Thus he went together with the Blessed One to the very monastery.

Then the Blessed One thought - "The wealth belonging to his father that this one wishes for is subject to the round of rebirths and brings vexation. Come, let me give him the sevenfold noble treasure attained at the foot of the Bodhi tree; I shall make him the owner of a supramundane inheritance." Then the Blessed One addressed the Venerable Sāriputta - "If so, Sāriputta, give the going forth to the boy Rāhula." The Elder gave the going forth to the boy. But when the boy had gone forth, exceeding suffering arose for the king. Being unable to endure it, having reported to the Blessed One, he requested the boon: "It would be good, venerable sir, if the noble ones would not give the going forth to a son not permitted by his mother and father." The Blessed One, having granted him that boon, on another day, having finished the morning meal at the king's residence, when the king seated to one side said: "Venerable sir, at the time of your performance of austerities, one deity approached me and said 'Your son has died.' I, not believing her words, rejected it, saying 'My son does not die without attaining enlightenment'" - when this was said - "What will you believe now, when even formerly, having been shown bones, when it was said 'Your son is dead,' you did not believe?" With this occasion he related the Mahādhammapāla Jātaka. At the conclusion of the verse, the king became established in the fruition of non-returning. Thus the Blessed One, having established his father in the three fruitions, surrounded by the community of monks, having gone again to Rājagaha, from there, having given the acknowledgment to Anāthapiṇḍika for the purpose of coming to Sāvattthī, when the monastery in Jeta's Grove was completed, having gone there, he made his dwelling.

Thus, while the Teacher was dwelling at Jeta's Grove, the Venerable Nanda, having become dissatisfied, reported this matter to the monks - "I live the holy life without delight, friends, I am not able to maintain the holy life, I shall reject the training and return to the lower life." The Blessed One, having heard that news, having summoned the Venerable Nanda, said this - "Is it true, Nanda, that you announced thus to several monks - 'I live the holy life without delight, friends, I am not able to maintain the holy life, I shall reject the training and return to the lower life?'" "Yes, venerable sir." "But why do you, Nanda, live the holy life without delight, are not able to maintain the holy life, and will reject the training and return to the lower life?" "Venerable sir, the Sakyan woman, the most beautiful girl in the country, as I was leaving the house, having looked at me with her half-combed hair, said this to me - 'Come back quickly, master's son.' So I, venerable sir, recollecting that, live the holy life without delight, I am not able to maintain the holy life, I shall reject the training and return to the lower life."

Then the Blessed One, having taken the Venerable Nanda by the arm, while bringing him by supernormal power to the Tāvātimsa god realm, on the road, in a certain burnt field, having shown him a certain singed female monkey with its ears, nose, and thumbs cut off, sitting on a charred stump, he showed him five hundred nymphs with dove-like feet who had come to attend upon Sakka, the king of gods, in the Tāvātimsa realm. "With dove-like feet" means with feet similar to pigeon's feet because of their red colour. And having shown them, he said - "What do you think, Nanda, which are more beautiful, more fair to behold, more lovely - the Sakyan woman, the most beautiful girl in the country, or these five hundred nymphs with dove-like feet?" Having heard that, he said - "Just as, venerable sir, that singed female monkey with its ears, nose, and thumbs cut off, even so, venerable sir, is the Sakyan woman, the

most beautiful girl in the country; compared with these five hundred nymphs, she does not amount to a reckoning, does not amount to a fraction, does not amount to a fraction of a fraction. Indeed these five hundred nymphs are more beautiful, more fair to behold, and more lovely." "Enjoy yourself, Nanda, enjoy yourself, Nanda! I am your surety for obtaining five hundred nymphs with dove-like feet." "If, venerable sir, the Blessed One is my surety for obtaining five hundred nymphs with dove-like feet, I shall delight, venerable sir, in the holy life under the Blessed One."

Then the Blessed One, having taken the Venerable Nanda, vanished from there and appeared at Jeta's Grove itself. The monks heard: "The Venerable Nanda, it is said, the Blessed One's brother, his maternal aunt's son, lives the holy life for the sake of nymphs. The Blessed One, it is said, is his surety for obtaining five hundred nymphs with dove-like feet." Then the monks who were friends of the Venerable Nanda addressed the Venerable Nanda with talk of being a hireling and talk of being a bought slave: "The Venerable Nanda, it is said, is a hireling; the Venerable Nanda, it is said, is a bought slave; he lives the holy life for the sake of nymphs. The Blessed One, it is said, is his surety for obtaining five hundred nymphs with dove-like feet." Then the Venerable Nanda, being troubled, ashamed, and disgusted by the talk of being a hireling and talk of being a bought slave from the monks who were his friends, dwelling alone, withdrawn, diligent, ardent, and resolute, before long, that unsurpassed final consummation of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more of this state of being." And the Venerable Nanda became one of the Worthy Ones.

Then a certain deity, in the night-time, having illuminated the entire Jeta's Grove, having approached the Teacher, having paid homage, reported: "The Venerable Nanda, venerable sir, the Blessed One's brother, his maternal aunt's son, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions." Knowledge also arose in the Blessed One: "Nanda, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions." That Venerable Nanda, after that night had passed, having approached the Blessed One, having paid homage, said this: "Venerable sir, as for the Blessed One being my surety for the attainment of five hundred dove-footed nymphs, I release the Blessed One, venerable sir, from that promise." "I too have encompassed your mind with my mind and known, Nanda: 'Nanda, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' A deity also reported this matter to me - 'The Venerable Nanda, venerable sir, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' Just when your mind was liberated from the mental corruptions by non-clinging, Nanda, then I was released from that promise." Then the Blessed One, having understood this matter, at that time uttered this inspired

utterance -

"For whom the mire has been crossed over, the thorn of sensual pleasure crushed;  
Having reached the elimination of delusion, that monk does not tremble in pleasures and pains."

Then one day the monks asked that Venerable Nanda: "Friend Nanda, formerly you said 'I am dissatisfied,' now how is it with you?" "There is no attachment in me, friends, to the householder life." Having heard that, monks - "The Venerable Nanda speaks what is not factual, he declares the final liberating knowledge; having said in past days 'I am dissatisfied,' now he speaks 'There is no attachment in me to the householder life'" - having gone, they reported this matter to the Blessed One. The Blessed One said: "Monks, in past days Nanda's individual existence was like a poorly thatched house; now it has become like a well-thatched house. For this one, from the time of seeing the divine nymphs, striving to bring the task of one gone forth to its culmination, has attained that task" - having said this, he spoke these verses:

13. Just as rain penetrates a poorly thatched house,  
So lust penetrates an undeveloped mind.
14. "Just as rain does not penetrate a well-thatched house,  
So lust does not penetrate a well-developed mind.

