

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

10. The Chapter on Violence

1. The Story of the Group-of-Six Monks

129. "All tremble" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the group of six monks.

For on one occasion, when the group of seventeen had looked after a lodging, the group of six monks, having said "Get out, we are older, this is due to us," when those said "We will not give it up, it was looked after by us first," those monks struck them. The group of seventeen, frightened by the fear of death, cried out with a great uproar. The Teacher, having heard their sound, having asked "What is this?" when it was reported "It is such and such," having laid down the training rule on giving a blow, saying "No, monks, henceforth a monk should not act thus; whoever does so commits this offence," having said "Monks, a monk, having known 'Just as I, so too others tremble at the stick, fear Death,' should neither strike nor cause to strike another," having made the connection, expounding the Teaching, spoke this verse -

129. "All tremble at the stick, all fear Death;
Having made oneself the comparison, one should neither strike nor cause to strike."

Therein, "all tremble" means all beings, when a stick falls upon oneself, tremble at that stick. "Of Death" means they indeed fear death too. And in this teaching the phrasing is without remainder, but the meaning is with a remainder. Just as when a king has a drum beaten saying "Let all assemble," even so, setting aside the royal ministers, the rest assemble; so too here, even though "all tremble" is said, it should be understood that setting aside these four - the thoroughbred elephant, the thoroughbred horse, the thoroughbred bull, and one who has eliminated the mental corruptions - only the rest tremble. For among these, one who has eliminated the mental corruptions, because identity view has been abandoned, not seeing a being subject to death, does not fear; the other three, because of the strength of identity view, not seeing a being opposed to themselves, do not fear. "One should neither strike nor cause to strike" means "just as I, so too other beings" - one should neither strike another nor cause another to be struck. This is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the group-of-six monks is the first.

130.

2. The Story of the Group-of-Six Monks

"All tremble" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the group of six monks.

Those very ones, on one occasion, for that very reason, struck the group of seventeen regarding the former training rule. For that very reason, they raised the palm in threat against them. Here too, the Teacher, having heard their sound, having asked "What is this?" when it was reported "It is such and such," having laid down the training rule on raising the palm in threat, saying "No, monks, henceforth a monk should not act thus; whoever does so commits this offence," having said "Monks, a monk, having known 'Just as I, so too others tremble at the stick, and just as life is dear to me, so too life is dear to them,' should neither strike nor cause to strike another," having made the connection, expounding the Teaching, spoke this verse -

130. "All tremble at the stick, life is dear to all;
Having made oneself the comparison, one should neither strike nor cause to strike."

Therein, "life is dear to all" means setting aside one who has eliminated the mental corruptions, life is dear and sweet to the remaining beings; but one who has eliminated the mental corruptions is equanimous regarding either life or death. The remainder is similar to the preceding.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the group-of-six monks is the second.

3. The Story of the Several Boys

131-132. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to many boys, beginning with "Beings longing for happiness."

For on one occasion the Teacher, while entering Sāvattthī for almsfood, having seen on the road many boys striking a snake of the rat-snake species with a stick, having asked "Boys, what are you doing?" when they said "We are striking a snake with a stick, venerable sir," having again asked "Why?" when they said "Out of fear of being bitten, venerable sir," said "You, striking this one thinking 'We shall make happiness for ourselves,' will not be obtainers of happiness in whatever place you are reborn. For it is not fitting for one who desires happiness for oneself to strike another" - having said this, having made the connection, expounding the Teaching, he spoke these verses -

131. "Whoever hurts with a stick beings longing for happiness;
Seeking happiness for oneself, after death he does not obtain happiness.
132. "Whoever does not hurt with a stick beings longing for happiness;
Seeking happiness for oneself, after death he obtains happiness."

Therein, "whoever with a stick" means whatever person vexes with a stick or with clods and so on. "After death he does not obtain happiness" means that person does not obtain in the world beyond human happiness or divine happiness or the

happiness of Nibbāna which is ultimate reality. In the second verse, "after death he obtains" means that person obtains in the world beyond the threefold happiness of the aforesaid manner. This is the meaning.

At the conclusion of the teaching, all five hundred of those boys became established in the fruition of stream-entry.

The story of the many boys is the third.

4. The Story of the Elder Koṇḍadhāna

133-134. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Koṇḍadhāna, beginning with "Do not speak harshly to anyone."

From the day of his going forth, it is said, one figure of a woman goes about together with the elder. The elder does not see her, but the great multitude sees her. When he walks for almsfood in the inner village, people, having given one portion of almsfood, having said "Venerable sir, let this be for you, but this is for your female companion," give a second one as well.

What was his former action? In the time of the Perfectly Enlightened One Kassapa, it is said, two monks who were friends, like those born from one mother's womb, were very much united. And in the time of a long-lived Buddha, annually or every six months, monks gather together for the purpose of the Observance. Therefore they too, saying "We shall go to the Observance hall," departed from their dwelling places. A certain deity reborn in the Tāvātimsa realm, having seen them, having thought "These monks are very much united; could these be divided?" through her own foolishness, immediately after thinking, having come, when one of them said "Friend, wait a moment; I have need of a bodily function," that deity, having created the appearance of a human woman, having entered the elder's thicket, at the time of coming out, arranging a tress of hair with one hand and her inner robe with the other, came out behind him. He does not see her, but the monk standing in front, waiting for him, having turned back and looking, saw her coming out having done so in that way. She, having known that she had been seen by him, disappeared. The other, when that monk came to his presence, said - "Friend, your morality is broken." "There is no such thing for me, friend." Just now a young woman was seen by me coming out from behind you doing such and such a thing; you say "There is no such thing for me" - why do you say so? He, as if struck on the head by a thunderbolt, said "Do not ruin me, friend; there is no such thing for me." The other, saying "It was seen by me personally with my own eyes; why should I believe you?" having broken away like a stick, departed, and even at the Observance hall, sat down saying "I shall not perform the Observance together with this one." The other told the monks "In my morality, venerable sirs, there is not even an atom-sized dark spot." He too said "It was seen by me personally." The deity, having seen him unwilling to perform the Observance together with him, having thought "A weighty deed has been done by me" - said "Venerable sirs, there is no breach of morality of my noble master; but this was done by me by way of investigation; perform the Observance together with him." He,

having believed her speaking while standing in the sky, performed the Observance, but he was not of tender heart towards the elder as before. This much was the former action of the deity.

But at the end of their life span, those elders were reborn comfortably in the heavenly world. The deity, having been reborn in Avīci, having been tormented there for one interval between Buddhas, in this arising of a Buddha, having been reborn in Sāvattthī, following the course of growth, having gone forth in the Dispensation, obtained full ordination. From the day of his going forth, that figure of a woman appeared in the same way. Therefore they gave him the name "Elder Koṇḍadhāna." Having seen him going about in that way, the monks said to Anāthapiṇḍika - "Great millionaire, remove this immoral one from your monastery. For in dependence on this one, ill repute will arise for the remaining monks." "But, venerable sirs, is the Teacher not in the monastery?" "He is, lay follower." "If so, venerable sirs, the Teacher himself will know." The monks, having gone, told Visākhā likewise. She too gave them the same reply.

The monks too, whose words were not accepted by them, reported to the king - "Great king, the Elder Koṇḍadhāna, going about having taken a woman, has given rise to ill repute for all. Remove him from your kingdom." "But where is he, venerable sir?" "At the monastery, great king." "In which lodging does he dwell?" "In such and such a one by name." "If so, go; I shall seize him." He, in the evening period, having gone to the monastery, having caused that lodging to be surrounded by men, went towards the elder's dwelling place. The elder, having heard the great sound, having departed from the dwelling, stood at the front. The king saw that female form standing behind him too. The elder, having known of the king's coming, having ascended the dwelling, sat down. The king did not pay homage to the elder, and he did not see that woman either. He, looking between the doors and under the bed, without seeing her, said to the elder - "Venerable sir, I saw a woman in this place; where is she?" "I do not see her, great king." Even when it was said "She was just now seen by me standing behind you," he said just this: "I do not see her." The king, having thought "What indeed is this?" said "Venerable sir, please come out from here for now." When the elder had come out and was standing at the front, again she stood behind the elder. The king, having seen her, again ascended the upper storey; having known of his coming, the elder sat down. Again the king, even though looking for her in all places, not seeing her, again asked the elder "Venerable sir, where is that woman?" "I do not see her, great king." "What are you saying, venerable sir? She was just now seen by me standing behind you," he said. "Yes, great king, the great multitude too says 'A woman goes about behind me, behind me,' but I do not see her." The king, having considered "This must be an imposter," again, having said to the elder "Venerable sir, please come down from here for now," when the elder had come down and was standing at the front, again having seen her standing behind him, he ascended the upper storey. Again he did not see her. He, having again asked the elder, when he said just this "I do not see her," having come to the conclusion "This is indeed an imposter," said to the elder - "Venerable sir, while such a defilement goes about behind you, no one else will give you almsfood. Enter my house regularly; I myself shall attend upon you with the four requisites." Having invited the elder, he departed.

The monks grumbled: "Look, friends, at the evil deed of the king! When told 'Remove this one from the monastery,' having come, having invited him with the four requisites, he has gone." They also said to the elder - "Hey, immoral one, now you have become a king's favourite." He too, formerly unable to say anything to the monks, said "You are immoral, you are favourites, you go about having taken a woman." They went and reported to the Teacher - "Venerable sir, the Elder Koṇḍadhāna, when spoken to by us, reviles us, saying 'immoral' and so on." The Teacher, having had him summoned, asked - "Is it true, monk, that you speak thus?" "True, venerable sir." "Why?" "Because they spoke together with me." "Why do you, monks, speak together with this one?" "Having seen a woman going about behind him, venerable sir." "These, it seems, having seen a woman going about, speak together with you. Why do you speak? They at least speak having seen. You, without even seeing, why do you speak together with these? Was it not formerly in dependence on your own evil view that this arose? Why do you now again grasp an evil view?" The monks asked "But what, venerable sir, was done by this one formerly?" Then the Teacher, having related to them his former deed, having said "Monk, in dependence on this evil deed you have reached this affliction. Now it is not proper for you to again grasp such an evil view. Do not speak anything again together with monks. Be silent, like a bronze plate with its rim cut off. One doing thus will be called one who has attained Nibbāna." Having made the connection, expounding the Teaching, he spoke these verses -

133. "Do not speak harshly to anyone, those spoken to would retort to you;
For vehement talk is painful, retribution would touch you.

134. "If you do not shake yourself, like a broken gong;
You have attained Nibbāna, no impetuosity is found in you."