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

At the conclusion of the verse, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

Then the monks raised up a discussion in the Teaching hall: "Friends, Buddhas are indeed marvellous! The Venerable Nanda, who was dissatisfied in dependence on the most beautiful woman in the country, was disciplined by the Teacher, having made celestial nymphs the inducement." The Teacher, having come - having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one was disciplined by me, having been enticed by a woman," he brought up the past -

In the past, when Brahmadata was exercising kingship in Bārāṇasī, there was a merchant named Kappaṭa dwelling in Bārāṇasī. He had one donkey that carried a load of pots and travelled seven yojanas in a single day. He, on one occasion, having gone to Takkaṣilā together with the donkey-load carriers, released the donkey to roam about until the goods were disposed of. Then his donkey, roaming on the back of the moat, having seen a she-donkey, approached her. She, making friendly

conversation with him, said - "Where have you come from?" "From Bārāṇasī." "By what work?" "By the work of trade." "How much of a load do you carry?" "A load of pots." "Carrying that much of a load, how many yojanas do you travel?" "Seven yojanas." "In the places wherever you go, is there anyone who tends your feet and rubs your back?" "There is not." "That being so, you must indeed experience great suffering?" "Although indeed for animals there are no such ones who tend feet and so on, but you spoke such talk for the purpose of stirring up the fetter of sensual desire." He became dissatisfied through her talk. Kappaṭa too, having disposed of the goods, having come to his presence - said "Come, dear one, let us go." "You go; I shall not go." Then, having entreated him again and again, having thought "I shall take him by rebuking the unwilling one," he spoke a verse -

"I will make a goad for you, with a sixteen-finger-breadth thorn;  
I will cut your body to pieces, know this thus, donkey."

Having heard that, the donkey, having said "This being so, I too shall know what is to be done to you," spoke this verse -

"You will make a goad for me, with a sixteen-finger-breadth thorn;  
Having planted myself firmly in front, having reared up from behind,  
I will knock out your tooth, know this thus, Kappaṭa."

Having heard that, the merchant - having thought "For what reason indeed does this one speak thus?" looking here and there, having seen that she-donkey, "He must have been trained thus by her; thinking 'I shall bring you a she-donkey of such a kind,' having enticed him with a woman, I shall lead him away" - spoke this verse -

"A four-footed one, conch-faced, a female beautiful in every limb;  
I will bring a wife for you, know this thus, donkey."

Having heard that, the donkey with a gladdened mind spoke this verse -

"A four-footed one, conch-faced, a female beautiful in every limb;  
You will bring a wife for me, know this thus, Kappaṭa;  
Kappaṭa, I will go even more, fourteen yojanas."

Then Kappaṭa, having taken him saying "If so, come," went to his own place. He, after the lapse of a few days, said to him - "Did you not say to me 'I will bring a wife for you'?" "Yes, it was said; I will not break my word; I will bring a wife for you. But I will give wages to you alone; whether your wages suffice for a second or not, you yourself should know. But from the living together of you both, sons will be born; whether that suffices for you together with those many as well or not, you yourself should know." The donkey, even while he was speaking, became without expectation.

The Teacher, having brought this proclamation of the Teaching, said "At that time, monks, the she-donkey was the most beautiful girl in the country, the donkey was Nanda, the merchant was myself. Thus in the past too this one was disciplined by me, having been enticed with a woman" - and concluded the Jātaka.

*The story of the Elder Monk Nanda is the ninth.*

## 10. The Story of Cunda the Pork-Butcher

**15.** "Here he grieves": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a man named Cunda the pork-butcher.

It is said that for fifty-five years he earned his livelihood by slaughtering pigs and eating and selling them. In times of famine, having taken paddy by cart and having gone to the countryside, having bought village piglets for one or two measures of grain each, having filled the cart and having come back, having enclosed a place like a cattle pen at the back of the dwelling, having set up fodder for them right there, when they had grown having eaten various shrubs and bodily impurities, whichever one he wished to kill, that one he bound motionless to a post, and for the purpose of the body's flesh swelling up and becoming thick, having beaten it with a square mallet, having known "The flesh has become thick," having opened the mouth, having placed a stick in between, he pours boiling hot water from a copper dish into the mouth. That, having entered the belly, having taken up the boiled excrement, comes out from the lower part; as long as there is even a little excrement, so long it comes out turbid; when the belly is clean, it comes out clear and undisturbed. Then he pours the remaining water on its back. That peels off the dark hide and goes. Then, having singed the hairs with a grass torch, he cuts off the head with a sharp sword. Having received the trickling blood in a vessel, having kneaded the meat with the blood, having cooked it, seated amidst his children and wife, having eaten, he sells the remainder. Fifty-five years passed while he earned his livelihood in just this manner. While the Truth-finder was dwelling in the neighbouring monastery, not even for a single day was there any veneration even with a handful of flowers, or a giving of almsfood even of a ladleful, or any other merit whatsoever. Then a disease arose in his body; while still alive, the torment of the great hell of Avīci presented itself. The torment of Avīci is indeed a burning heat capable of destroying the eyes of one looking at it from a distance of a hundred yojanas. And this too was said -

"Its floor is made of iron, blazing, endowed with heat;  
Having pervaded a hundred yojanas all around, it stands always."

And by the Elder Nāgasena this simile was spoken because of its exceeding intensity compared to the heat of ordinary fire - "Just as, great king, even a stone the size of a pinnacle building, thrown into the fire of hell, goes to dissolution in a moment, but beings reborn there, by the power of action, like those gone into a mother's womb, do not dissolve." When that torment presented itself to him, a manifestation resembling his action arose. Right in the middle of the house, having cried out the cry of a pig, going about on his knees, he goes to the eastern side and to the western side. Then the people of his household, having seized him firmly, shut his mouth. The result of action indeed cannot be prevented by anyone. He, crying out, goes about here and there. All around in seven houses the people do not obtain sleep. But being unable to prevent the going outside of one frightened by the fear of death, the entire household, just as one standing inside is unable to go about outside, so having shut the house doors, having surrounded the outside of the house, guarding, they remain. The other, right inside the house, crying out with the torment of hell, goes about here and there. Having gone about thus for seven days, on the eighth day, having died, he was reborn in the great hell of Avīci. The great hell of Avīci should be described by means of the Devadūta Sutta.

Monks, going past the door of his house, having heard that sound, having the perception "It is the sound of pigs," having gone to the monastery, seated in the presence of the Teacher, said thus - "Venerable sir, today is the seventh day since the door of Cunda the pork-butcher's house was shut while pigs are being killed; there will be some auspicious ceremony in the house, I think. In one killing so many pigs, venerable sir, there is not even a single thought of friendliness or compassion; indeed such a hard and harsh being has never been seen by us before." The Teacher - "No, monks, he is not killing pigs these seven days; but a result resembling his action arose for him; while still alive, the torment of the great hell of Avīci presented itself. He, by that torment, for seven days, crying out the cry of a pig, having gone about inside the dwelling, today having died, has been reborn in Avīci" - having said this, when it was said "Venerable sir, having thus grieved here in this world, having gone again, he was reborn in a place of grieving itself," "Yes, monks, those who are heedless, whether they be householders or those gone forth, grieve in both respects indeed" - having said this, he spoke this verse -

15. "Here he grieves, after death he grieves,  
The evil-doer grieves in both respects;  
He grieves, he suffers,  
Having seen his own defiled action."

Therein, "evil-doer" means a person who is the doer of evil action of many kinds, thinking "Indeed I have not done what is good, evil has been done" - he definitively grieves here at the time of death; this is his grieving over action. But experiencing the result, he grieves after death. This is his grieving over the result in the world beyond. Thus he grieves in both respects indeed. For that very reason, even while still living, that Cunda the pork-butcher too grieves. "Having seen his defiled action" means having seen his own defiled action, lamenting in various ways, he suffers.

At the conclusion of the verse, many became stream-enterers and so on. The proclamation of the Teaching was beneficial to the great multitude.

*The story of Cunda the pork-butcher is the tenth.*

## 11. The Story of the Lay Follower Dhammika

**16.** "Here he rejoices": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the righteous lay follower Dhammika.

It is said that in Sāvathī there were five hundred righteous lay followers by name. Each one of them had five hundred lay followers as retinue. He who was their eldest had seven sons and seven daughters. Each one of them had one ticket rice gruel, a ticket meal, a fortnightly meal, an invitation meal, an observance day meal, a meal for visitors, a meal for the Community, and a rains-residence gift. They too were all sons who followed after their father by name. Thus, for the fourteen sons, the wife, and the lay follower, sixteen ticket rice gruels and so on were maintained. Thus he, together with his sons and wife, was moral, of good character, and delighting in giving and sharing. Then afterwards a disease arose in him, and his life principle declined. He, wishing to hear the Teaching, sent to the Teacher's presence saying "Send me eight or sixteen monks." The Teacher sent them. They, having gone, having surrounded his bed, sat down on the prepared seats. When it was said "Venerable sir,

the seeing of the noble ones will be rare for me; I am weak; recite one discourse for me," "Which discourse do you wish to hear, lay follower?" When it was said "The Satipaṭṭhāna Sutta, not abandoned by all Buddhas" - they began the discourse "Monks, this is the one-way path for the purification of beings." At that moment, from the six heavenly worlds, six chariots, adorned with all ornaments, yoked with a thousand Sindh horses, measuring one hundred and fifty yojanas, arrived. The deities standing in them said "We shall take you to our heavenly world, we shall take you to our heavenly world. Hey, like one who, having broken an earthen vessel, takes a golden vessel, be reborn here to delight in our heavenly world, be reborn here to delight in our heavenly world." The lay follower, not wishing an obstacle to the hearing of the Teaching - said "Wait, wait." The monks, with the perception "He is hindering us," remained silent.

Then his sons and daughters cried out "Our father was formerly insatiable in hearing the Teaching, but now, having summoned monks and having had them recite, he himself hinders them; there is indeed no being who does not fear death." The monks, thinking "Now there is no opportunity," rose from their seats and departed. The lay follower, having waited a little while and having regained mindfulness, asked his sons - "Why are you weeping?" "Father, you, having summoned monks and while listening to the Teaching, yourself hindered them; then we wept, saying 'There is indeed no being who does not fear death.'" "But where are the noble ones?" "Saying 'There is no opportunity,' they rose from their seats and departed, father." When it was said "I was not speaking with the noble ones," "Then with whom were you speaking?" "From the six heavenly worlds, deities, having adorned six chariots and having brought them, standing in the sky, are making the sound 'Delight in our heavenly world, delight in our heavenly world'; I was speaking with them." "Where, father, are the chariots? We do not see them." "But are there flowers strung together for me?" "There are, father." "Which heavenly world is delightful?" "The Tusita abode, the dwelling place of all Bodhisattas and the mothers and fathers of Buddhas, is delightful, father." "If so, throw a garland of flowers, saying 'Let it attach to the chariot that has come from the Tusita abode.'" They threw it. It, having attached to the front of the chariot, hung in the sky. The great multitude saw that very thing, but did not see the chariot. The lay follower, having said "Do you see this garland of flowers?" when it was said "Yes, we see it" - having said "This hangs on the chariot that has come from the Tusita abode; I am going to the Tusita abode; do not worry; wishing to be reborn near me, make merit in the very same manner as done by me," having died, he was established in the chariot.

At that very moment an individual existence measuring three leagues, adorned with ornaments of sixty cartloads, arose for him; a thousand nymphs surrounded him; a golden mansion twenty-five yojanas in extent appeared. When those monks had reached the monastery, the Teacher asked - "Was the proclamation of the Teaching heard from the lay follower, monks?" "Yes, venerable sir, but right in the middle he hindered them saying 'Wait.' Then his sons and daughters cried. We, thinking 'Now there is no opportunity,' having risen from our seats, departed." "He was not speaking with you, monks. Deities from the six heavenly worlds, having adorned six chariots and brought them, summoned that lay follower. He, not wishing for an obstacle to the proclamation of the Teaching, spoke with them." "Yes, venerable sir." "Yes, monks." "Where has he now been reborn?" "In the Tusita realm, monks." "Venerable sir,

having wandered about here rejoicing among his relatives, having gone just now, he has been reborn in a place of rejoicing itself." "Yes, monks, for those who are diligent, whether householders or those gone forth, rejoice everywhere indeed" - and having said this, he spoke this verse -

16. "Here he rejoices, after death he rejoices,  
The doer of merit rejoices in both respects;  
He rejoices, he is glad,  
Having seen the purity of his own action."

Therein, "doer of merit" means a person who is the doer of wholesome deeds of many kinds rejoices here by rejoicing over action, thinking "Indeed evil was not done by me, good was done by me," and after death by rejoicing over the result. Thus he is said to rejoice in both respects. "Purity of action" means the righteous lay follower too, having seen the purity of his own action, the achievement of meritorious action, rejoices even in this world before death, and having died, now rejoices exceedingly even in the world beyond.

At the conclusion of the verse, many became stream-enterers and so on. The proclamation of the Teaching was beneficial to the great multitude.