Therein, "do not speak harshly to anyone" means do not speak harshly to anyone, even a single person. "Those spoken to" means others spoken to by you as "immoral," they too would retort in the same way. "Vehement talk" means this talk involving rivalry, which is a retaliatory, competitive talk, is painful. "Retribution" means for one who strikes another with bodily punishment and so on, such retribution would fall upon your head. "If you do not shake" means if you are able to make yourself motionless. "Like a broken gong" means like a bronze plate that has had its rim cut off, made flat, and set aside. For that, even when struck with hands and feet or with a stick, does not make a sound. "You have attained" means if you are able to become such, one who is fulfilling this practice, even though not yet attained, is called one who has attained Nibbāna. "No impetuosity is found in you" means this being so, moreover, impetuosity characterised by garrulous retaliatory speech such as "you are immoral, you are immoral" is not found in you, will indeed not exist - this is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The Elder Koṇḍadhāna too, standing firm in the exhortation given by the Teacher, attained arahantship, and before long, having flown up into the sky, he takes the first voting ticket.

The story of the Elder Koṇḍadhāna is the fourth.

5. The Story of the Women Who Observed the Uposatha

135. "Just as with a stick": the Teacher, while dwelling at the Eastern Park, spoke this proclamation of the Teaching referring to the Observance practice of the female lay followers such as Visākhā and others.

It is said that in Sāvattthī, on a certain great Observance day, about five hundred women, having become observers of the Observance, went to the monastery. Visākhā, having approached the elderly women among them, asked: "Mothers, for what purpose have you become observers of the Observance?" When they said "Having aspired for divine success," she asked the middle-aged women; when they said "For the purpose of being freed from living with a co-wife," she asked the young women; when they said "For the purpose of obtaining a son in the first pregnancy," she asked the young girls; when they said "For the purpose of going to a husband's family while still young," having heard all that talk of theirs, having taken them, having gone to the Teacher's presence, she reported in succession. Having heard that, the Teacher said: "Visākhā, for these beings, birth and so on are like a cowherd with a stick in hand; birth sends to the presence of ageing, ageing to the presence of illness, illness to the presence of death; and death cuts off life as if cutting with an axe. Even this being so, there are none who aspire for the end of the round of rebirths; rather, they aspire only for the round of rebirths" - and having made the connection, expounding the Teaching, he spoke this verse:

135. "Just as a cowherd with a stick drives cattle to pasture;
Thus ageing and death drive away the life of living beings."

Therein, "drives" means a skilful cowherd, having prevented with a stick the cattle entering between the fields, striking them with that very stick, leads them to pasture where grass and water are easily obtained. "Drive away the life" means they cut off and exhaust the life faculty. For ageing and death are like the cowherd, the life faculty is like the herd of cattle, and death is like the pasture ground. Therein, first, birth sends the life faculty of beings to the presence of ageing, ageing to the presence of illness, illness to the presence of death. That very death goes having cut it off as if cutting with an axe - this is herein the application of the simile.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the women who observed the Uposatha is the fifth.

6. The Story of the Boa Constrictor Ghost

136. "Then evil actions": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the boa constrictor ghost.

For on one occasion the Elder Mahāmoggallāna, while descending from the Vulture's Peak together with the Elder Lakkhaṇa, saw with the divine eye a ghost called the boa constrictor ghost, twenty-five yojanas in extent. Flames of fire, having arisen from its head, went to the extremity; having arisen from the extremity, went to the head; having arisen from both ends, descended to the middle. The elder, having seen that, manifested a smile. When asked by the Elder Lakkhaṇa the reason for the smile,

having said "It is not the right time, friend, for the answer to this question; you should ask me in the presence of the Teacher," having walked for almsfood in Rājagaha, at the time when he had gone to the presence of the Teacher, when asked by the Elder Lakkhaṇa, he said - "There, friend, I saw a certain ghost; its individual existence was of such a form; having seen that, thinking 'Never indeed has such a form of individual existence been seen before by me,' I manifested a smile." The Teacher, saying "Disciples indeed dwell possessing vision, monks" and so on, having established the elder's account, having said "By me too, monks, this ghost was seen at the seat of enlightenment itself; thinking 'But those who would not believe my word, that would be for their harm,' I did not speak of it; now, having obtained Moggallāna as witness, I speak of it," when asked by the monks about his former deed, he declared -

It is said that in the time of the Buddha Kassapa, a millionaire named Sumaṅgala, having spread the ground with golden bricks, having had a monastery built at a site of twenty usabhas with just that much wealth, held a monastery festival with just that much again. One day, going right early to the presence of the Teacher, having seen at the city gate in a certain hall a thief lying down having wrapped himself in an orange robe up to the head, with feet smeared with mud, he said "This mud-footed one must be a person who, having wandered about at night, lies down during the day." The thief, having opened his face and having seen the millionaire, having bound resentment thinking "So be it, I shall know what is to be done to you," burnt his field seven times, cut the feet of the cattle in the cattle pen seven times, burnt his house seven times. He, being unable to extinguish his irritation even by this much, having established a friendly association with his junior attendant, when asked "What is dear to your millionaire?" having heard "There is nothing dearer to him than the perfumed chamber," thinking "So be it, having burnt the perfumed chamber, I shall extinguish my irritation," when the Teacher had entered for almsfood, having broken the pots for drinking water and water for washing, he set fire to the perfumed chamber. The millionaire, having heard "The perfumed chamber, it seems, is burning," while coming, having arrived at the time when it was burnt, looking at the burnt perfumed chamber, without making even a hair-tip's worth of displeasure, having bent his left arm, clapped a great clap with his right hand. Then those standing nearby asked him - "Why, master, did you clap at the time when the perfumed chamber built by giving up so much wealth was burnt?" He said - "This much, dear ones, I have been able to deposit wealth in the Buddha's Dispensation, which is not shared with fire and so on. Thinking 'Again I shall be able to give up this much wealth and build a perfumed chamber for the Teacher,' with a satisfied mind, I clapped." He again, having given up that much wealth, having had a perfumed chamber built, gave a gift to the Teacher with a retinue of twenty thousand monks. Having seen that, the thief thought - "I shall not be able to make this one dejected without killing him. So be it, I shall kill him." Having tied a dagger inside his lower garment, even though wandering in the monastery for seven days, he did not get an opportunity. The great millionaire too, having given a gift for seven days to the Community of monks headed by the Buddha, having paid homage to the Teacher, said - "Venerable sir, by one man of mine the field was burnt seven times, the feet of the cattle in the cattle pen were cut seven times, the house was burnt seven times; now the perfumed chamber too must have been burnt by that very same one. I give the first share of merit in this gift to him." Having heard that, the thief thought "A weighty deed indeed has been done by me.