*The story of the lay follower Dhammika is the eleventh.*

## 12. The Story of Devadatta

**17.** "Here he is tormented": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Devadatta.

The case of Devadatta has been told in detail, expanding all the birth stories spoken referring to Devadatta, from the time of going forth up to the entering into the earth. Here, however, this is the summary - In the Teacher's time, there is a market town of the Mallas named Anupiya. In dependence on that, while dwelling in the Anupiya mango grove itself, on the very day of the Truth-finder's receiving of the marks, by eighty thousand families of relatives, thinking "Whether he becomes a king or a Buddha, he will go about with a retinue of warriors alone," eighty thousand sons were pledged. When the majority of those had gone forth, seeing these six Sakyans - the king named Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimila, and Devadatta - not going forth, "We give our own sons the going forth, but these six Sakyans are not relatives, methinks; why do they not go forth?" They raised up a discussion. Then Mahānāma the Sakyan, having approached Anuruddha, said "Dear son, there is no one gone forth from our family; either you go forth, or I shall go forth." He, however, was delicate and accomplished in possessions; even the word "there is not" had never been heard by him. For one day, when those six warriors were playing a ball game, Anuruddha, defeated by a cake wager, sent for cakes; then his mother, having prepared cakes, sent them. They, having eaten, played again. Again and again it was his defeat. But his mother, each time he sent, having sent cakes three times, on the fourth occasion sent saying "There are no cakes." He, because of never having experienced the word "there is not," thinking "This must be a certain kind of cake," sent saying "Bring me 'there-is-not' cakes." But when his mother was told "Give 'there-is-not' cakes, it seems, lady," thinking "The word 'there is not' has never been

heard before by my son; but by this means I shall make him know this matter," she covered an empty golden bowl with another golden bowl and sent it. The deities who guarded the city thought - "By Anuruddha the Sakyan, at the time of a famine, having given his own share of food to the Paccekabuddha named Upariṭṭha, the aspiration was made: 'May there not be for me the hearing of the word "there is not," may there not be the knowing of the place where food arises.' If this one sees the empty bowl, we shall not be able to enter the assembly of the gods; even our heads would split into seven pieces." Then they filled that bowl with celestial cakes. When it was placed on a sugar-ball stand and merely opened, the fragrance of cakes, having pervaded the entire city, remained. As soon as a piece of cake was placed in the mouth, it pervaded seventeen thousand taste conductors.

He thought - "I am not dear to my mother; for so long a time she did not cook this 'there-is-not' cake for me. From now on I shall not eat any other cake." He, having gone home, asked his mother - "Mother, am I dear or not dear to you?" "Dear son, like the eye of a one-eyed person and like the heart, you were exceedingly dear to me." "Then why for so long a time did you not cook 'there-is-not' cake for me, mother?" She asked the junior attendant - "Is there anything in the bowl, dear son?" "The bowl is full of cakes, lady; such cakes have never been seen by me before," he reported. She thought - "My son must be meritorious, one who has formed a resolution; the cakes must have been sent by the deities, having filled the bowl." Then her son said: "Mother, from now on I shall not eat any other cake; you should cook only 'there-is-not' cake." She too, from then on, whenever he said "I wish to eat cake," covered an empty bowl with another bowl and sent it. As long as he lived in the midst of the house, the deities themselves sent cakes for him.

He, not knowing even this much, what would he know about the going forth? Therefore, having asked his brother "What is this going forth?" when it was said "With shaven hair and beard, clothed in ochre robes, having lain down on a bed of planks or a bed of split bamboo, one should dwell going about for almsfood. This is what is called the going forth," he said "Brother, I am delicate. I shall not be able to go forth." "If so, dear son, having learnt a trade, dwell the household life. For it is not possible for one of us not to go forth." Then he asked him "What is this trade?" "A son of good family who does not even know where food comes from, what would he know about a trade?" For one day a discussion arose among three warriors - "Where does food come from?" Kimila said - "It comes from the store-room." Then Bhaddiya said to him "You do not know where food comes from; food comes from a pot." Anuruddha said "You both do not know; food comes in a golden dish with a jewelled lid."

Among them, it is said, one day Kimila, having seen paddy being brought down from the store-room, had the perception "These were born in the store-room itself." Bhaddiya, one day, having seen food being served from a pot, had the perception "It arose in the pot itself." But by Anuruddha, neither those pounding paddy, nor those cooking food, nor those serving had ever been seen before; he only sees what has been served and placed before him. He, at the time when he wished to eat, formed the notion "Food arises in the dish." Thus all three of them do not know where food comes from. Therefore he, having asked "What is this trade?" having heard the duties to be done year after year beginning with "First the field should be ploughed," having said "When will there be an end to these tasks? When shall we, living at ease, enjoy

our wealth?" when the endlessness of the tasks was declared, having approached his mother saying "If so, you yourself dwell the household life; I have no need of this," having said "Permit me, mother, I shall go forth," having been refused by her in various ways three times, when it was said "If your friend King Bhaddiya will go forth, go forth together with him," having approached him, having said "My going forth, my dear, is bound to you," having convinced him in various ways, he obtained an acknowledgment to go forth together with himself on the seventh day.

Then Bhaddiya the Sakyan king, Anuruddha, Ānanda, Bhagu, Kimila, and Devadatta - these six warriors, with Upāli the barber as seventh, like gods who, having experienced divine success for seven days, go to a pleasure grove, having departed with a fourfold army, having reached another realm, having sent back the army by the king's command, they entered another realm. There the six warriors, having taken off their own ornaments, having made a bundle, saying "Come now, my good man Upāli, turn back; this much is sufficient for your livelihood," gave it to him. He, having rolled at their feet, having lamented, being unable to go beyond their command, having risen, having taken it, turned back. At the time of their parting in two, it was as if the forest had reached the point of weeping, as if the earth had reached the appearance of trembling. Upāli the barber too, having gone a little way, having turned back, thought "The Sākiyans are fierce; thinking 'By him the princes have been led away,' they might even have me killed. If indeed these Sakyan princes, having abandoned such success, having thrown away these priceless ornaments like a lump of spittle, will go forth, far less then should I not?" Having removed the bundle, having hung those ornaments on a tree, having said "Let those who wish take them," having gone to their presence, when asked by them "Why did you turn back?" he reported that matter. Then they, having taken him, having gone to the Teacher's presence, having said "We, venerable sir, are Sākiyans, dependent on conceit; this one has been our attendant for a long time; give him the going forth first; we shall pay respect and so on to him; thus our conceit will be humbled," having given him the going forth first, afterwards they themselves went forth. Among them, the Venerable Bhaddiya within that very rainy season became a possessor of the threefold true knowledge. The Venerable Anuruddha, having become one who possesses the divine eye, afterwards, having heard the Mahāvitakka Sutta, attained arahantship. The Venerable Ānanda became established in the fruition of stream-entry. The Elder Bhagu and the Elder Kimila, at a later time, having developed insight, attained arahantship. Devadatta attained supernormal power belonging to an ordinary person.