Towards me, such an offender, he has not even a measure of irritation; even in this gift he gives the first share of merit to me alone. I am treacherous towards this one. If I do not ask forgiveness of such a man, even a divine punishment might fall on my head." Having gone and having lain down at the feet of the millionaire, having said "Forgive me, master," when it was said "What is this?" he said "Master, such an improper deed was done by me; forgive me for that." Then the millionaire, having asked him everything - "By you such and such was done to me" - when it was said "Yes, it was done by me," asked "You have never been seen before by me; why, having become angry with me, did you do thus?" He, having recalled the words spoken by him one day when going out from the city, said "By this reason irritation was aroused in me." The millionaire, having remembered what was said by himself, having asked the thief's forgiveness saying "Yes, dear one, it was said by me; forgive me for that," said "Rise, dear one, I forgive you; go, dear one." If you forgive me, master, make me a slave in your house together with my sons and wife. Dear one, when so little was said by me, you did such cutting; but with one dwelling in the house, it is not possible to say anything. I have no need of you dwelling in the house. I forgive you; go, dear one. The thief, having done that deed, at the end of his life span was reborn in Avīci; having been tormented there for a long time, by the remainder of the result, he is now being tormented on the Vulture's Peak mountain.

Thus the Teacher, having related his former deed, having said "Monks, fools, doing evil actions, do not understand; but afterwards, being burnt by their own deeds, they become like a forest fire to themselves by themselves," having made the connection, expounding the Teaching, spoke this verse -

136. "Then the fool, doing evil actions, does not understand;
The imprudent one, by his own actions, is tormented as if burnt by fire."

Therein, "then evil" means not only does the fool do evil deeds through the power of anger, but even while doing them he does not understand - this is the meaning. And there is no one who, while doing evil, does not understand "I am doing evil." It is said "does not understand" because of not knowing "the result of this action is of such a kind." "By his own" means that imprudent, devoid of wisdom person, by those actions belonging to himself, having been reborn in hell, is tormented as if burnt by fire - this is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the boa constrictor ghost is the sixth.

7. The Story of the Elder Mahāmoggallāna

137-140. "Whoever with a stick": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Mahāmoggallāna.

For on one occasion the sectarians, having assembled together, discussed - "Do you know, friends, for what reason the material gain and honour of the ascetic Gotama has become great and arisen? We do not know; but do you know?" "Yes, we know; it has arisen in dependence on one named Mahāmoggallāna. For he, having gone to the world of the gods, having asked the deities about the deeds they had done, having

come back, tells people: 'Having done such and such a thing, they obtain such success.' Having asked even those reborn in hell about their deeds, having come back, he tells people: 'Having done such and such a thing, they experience such suffering.' People, having heard his talk, bring great material gain and honour; if we are able to kill him, that material gain and honour will arise for us." They, saying "There is one stratagem," all being of one desire, saying "Having done whatever it takes, we shall have him killed," having encouraged their own attendants, having obtained a thousand coins, having summoned thieves who went about doing the work of killing men, saying "The Elder Mahāmoggallāna dwells at the Black Rock; having gone there, kill him," they gave them the coins. The thieves, having accepted out of greed for wealth, saying "We shall kill the elder," having gone, surrounded his dwelling place. The elder, having known the state of being encircled by them, having gone out through the keyhole, departed. Those thieves, not seeing the elder on that day, having gone on another day, surrounded him. The elder, having known, having broken through the roof-peak circle, plunged into the sky. Thus they were not able to seize the elder even in the first month or in the middle month. But when the last month had arrived, the elder, having known the pulling nature of the deed done by himself, did not go away. The thieves, having gone, having seized the elder, broke his bones, making them the size of rice grains. Then, with the perception "He is dead," having thrown him behind a bush, they departed.

The elder, thinking "I shall attain final Nibbāna only after seeing the Teacher," having wrapped his body with the wrapping of meditative absorption, having made it firm, having gone through space to the Teacher's presence, having paid homage to the Teacher, said "Venerable sir, I shall attain final Nibbāna." "You will attain final Nibbāna, Moggallāna?" "Yes, venerable sir." "Having gone where?" "To the Black Rock region, venerable sir." If so, Moggallāna, having spoken the Teaching to me, go. For there will be no seeing now of such a disciple of mine. He, saying "I will do so, venerable sir," having paid homage to the Teacher, having flown up into the sky, like the Elder Sāriputta on the day of final Nibbāna, having performed various kinds of supernormal powers, having spoken the Teaching, having paid homage to the Teacher, having gone to the Black Rock forest, attained final Nibbāna. "The thieves, it seems, killed the elder" - this talk too spread throughout the whole Indian subcontinent. King Ajātasattu employed spies for the purpose of searching for the thieves. While those thieves too were drinking liquor at a drinking place, one struck another on the back and knocked him down. He, having rebuked him, said "Hey, you badly trained one, why did you knock me on the back?" But what, you wretched thief, was the Elder Mahāmoggallāna first struck by you? But do you not know the fact of his having been struck by me? Thus, having heard the words of those saying "He was struck by me, he was struck by me," those spies, having seized all those thieves, reported to the king. The king, having had the thieves summoned, asked - "Was the elder killed by you?" "Yes, Sire." "By whom were you instigated?" "By the naked ascetics, Sire." The king, having had five hundred naked ascetics seized, together with the five hundred thieves, having had them buried in pits of navel depth in the royal courtyard, having had them covered with straw, had fire set. Then, having known their state of being charred, having had them ploughed with iron ploughs, he had them all cut into fragments.

The monks raised up a discussion in the Teaching hall - "The Elder Mahāmoggallāna

has met with a death unfitting to himself." 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 "Monks, Moggallāna has met with a death unfitting to this very individual existence, but he has met with a death fitting to the action done by him formerly," when asked "But what, venerable sir, was his former deed?" he related in detail -

In the past, it is said, a certain son of good family dwelling in Bārāṇasī, doing the pounding, cooking, and other work himself, looked after his mother and father. Then his mother and father said to him "Dear son, you alone, doing work both in the house and in the forest, become weary; we shall bring a young woman for you," but having been refused by him saying "Mother and father, I have no need of such a thing; as long as you live, I shall attend upon you with my own hands," having entreated him again and again, they brought a young woman. She, having attended upon them for only a few days, afterwards not even wishing to see them, having grumbled "It is not possible to live in one place together with your mother and father," when he did not accept her talk, at a time when he had gone outside, having taken pieces of makaci fibre and rice gruel foam and having scattered them here and there, when he came and asked "What is this?" she said - "This is the doing of these blind old folk; they go about making the whole house soiled; it is not possible to live in one place together with them." Thus, with her telling him again and again, even a being who had fulfilled the perfections, of such a nature, broke with his mother and father. He, thinking "So be it, I shall know what is to be done to them," having fed them, having said "Mother and father, at such and such a place your relatives are expecting your coming; we shall go there," having placed them on a small carriage and taking them, while going, when he reached the middle of the forest, having said "Dear father, take the reins; the oxen will go by the signal of the goad; in this place thieves dwell; I am getting down," having given the reins into his father's hands, having got down and going, having changed his voice, he made the sound of thieves having arisen. The mother and father, having heard the sound, with the perception "Thieves have arisen," said "Dear son, we are old; protect yourself." He, even though his mother and father were crying out thus, making the sound of thieves, having beaten and killed them, having thrown them in the forest, returned.

The Teacher, having related this as his former deed, said "Monks, Moggallāna, having done just this much action, having been tormented in hell for many hundreds of thousands of years, by the remainder of the result, in a hundred individual existences, having been beaten and crushed in just this way, met with death. Thus by Moggallāna a death in accordance with his own action alone was obtained; together with the five hundred thieves they obtained theirs. For indeed one who wrongs those who are innocent incurs calamity and disaster by ten causes" - having said this, having made the connection, expounding the Teaching, he spoke these verses -

137. "Whoever with a stick wrongs those who are inoffensive, those who are innocent;
He quickly undergoes one of ten states.

138. "Harsh feeling, loss, and breaking of the body;
Or even a grave illness, or derangement of the mind one may reach.

139. "Or danger from the king, or cruel false accusation;
Or utter elimination of relatives, or the perishable nature of possessions.
140. "Or else fire, the blaze, burns his houses;
Upon the collapse of the body, the unwise one is reborn in hell."

Therein, "those who are inoffensive" means those who have eliminated the mental corruptions, who are free from bodily punishment and so on. "Those who are innocent" means those who are without offence towards others or towards oneself. "One of ten states" means one cause among the ten causes of suffering. "Feeling" means harsh feeling classified as headache and other diseases. "Loss" means the loss of wealth obtained with difficulty. "Breaking" means breaking of the body such as cutting off of hands and so on. "Grave" means a grave illness classified as paralysis of a limb, one-eyedness, being a chair-cripple, being hunchbacked, leprosy, and other diseases; or "Derangement of the mind" means madness. "Danger" means danger from the king such as the seizing of fame, plunder, the position of general, and so on; or "False accusation" means a cruel false accusation of such a form as what was never before seen, heard, or thought of, saying "This deed of housebreaking and so on, or this deed of offence against the king, was done by you"; or "Or utter elimination of relatives" means the utter elimination of relatives who are able to be one's support; or "Perishable" means the state of being perishable, the state of becoming rotten. Whatever grain is in his house, that reaches a state of rottenness; gold reaches the state of charcoal; pearls reach the state of cotton stalks; coins reach the state of potsherds and broken pieces and so on; bipeds and quadrupeds reach the state of being one-eyed, crippled, and so on - this is the meaning. "Fire burns" means in one year, two or three times, even when there is no other arsonist, either thunderbolt fire falls and burns, or a blaze arisen by its own nature alone burns indeed. "Hell" means in order to show that even having reached one of these ten states in this very life, one must definitely reach hell in the future state, "he is reborn in hell" was said.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the Elder Mahāmoggallāna is the seventh.

8. The Story of the Monk with Many Belongings

141. "Not nakedness": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a monk with many goods.