Afterwards, while the Teacher was dwelling at Kosambī, great material gain and honour arose for the Truth-finder together with his Community of disciples. People with robes, medicines, and so on in their hands, having entered the monastery, went about looking at the sitting places of the eighty great disciples, saying "Where is the Teacher, where is the Elder Sāriputta, where is the Elder Mahāmoggallāna, where is the Elder Mahākassapa, where is the Elder Bhaddiya, where is the Elder Anuruddha, where is the Elder Ānanda, where is the Elder Bhagu, where is the Elder Kimila?" There was no one asking "Where is the Elder Devadatta, whether seated or standing?" He thought - "I too went forth together with these very ones, they too are those gone forth from the warrior caste, I too am one gone forth from the warrior caste; people with material gain and honour in their hands seek only these very ones, there is no one who even takes my name. Together with whom, having joined, and

having converted whom, could I produce material gain and honour for myself?" Then this occurred to him - "This King Bimbisāra, at the very first sight, together with eleven myriads, became established in the fruition of stream-entry; it is not possible to join together with him; nor is it possible to join together with the King of Kosala. But this Prince Ajātasattu, the king's son, does not know the virtues or faults of anyone; I shall join together with him." He, having gone from Kosambī to Rājagaha, having created the form of a boy, having adorned four venomous snakes on the four hands and feet, having put one on the neck, having made one into a coil on the head, having placed one on one shoulder, with this snake-girdle, having descended from the sky, having sat down on the lap of Ajātasattu, when the frightened one said "Who are you?" having said "I am Devadatta," for the purpose of dispelling his fear, having withdrawn that individual existence, bearing the double robe, bowl and robes, having stood before him, having converted him, he produced material gain and honour. He, overpowered by material gain and honour, having aroused the evil thought "I will lead the Community of monks," together with the arising of that thought, having fallen away from supernormal power, having paid homage to the Teacher who was expounding the Teaching to an assembly including the king at the Bamboo Grove Monastery, having risen from his seat, having raised joined palms - Having said "The Blessed One, venerable sir, is now old, aged, elderly; let him live at ease, devoted to pleasant abiding in the present life; I will lead the Community of monks; hand over the Community of monks to me," having been disparaged by the Teacher with the term "one to be spat upon," rejected, displeased, having bound this first resentment towards the Truth-finder, he departed.

Then the Blessed One had the legal act of informing performed against him at Rājagaha. He, thinking "I have now been abandoned by the ascetic Gotama; now I shall do him harm," having approached Ajātasattu, said "Formerly indeed, young man, human beings were long-lived; now they are short-lived. There is the possibility that you, being still a young man, might die. Therefore, young man, having killed your father, become king; I, having killed the Blessed One, will become the Buddha." Having said this, when he was established in the kingdom, having employed men for the murder of the Truth-finder, when they, having attained the fruition of stream-entry, turned back, himself having ascended Vulture's Peak mountain, thinking "I myself shall deprive the ascetic Gotama of life," having hurled a stone, having done the deed of drawing blood, being unable to kill him even by this means, he again had Nāḷāgiri released. When it was approaching, the Elder Ānanda, having given up his own life for the Teacher, stood in front. The Teacher, having tamed the elephant, having departed from the city, having gone to the monastery, having consumed the great gift brought by many thousands of lay followers, having given a progressive discourse to the eighteen crores of residents of Rājagaha who had assembled on that day, when the full realisation of the teaching had arisen for eighty-four thousand living beings, having heard the talk of praise of the elder - "Oh, the Venerable Ānanda is of great virtue; when such a noble elephant was approaching, having given up his own life, he stood right in front of the Teacher" - having said "Not only now, monks; in the past too this one gave up his life for my sake indeed," being requested by the monks, he told the Cūḷahaṃsa - Mahāhaṃsa - and Kakkaṭṭaka Birth Stories. Devadatta's deed too was not at all well-known; just as it was not well-known because of having had the king killed, nor because of having employed murderers, nor

because of having hurled the stone, as it was because of having had the elephant Nālāgiri released. For then the great multitude raised an uproar: "The king too was caused to be killed by Devadatta himself, the murderers too were employed, the stone too was hurled. But now Nālāgiri was released by him; the king goes about having taken up such an evil one."

The king, having heard the talk of the great multitude, having had five hundred pots of boiled rice removed, did not go again to attend upon him; and the townspeople too, when he had come to their families, did not give even a mere morsel of almsfood. He, having fallen away from material gain and honour, wishing to live by hypocrisy, having approached the Teacher, having requested five cases, when rejected by the Blessed One saying "Enough, Devadatta; whoever wishes, let him be a forest-dweller," said "Whose word, friends, is beautiful - the Truth-finder's or mine? For I speak thus by way of the superior: 'It would be good, venerable sir, if monks were for life forest-dwellers, almsfood eaters, wearers of rag-robles, tree-root dwellers, and should not eat fish and meat.'" Having said "Whoever wishes to be freed from suffering, let him come together with me," he departed. Having heard his words, some newly gone forth ones of dull higher intelligence, thinking "Devadatta speaks well; we shall wander together with him," joined together with him. Thus he, together with five hundred monks, with those five cases, convincing people devoted to austerity, having asked again and again among families, eating, strove for schism in the Community. He, when asked by the Blessed One "Is it true, Devadatta, that you strive for schism in the Community, for breaking of the concord?" having said "True, Blessed One," even though exhorted with "Weighty indeed, Devadatta, is schism in the Community" and so on, not heeding the Teacher's word, having departed, having seen the Venerable Ānanda walking for almsfood in Rājagaha, said "From this day forth, friend Ānanda, I will perform the Observance apart from the Blessed One, apart from the Community of monks; I will perform legal acts of the Community." The elder reported that matter to the Blessed One. Having known that, the Teacher, having become one with arisen religious emotion regarding the Teaching, having reflected "Devadatta is performing a deed of retribution for himself in Avīci, based upon harm to the world with its gods" -

"Easy to do are unwholesome things, and harmful to oneself;  
But what is indeed beneficial and good, that indeed is supremely difficult to do."

Having spoken this verse, he again uttered this inspired utterance:

"Good is easy for the good, good is difficult for the evil;  
Evil is easy for the evil, evil is difficult for the noble ones."