It is said that a certain householder dwelling in Sāvattthī, when his wife had died, went forth. He, while going forth, having had his own residential cell and fire hall and storeroom built, having filled the entire storeroom with ghee, honey, oil, and so on, went forth; and having gone forth, having summoned his own slaves, having had food cooked according to his liking, he ate. He had many goods and many requisites. At night there was one set of inner and outer robes, during the day there was another set of inner and outer robes, and during the day he dwelt in another place at the edge of the monastery. One day, while he was drying his robes and bed-sheets, monks wandering on a lodging tour, having seen them, having asked "Whose are these,

friend?" when it was said "Mine," having said "Friend, three robes have been allowed by the Blessed One, yet you, having gone forth in the Dispensation of the Buddha who is of few wishes, have become one of so many requisites," having led him to the Teacher's presence, they reported "Venerable sir, this monk has exceedingly many goods." The Teacher, having asked "Is it true, monks?" when it was said "It is true, venerable sir," said - "Why then have you, monk, when the Teaching has been expounded by me for fewness of wishes, become one of so many goods?" He, angered by just that much, thinking "I shall now conduct myself in this manner," having thrown away his outer robe, stood in the midst of the assembly wearing a single robe. Then the Teacher, encouraging him, said: "Did you not, monk, formerly as a seeker of shame and moral fear, even at the time of the water-sprite, dwell for twelve years seeking shame and moral fear? Why now, having gone forth in the weighty Buddha's teaching, having thrown away the outer robe in the midst of the fourfold assembly, having abandoned shame and moral fear, do you stand thus?" He, having heard the Teacher's words, having established shame and moral fear, having put on that robe, having paid homage to the Teacher, sat down to one side. The monks requested the Blessed One for the purpose of making manifest the meaning of that matter. The Blessed One, having brought up the past, related -

In the past, it is said, the Bodhisatta took conception in the womb of the queen-consort of the king of Bārāṇasī. On his name-giving day they gave him the name Prince Mahiṃsa. His younger brother was named Prince Canda. When their mother had died, the king established another in the position of queen-consort. She too gave birth to a son; they gave him the name Prince Sūriya. Having seen him, the king, satisfied, said "I give you a boon for your son." She too, having said "Sire, I shall take it at a time of my choosing," at the time when her son had come of age, said to the king - "A boon was given by the Sire to my son at the time of his birth; now give the kingdom to my son." The king, having rejected it saying "My two sons go about blazing like masses of fire; it is not possible to give the kingdom to him," yet having seen her entreating again and again, thinking "This one might even cause harm to my sons," having summoned his sons, sent them away saying "Dear sons, I gave a boon at the time of Prince Sūriya's birth; now his mother requests the kingdom; I do not wish to give it to him; his mother might even cause harm to you; go, having dwelt in the forest, after my passing come and take the kingdom." They, having paid homage to their father, while descending from the mansion, Prince Sūriya, who was playing in the royal courtyard, having seen them, having known the reason, departed together with them. When they had entered the Himalayas, the Bodhisatta, having turned aside from the road, having sat down at the foot of a certain tree, said to Prince Sūriya - "Dear son, having gone to that lake, having bathed and drunk, bring water for us too in lotus leaves." Now that lake had been obtained by a water-sprite from the presence of Vessavaṇa. And Vessavaṇa said to him - "Setting aside those who know the divine virtues, whatever others descend into this lake, you may eat them." Thenceforth he, having asked each and every one who descended into that lake about the divine virtues, ate those who did not know. Prince Sūriya too descended into that lake without even investigating; and when asked by him "Do you know the divine virtues?" he said "The divine virtues are the moon and the sun." Then, saying "You do not know the divine virtues," having made him enter the water, he placed him in his own abode. The Bodhisatta too, having seen him tarrying, sent Prince

Canda. He too, when asked by him "Do you know the divine virtues?" said "The divine virtues are the four directions." The water-sprite, having made him too enter the water, placed him right there.

The Bodhisatta, when he too was long in coming, thinking "There must be an obstacle," having gone himself, having seen only the footprints of descent of both, having known "This lake is occupied by a demon," having armed himself with a sword and having taken a bow, stood there. The demon, having seen him not descending, having come in the guise of a woodsman, said - "My good man, you are wearied by the road; why do you not descend into this lake, bathe and drink, eat lotus roots and fibres, adorn yourself with flowers, and go?" The Bodhisatta, having seen him, having known "This is that demon," said "My brothers have been seized by you." "Yes, they were seized by me." Why? "I get whoever descends into this lake." "But do you get all of them?" "Setting aside those who know the divine virtues, I get the rest." "But do you have need of the divine virtues?" "Yes, there is." "I shall tell you." "If so, tell me." "It is not possible to speak with a soiled body." The demon, having bathed the Bodhisatta, having given him water to drink, having adorned him, having seated him cross-legged in the middle of a decorated pavilion, himself sat at his feet. Then the Bodhisatta, having said to him "Listen carefully," spoke this verse -

"Accomplished in shame and moral fear, established in bright qualities;
Peaceful good persons in the world are called 'those with divine qualities'."