Then Devadatta, on the Observance day, having sat down to one side together with his own assembly, having said "Whichever one approves of these five cases, let him take the voting ticket," when the voting ticket had been taken by five hundred Vajjian sons who were junior and of little gratitude, having split the Community, taking those monks, he went to Gayāsīsa. Having heard the fact of his having gone there, the Teacher sent the two chief disciples for the purpose of bringing back those monks. They, having gone there, instructing through instruction by the wonder of mind-reading and through instruction by the wonder of supernormal power, having given

them the Deathless to drink, taking them, came back through the sky. Kokālika too said "Get up, friend Devadatta, the monks have been led away by Sāriputta and Moggallāna. Were you not told by me 'Do not, friend, trust Sāriputta and Moggallāna'? Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires," and struck him in the middle of the heart with his knee; right there hot blood gushed from his mouth. But having seen the Venerable Sāriputta coming through the sky surrounded by the community of monks, the monks said: "Venerable sir, the Venerable Sāriputta went at the time of going with just one companion, but now he comes with a great retinue and shines." The Teacher, having said "Not only now, monks, does Sāriputta shine; in the past too, even when born in the animal realm, my son coming to my presence shone indeed," said:

"There is benefit for those of good conduct, for those whose practice is friendly welcome;  
See Lakkhaṇa coming, honoured by the congregation of kinsmen;  
Then see this dark one, quite bereft of kinsmen, indeed."

He related this Jātaka. Again, when the monks said "Venerable sir, Devadatta, it is said, having caused the two chief disciples to sit on both sides, saying 'I shall expound the Teaching in the manner of a Buddha,' is imitating you," having said "Not only now, monks; in the past too this one strove to imitate me, but was not able," he said:

"Have you, Vīraka, seen the sweet-voiced bird,  
Similar to a peacock's neck, my husband Saviṭṭhaka?"

"Of the bird that roams on water and land,  
Constantly feeding on raw fish;  
Imitating him, the crow,  
Entangled in the moss, died."

Having related the Jātaka beginning with this, on successive days too, beginning a discourse of a similarly suitable kind:

"Indeed this one wandered pecking through the forests,  
Among the coreless trees of timber and charcoal;  
Then he reached the acacia tree with developed heartwood,  
Where the Garuḷa split open his head."

"Your brain has come out, and your head is split open;  
All your ribs are broken, today indeed you shine." -

He related such birth stories and so on. Again, referring to the talk "Devadatta is ungrateful" -

"We have done your task, with whatever strength we had;  
King of beasts, homage to you, may we obtain something.

"For me who feeds on blood, always doing cruel deeds;  
Being between my teeth, that you live at all is much." -

He related such birth stories and so on. Again, referring to his endeavouring for murder -

"This is known to the antelope, that you, Sepaṇṇi, lie;  
I go to another Sepaṇṇi, your fruit does not please me." -

He related such birth stories and so on. On the following day, when discussions were going on that "Devadatta has declined on both sides, from material gain and honour and from asceticism," having said "Not only now, monks, has Devadatta declined; in the past too he had declined indeed" -

"The dice broken, the cloth lost, and a quarrel at the friend's house;  
Activities ruined on both sides, in water and on land." -

He related such birth stories and so on. Thus, while dwelling at Rājagaha itself, having related many birth stories referring to Devadatta, having gone from Rājagaha to Sāvattihī, he made his dwelling at the monastery in Jeta's Grove. Devadatta also, having been sick for nine months, at the final time, wishing to see the Teacher, said to his own disciples - "I wish to see the Teacher; show him to me." When it was said "You, at the time when you were able, conducted yourself as an enemy together with the Teacher; we will not take you there," "Do not destroy me; resentment was made by me towards the Teacher, but on the part of the Teacher there is not even a hair-tip's measure of resentment towards me. For that Blessed One -

"Towards the murderer Devadatta, the thief Aṅgulimāla;  
Towards Dhanapāla and Rāhula, everywhere equal-minded." -

"Show me the Blessed One," he entreated again and again. Then they, having taken him on a small bed, set out. Having heard of his coming, the monks reported to the Teacher - "Venerable sir, Devadatta, it seems, is coming for the purpose of seeing you." "No, monks, he will not be able to see me in that individual existence." "It seems that from the time of requesting the five matters, Devadatta is unable to see the Buddha again; this is the natural order. "He has come to such and such a place and such and such a place, venerable sir." "Let him do whatever he wishes; he will not be able to see me." "Venerable sir, he has come to within a yojana from here, half a yojana, a league, he has come near the Jeta's Grove pond, venerable sir." "Even if he enters inside Jeta's Grove, he will indeed not be able to see me." Those who had come bringing Devadatta, having set down the bed on the bank of the Jeta's Grove pond, went down to bathe in the pond. Devadatta also, having risen from the bed, having placed both feet on the ground, sat down. His feet sank into the earth. He, gradually, having sunk up to the ankles, up to the knees, up to the waist, up to the breast, up to the neck, at the time when the jawbone had entered the ground -

"With these bones, to that foremost person,  
The god above gods, the charioteer of men to be tamed;  
The all-seeing one, with the marks of a hundred merits,  
With my life I go for refuge to the Buddha." -

He spoke this verse. It is said that, having seen this state, the Truth-finder gave the going forth to Devadatta. For if he had not gone forth, having become a layman and having done weighty action, he would not have been able to create a condition for escape from existence in the future; but having gone forth, although he will do weighty action, he will be able to create a condition for escape from existence in the future - thus the Teacher gave him the going forth. For he, at the summit of a hundred thousand cosmic cycles from now, will become an Individually Enlightened One named Atthissara; he, having entered the earth, was reborn in Avīci. But because of having offended against the motionless Buddha, "let him be tormented having become motionless" - thus inside the hundred-yojana Avīci, his body was reborn with a height of exactly a hundred yojanas. His head up to the ear-cartilage entered the iron pan above, his feet up to the ankles entered the iron ground below; an iron stake the size of a great palm-tree trunk, having emerged from the western wall, having pierced through the middle of his back, having emerged from his chest, entered the eastern wall; another, having emerged from the southern wall, having pierced through his right side, having emerged from his left side, entered the northern wall; another, having emerged from the pan above, having pierced through his head, having emerged from the lower part, entered the iron ground. Thus he was tormented there, completely motionless.

The monks raised up a discussion: "Devadatta, having come so far, without even being able to see the Teacher, entered the earth." The Teacher, having said "Not only now, monks, did Devadatta enter the earth having offended against me; in the past too he entered indeed," in order to explain the state of having entered the earth of that one who, at the time when he was a king of elephants, having consoled a man who had lost his way, having placed him on his own back, having brought him to safety, came back three times and had his tusks cut thus at the tips, at the middle, and at the roots, and on the third occasion passed beyond the range of vision of the great being -

"For an ungrateful person, always looking for faults;  
Even if one were to give him the whole earth, one would indeed not please him." -

Having told this birth story, and again when a similar discussion arose, he told the Khantivādi Jātaka to explain the state of having entered the earth of that one who, as King Kalābu, offended against himself when he was the Khantivādin, and the Cūḷadhammapāla Jātaka to explain the state of having entered the earth of that one who, as King Mahāpatāpa, offended against himself when he was Cūḷadhammapāla.