The demon, having heard this proclamation of the Teaching, being pleased, said to the Bodhisatta - "Wise one, I am pleased with you; I give you one brother. Which one shall I bring?" "Bring the youngest." "Wise one, you merely know the divine virtues, but you do not practise them." Why? "Because, setting aside the elder and having the younger brought, you do not perform the act of respect towards the elder." "I both know the divine virtues, demon, and I practise them. For it is in dependence on him that we entered this forest. For it was for his sake that his mother requested the kingdom from our father; but our father, not granting that boon, allowed us to dwell in the forest for the purpose of our protection; and that prince, without turning back, came together with us. Even if it were said 'A demon devoured him in the forest,' no one would believe it. Therefore I, frightened by the fear of reproach, have that very one brought." The demon, having become pleased with the Bodhisatta, saying "Excellent, wise one, you yourself know the divine virtues and you practise the divine virtues," having brought the two brothers, gave them. Then the Bodhisatta, having spoken to him of the danger in the state of being a demon, established him in the five precepts. He, with protection well arranged by him, having dwelt in that forest, when his father had died, having taken the demon, having gone to Bārāṇasī, having taken the kingdom, having given the viceroyalty to Prince Canda and the position of general to Prince Sūriya, having had a shrine built for the demon in a delightful place, he acted in such a way that he attained the highest gain.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka: "At that time the demon was the monk with many possessions, Prince Sūriya was Ānanda, Prince Canda was Sāriputta, but Prince Mahiṃsa was myself." Having thus told the Jātaka, the Teacher said: "Thus you, monk, having formerly wandered about endowed with shame and moral fear while seeking the divine qualities, have now

done what is inappropriate by standing in the midst of the fourfold assembly in this manner and saying before me 'I am one of few wishes.' For one does not become an ascetic merely by rejecting a cloth and so on" - having said this, having made the connection, expounding the Teaching, he spoke this verse -

141. "Not nakedness, nor matted hair, nor mud, nor fasting, nor lying on bare ground;
Nor dust and dirt, nor striving in the squatting posture, can purify a mortal who has not overcome uncertainty."

Therein, "fasting" means not without food; the meaning is one who rejects food. "Lying on bare ground" means sleeping on the ground. "Dust and dirt" means dust accumulated on the body in the manner of a coating of mud. "Striving in the squatting posture" means putting forth strenuous energy by means of the squatting posture. This is what is meant - For whatever mortal, thinking "Thus I shall attain purification reckoned as escape from the world," should undertake and practise any one of these practices beginning with nakedness, he would only increase wrong view and would be a partaker of weariness. For these practices, even if well undertaken, do not purify a mortal who has not overcome uncertainty, by reason of the state of not having overcome the uncertainty with eight bases.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the monk with many belongings is the eighth.

9. The Story of the Chief Minister Santati

142. "Even if adorned": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the chief minister Santati.

For he, at one time, having appeased the agitated borderland of King Pasenadi of Kosala, returned. Then the king, being pleased, having given him the kingdom for seven days, gave him one woman skilled in dancing and singing. He, having been intoxicated with liquor for seven days, on the seventh day, adorned with all ornaments, mounted on the excellent back of an elephant, while going to the bathing place, having seen the Teacher entering for almsfood in the space between the gates, while still mounted on the excellent back of the elephant, having nodded his head, having paid homage, departed. The Teacher, having smiled, when asked by the Elder Ānanda "What, venerable sir, is the cause for the manifestation of a smile?" explaining the reason for the smile, said - "See, Ānanda, the chief minister Santati; today, adorned with all ornaments, having come to my presence, at the conclusion of a four-line verse, having attained arahantship, having sat down in the sky at the height of seven palm trees, he will attain final Nibbāna." The great multitude heard the word of the Teacher who was speaking with the Elder. Therein, those of wrong views thought - "See the behaviour of the ascetic Gotama; he speaks whatever comes to his mouth. Today, it seems, this one, thus intoxicated with liquor, adorned just as he is, having heard the Teaching in his presence, will attain final Nibbāna. This very day we shall refute him by means of lying." Those of right views thought - "Oh, the great majesty of the Buddhas! Today we shall be able to see both the grace of the Buddha and the grace of the chief minister Santati."

The chief minister Santati too, having played water-sport for the daytime at the bathing place, having gone to the park, sat down in the banqueting hall. That woman too, having descended into the middle of the stage, began to display dancing and singing. For her, because of having had little food for seven days for the purpose of displaying the grace of her body, while she was displaying dancing and singing on that day, cutting winds arose inside her belly, having cut through the flesh of the heart, they went. She, at that very moment, with mouth and eyes open, died. The chief minister Santati, having said "Investigate," and as soon as it was said "She has ceased, master," overpowered by intense sorrow, at that very moment the liquor drunk by him for seven days went to utter exhaustion like a drop of water on a heated pan. He, thinking "Others will not be able to extinguish this sorrow of mine except for the Truth-finder," surrounded by his army, in the evening period, having gone to the Teacher's presence, having paid homage, said thus - "Venerable sir, I have come thinking 'Such a sorrow has arisen in me; you will be able to extinguish it for me.' Be my refuge." Then the Teacher said to him "You have come to the presence of one who is indeed able to extinguish sorrow. For the tears that have trickled from you while weeping at the time of death of this woman in this very manner are more than the water of the four great oceans" - and having said this, he spoke this verse -

"Whatever was before, dry that up; let there be no possession for you afterwards;
If you do not grasp in the middle, you will live at peace."

At the conclusion of the verse, the chief minister Santati, having attained arahantship, looking at his own life principle, having known its state of non-continuation, said to the Teacher - "Venerable sir, allow my final Nibbāna." The Teacher, even though knowing the deed done by him, having considered "Those of wrong views who have assembled for the purpose of refuting by means of lying will not get the opportunity; those of right views who have assembled thinking 'We shall see both the grace of the Buddha and the grace of the chief minister Santati,' having heard the deed done by this one, will generate regard for meritorious deeds," said "If so, tell me the deed done by you, and while telling, without telling while standing on the ground, tell while standing in the sky at the height of seven palm trees." He, having said "Good, venerable sir," having paid homage to the Teacher, having risen up to the height of one palm tree, having descended, having paid homage to the Teacher again, rising up in succession, having sat down cross-legged in the sky at the height of seven palm trees, having said "Listen to my former deed, venerable sir," said -