But when Devadatta had entered the earth, the great multitude, full of mirth, having hoisted flags, banners, and plantain trees, having set up full pitchers, saying "It is indeed a gain for us," experienced a great festival. They reported that matter to the Blessed One. The Blessed One, having said "Not only now, monks, does the great multitude rejoice at the death of Devadatta; in the past too they rejoiced indeed," in order to explain the state of satisfaction of the great multitude at the death of a king named Piṅgala in Bārāṇasī, who was disagreeable to all people, fierce and harsh -

"All people were harassed by Piṅgala,  
When he died they feel joy for that reason;

Was the tawny-eyed one dear to you,  
Why then do you cry, gatekeeper?

"The tawny-eyed one was not dear to me,  
I fear his return;  
Gone from here he might harm the king of death,  
And harmed, he might bring him back here again." -

He told this Piṅgala Jātaka. The monks asked the Teacher - "Now, venerable sir, where has Devadatta been reborn?" "In the great hell of Avīci, monks." "Venerable sir, having wandered about being tormented here, having gone again, he was reborn in a place of torment itself." "Yes, monks, whether they be those gone forth or householders, those who dwell in heedlessness are tormented in both respects indeed" - having said this, he spoke this verse -

17. "Here he is tormented, after death he is tormented, the evil-doer is tormented in both respects;  
He is tormented thinking 'evil was done by me', he is tormented even more having gone to an unfortunate realm."

Therein, "here he is tormented" means here he is tormented by the torment of action, to the extent of displeasure. "After death" means but in the world beyond he is tormented by the torment of the result, by the extremely severe suffering of the realms of misery. "Evil-doer" means the doer of evil of many kinds. "In both respects" means by the torment of the kind above explained, he is said to be tormented in both respects. "Evil was done by me" means for he, being consumed by the torment of action, is tormented thinking "evil was done by me." That is a trifling torment; but being tormented by the torment of the result, he is tormented even more, having gone to an unfortunate realm, he is tormented very much by exceedingly harsh torment.

At the conclusion of the verse, many became stream-enterers and so on. The teaching was beneficial to the great multitude.

*The story of Devadatta is the twelfth.*

### 13. The Story of Queen Sumanā

**18.** The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Sumanādevī, beginning with "Here he rejoices."

For in Sāvattthī, daily two thousand monks eat at the house of Anāthapiṇḍika, and likewise at the house of Visākhā the great female lay follower. In Sāvattthī, whoever wishes to give a gift does so only after obtaining the permission of those two. Why? Having asked "Has Anāthapiṇḍika or Visākhā come to your place of giving?" when it was said "They have not come," they censure even a gift made having spent a hundred thousand, saying "What kind of gift is this?" For both of them know very much the preferences of the community of monks and the befitting duties, and when those two are administering, the monks eat to their heart's content. Therefore all who wish to give a gift go taking those two along. Thus they do not get to serve food to monks in their own respective houses. Thereupon Visākhā, considering "Who now,

standing in my place, will serve food to the community of monks?" having seen her son's daughter, established her in her own place. She serves food to the community of monks at her dwelling. Anāthapiṇḍika too established his eldest daughter named Mahāsubhaddā. She, performing service for the monks, listening to the Teaching, having become a stream-enterer, went to her husband's family. Then he established Cūḷasubhaddā. She too, doing likewise, having become a stream-enterer, went to her husband's family. Then he established his youngest daughter named Sumanādevī. But she, having heard the Teaching, having attained the fruition of once-returning, while still a maiden, afflicted by such an illness, having ceased taking food, wishing to see her father, had him summoned. He, having heard her message while at a certain place of giving, having come, said "What is it, dear daughter Sumanā?" She too said to him - "What is it, dear father, younger brother?" "Are you lamenting, dear daughter?" "I am not lamenting, younger brother." "Are you afraid, dear daughter?" "I am not afraid, younger brother." But having said just this much, she died. He, although a stream-enterer, being unable to endure the sorrow that had arisen over the millionaire's daughter, having had the bodily rites performed for his daughter, weeping, having gone to the Teacher's presence, when it was said "What is it, householder, have you come afflicted, unhappy, with tearful face, weeping?" he said "My daughter, venerable sir, Sumanādevī, has died." "Then why do you grieve? Is not death certain for all?" "I know this, venerable sir, but such a daughter of mine, accomplished in shame and moral fear, being unable to establish mindfulness at the time of death, died lamenting; because of that no small displeasure arises in me." "But what was said by her, great millionaire?" "I, venerable sir, addressed her 'Dear daughter, Sumanā.' Then she said to me - 'What is it, dear father, younger brother?' 'Are you lamenting, dear daughter?' 'I am not lamenting, younger brother.' 'Are you afraid, dear daughter?' 'I am not afraid, younger brother.' Having said this much, she died." Then the Blessed One said to him - "Your daughter was not lamenting, great millionaire." "Then why, venerable sir, did she speak thus?" "Because of being the younger one. For your daughter, householder, is senior to you in path and fruition. For you are a stream-enterer, but your daughter is a once-returner. She, being senior to you in path and fruition, spoke to you thus." "Is that so, venerable sir?" "Yes, householder." "Where has she now been reborn, venerable sir?" "In the Tusita realm, householder." "Venerable sir, my daughter, having wandered here among relatives rejoicing, having gone from here too, has been reborn in a place of rejoicing itself." Then the Teacher, having said to him "Yes, householder, those who are diligent, whether householders or those gone forth, rejoice indeed both in this world and in the world beyond," spoke this verse -

18. "Here he rejoices, after death he rejoices, the doer of merit rejoices in both respects;  
He rejoices thinking 'merit was done by me', he rejoices even more having gone to a good destination."

Therein, "here" means he rejoices here in this world by rejoicing over action. "After death" means he rejoices in the world beyond by rejoicing over the result. "Doer of merit" means the doer of merit of many kinds. "In both respects" means here he rejoices thinking "wholesome was done by me, evil was not done by me," and in the hereafter he rejoices experiencing the result. "Merit was done by me" means but

rejoicing here, he rejoices thinking "merit was done by me," with reference to rejoicing over action, by mere pleasure alone. "Even more" means but having gone to a good destination, by rejoicing over the result, experiencing divine success in the Tusita city for fifty-seven ten million years and sixty hundred thousand years, he rejoices exceedingly.

At the conclusion of the verse, many became stream-enterers and so on. The proclamation of the Teaching was beneficial to the great multitude.

*The story of Queen Sumanā is the thirteenth.*

#### 14. The Story of the Two Friend Monks

**19-20.** The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to two friends, beginning with "Though much."

For two sons of good family dwelling in Sāvattthī, who were friends, having gone to the monastery, having heard the Teacher's proclamation of the Teaching, having abandoned sensual pleasures, having given their breast to the Dispensation, having gone forth, having dwelt five years in the presence of their teachers and preceptor, having approached the Teacher, having asked about the charges in the Dispensation, having heard about the charge of insight and the charge of scriptural study in detail, one of them first, having had the charge of insight taught up to arahantship, saying "I, venerable sir, having gone forth in old age, shall not be able to fulfil the charge of scriptural study, but I shall fulfil the charge of insight," striving and endeavouring, attained arahantship together with the analytical knowledges. The other, however, saying "I shall fulfil the charge of scriptural study," having gradually learnt the three Canons of the Buddha's teaching, expounds the Teaching wherever he goes, recites melodic recital, and goes about expounding the Teaching to five hundred monks. He was the teacher of eighteen great groups. Monks, having taken a meditation subject in the presence of the Teacher, having gone to the dwelling place of the other elder, having stood firm in his exhortation, having attained arahantship, having paid homage to the elder, say "We wish to see the Teacher." The elder sends them, saying "Go, friends, having paid homage to the Teacher in my name, pay homage to the eighty great elders, and say to the friend elder too 'Our teacher pays homage to you.'" Those monks, having gone to the monastery, having paid homage to the Teacher and the eighty great elders, having gone to the presence of the elder of scriptural study, say "Venerable sir, our teacher pays homage to you." And when the other said "Who indeed is he?" they say "Your friend monk, venerable sir." Thus, while the elder was sending messages again and again, that monk, having endured for a short time, afterwards being unable to endure, when it was said "Our teacher pays homage to you," having said "Who is this?" when it was said "Your friend monk," having said "But what was learnt by you in his presence? Was it a certain collection among the Dīgha Nikāya and so on? Was it one Canon among the three Canons?" he thought "He does not know even a verse of four lines; having taken rag robes, he entered the forest at the very time of going forth; he has obtained many pupils indeed; when he comes, it is fitting for me to ask him questions."

Then afterwards the elder came to see the Teacher. Having left his bowl and robes in the presence of the friend elder, having gone, having paid homage to the Teacher and the eighty great elders, he returned to the dwelling place of his friend. Then that one, having performed the duties for him, having taken a seat of equal measure, sat down thinking "I shall ask questions." At that moment the Teacher, thinking "This one, having vexed my son in such a manner, would be reborn in hell," out of compassion for him, as if going on a monastery tour, having gone to their sitting place, sat down on the excellent Buddha-seat that had been prepared. For monks, wherever they sit down, sit down only after having prepared a Buddha-seat. Therefore the Teacher sat down on the seat that had been prepared as usual. Having sat down, having asked the monk of scriptural study a question on the first meditative absorption, when that was not answered, beginning with the second meditative absorption, he asked questions on all eight attainments and on the fine-material and immaterial spheres as well. The elder of scriptural study was not able to answer even one. The other answered all of that. Then he asked him a question on the path of stream-entry. The elder of scriptural study was not able to answer. Then he asked the elder who had eliminated the mental corruptions. The elder answered. The Teacher, having delighted saying "Good, good, monk," asked questions in succession on the remaining paths as well. The one of scriptural study was not able to answer even one; the one who had eliminated the mental corruptions answered each and every question asked. The Teacher gave him applause in all four cases. Having heard that, beginning with the terrestrial deities, up to the Brahma world, all the deities and the serpents and supaṇṇas gave applause. Having heard that applause, his pupils and co-residents grumbled against the Teacher - "What indeed is this that was done by the Teacher? He gave applause in four cases to the old elder who knows nothing, but did not make even so much as praise for our teacher who bears all the Scriptures, the leader of five hundred monks." Then the Teacher, having asked them "What indeed is this, monks, that you are speaking of?" when that matter was reported, having said "Monks, your teacher is like one guarding cattle for wages in my Dispensation, but my son is like the owner who consumes the five dairy products according to his own preference," spoke these verses -

19. "Though speaking much of the collected scriptures,  
A heedless man is not a doer thereof;  
Like a cowherd counting the cattle of others,  
He is not a partaker of asceticism.
20. "Though speaking little of the collected scriptures,  
One who lives in conformity with the Teaching;  
Having abandoned lust and hate and delusion,  
With right understanding and well-liberated mind.  
"Not clinging here or beyond,  
He is a partaker of asceticism."

Therein, "collected scriptures" is a name for the Buddha's teaching of the three Canons. Having approached teachers and learnt that, though speaking much of it to others and reciting it, having heard that Teaching, what should be done by a doer, a person who practises, he is not a doer thereof. He does not set in motion wise attention by way of impermanence and so on even for the duration of a cock's wing-

beat. This one is just as a cowherd guarding cattle for daily wages, having received them all without remainder right early, having taken them in the evening and handed them over to the owners, takes only the amount of daily wages, but does not obtain the five dairy products to consume as he pleases; just so, he is merely a partaker of the performance of duties and counter-duties from his pupils, but he is not a partaker of asceticism. But just as the owners themselves consume the dairy products of the cattle handed over by the cowherd, so too, having heard the Teaching spoken by him, persons who are doers, having practised in accordance with the instruction, some attain the first meditative absorption and so on, some, having developed insight, attain the paths and fruits - the owners of the cattle, just as of dairy products, are partakers of asceticism.

Thus the Teacher spoke the first verse with reference to a monk who is accomplished in morality, very learned, but dwelling in heedlessness, heedless regarding wise attention by way of impermanence and so on - not with reference to one who is immoral. The second verse, however, was spoken with reference to a doer, a person who practises, even though of little learning, who does the work of wise attention.

Therein, "though little even" means a small amount, even just one or two chapters. "One who lives in conformity with the Teaching" means having understood the meaning, having understood the Teaching, practising the teaching conforming to the nine supramundane teachings, reckoned as the preliminary practice, classified as the fourfold purification of morality, ascetic practices, foulness meditation subjects and so on, one is one who lives in conformity with the Teaching. He goes about hoping for penetration thinking "today, today itself." He, through this right practice, having abandoned lust and hate and delusion, fully understanding the phenomena to be fully understood by right cause and method, with well-liberated mind by way of substitution of opposites, suppression, eradication, cessation, escape, and liberation; "not clinging here or beyond" means not clinging with the four kinds of clinging to the aggregates, sense bases, and elements included in this world and the world beyond, or internal and external, the great one who has eliminated the mental corruptions is a partaker of the fruit of asceticism that has come by way of the asceticism reckoned as the path, and also of the five aggregates of states of one beyond training - thus, just as a house with a jewelled pinnacle, he reaches the pinnacle of the teaching with arahantship.

At the conclusion of the verse, many became stream-enterers and so on. The teaching was beneficial to the great multitude.

*The story of the two friend monks is the fourteenth.*

*The commentary on the Pairs Chapter is concluded.*

*The first chapter.*



## ABOUT THIS TRANSLATION

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