Ninety-one cosmic cycles from now, in the time of the Perfectly Enlightened One Vipassī, I, having been reborn in a certain family in the city of Bandhumatī, thought - "What indeed is a deed that does not involve cutting or oppressing others?" - while reflecting thus, having seen the deed of proclaiming the Teaching, from then on, performing that deed, having instigated the great multitude, I went about proclaiming "Make merit, on Observance days undertake the Observance, give gifts, listen to the Teaching, there is nothing else equal to the jewel of the Buddha and so on, make honour to the Three Jewels." Having heard my sound, the Buddha's father, the great King Bandhumatī, having summoned me, having asked "Dear son, what are you doing going about?" when I said "Sire, having made known the virtues of the Three Jewels, I go about instigating the great multitude in meritorious deeds," having asked me

"Where are you seated while going about?" when I said "On foot only, Sire," having given me a garland of flowers resembling a string of pearls, saying "Dear son, you do not deserve to go about thus; having adorned yourself with this garland of flowers, go about seated just on horseback," he gave me a tamed horse. Then, while I was going about proclaiming in the same way with the equipment given by the king, the king again, having summoned me, having asked "Dear son, what are you doing going about?" when I said "The same, Sire," saying "Dear son, even the horse is not befitting for you; having sat down here, go about," he gave me a chariot yoked with four Sindh horses. On the third occasion too, the king, having heard my sound, having summoned me, having asked "Dear son, what are you doing going about?" when I said "The same, Sire," saying "Dear son, even the chariot is not befitting for you," having given me a great mass of wealth and great ornaments, he gave me one elephant as well. I, adorned with all ornaments, seated on the elephant's back, performed the deed of proclaiming the Teaching for eighty thousand years; for me, for that length of time, the fragrance of sandalwood wafts from my body, the fragrance of waterlilies wafts from my mouth. This is the deed done by me.

Thus he, having related his former deed, while just seated in the sky, having attained the heat element, attained final Nibbāna. Flames of fire, having arisen from the body, burned the flesh and blood; relics remained like jasmine flowers. The Teacher spread out a clean cloth; the relics fell therein. Having put them in a bowl, he had a monument built at the crossroads, thinking "The public, having paid homage, will become sharers of merit." The monks raised up a discussion in the Teaching hall: "Friends, the minister Santati, at the conclusion of the verse, having attained arahantship, while still adorned and arrayed, having sat in the sky, attained final Nibbāna. Is it proper to call him 'an ascetic' or a brahmin?" 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 "Monks, it is proper to call my son 'an ascetic' and it is indeed proper to call him 'a brahmin' too," expounding the Teaching, spoke this verse -

142. Even if adorned, should one practise righteously,
Peaceful, tamed, fixed in destiny, a practitioner of the holy life;
Having laid aside the rod towards all beings,
He is a brahmin, he is an ascetic, he is a monk."

Therein, "adorned" means decorated with garments and ornaments. Its meaning is - Even if a person adorned with garments, ornaments and so on should practise righteously with body and so on, peaceful through the appeasement of lust and so on, tamed through the restraint of the faculties, fixed in destiny through the certainty of the four paths, a practitioner of the holy life through the supreme conduct, having laid aside the rod towards all beings through the laying down of bodily punishment and so on. He, being of such nature, should indeed be called a brahmin because of having warded off evil, an ascetic because of having calmed evil, and a monk because of having broken the mental defilements.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the chief minister Santati is the ninth.

10. The Story of the Elder Pilotikatissa

143-144. "Restrained by shame" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Pilotika.

For on one occasion the Elder Ānanda, having seen a boy dressed in a piece of rag, carrying a bowl, wandering about for almsfood, having said "Is not the going forth what surpasses living by wandering about thus?" when it was said "Venerable sir, who will give me the going forth?" having said "I will give you the going forth," having taken him, having gone, having bathed him with his own hand, having given him a meditation subject, he gave him the going forth. But having spread out that piece of rag that had been worn and looking at it, not seeing any spot even the size of making a water strainer that was fit to be grasped, he placed it together with the bowl on a branch of a tree. He, having gone forth and having obtained full ordination, consuming the material gain and honour that had arisen for the Buddhas, having put on very costly robes and going about, having become of stout body, having become dissatisfied, thinking "What use is it to me to go about wearing the offerings given in faith of the people? I shall wear my own rag itself," having gone to that place, having taken the rag, saying "O shameless one, O brazen one, having abandoned the place of wearing such robes, you go to wander for almsfood having put on this piece of rag with bowl in hand" - having made that his object, he exhorted himself by himself; and even as he was exhorting, his mind became settled. He, having put away that rag right there, having turned back, went to the monastery itself. He, after the lapse of a few days, again having become dissatisfied, having spoken in the same way, turned back; again in the same way. Having seen him going about thus again and again, the monks ask "Where, friend, are you going?" He, having said "I am going to the teacher's presence, friends," in this very manner, having made his own piece of rag itself his object, having restrained himself, attained arahantship in just a few days. The monks said - "Why, friend, do you not now go to the teacher's presence? Is this not your usual path?" Friends, when there was bonding with the teacher, I went; but now my bonding has been cut off; therefore I do not go to his presence. The monks reported to the Truth-finder - "Venerable sir, the Elder Pilotika declares the final liberating knowledge." What does he say, monks? Such and such, venerable sir. Having heard that, the Teacher, having said "Yes, monks, my son, when there was bonding, went to the teacher's presence; but now his bonding has been cut off; having restrained himself by himself, he has attained arahantship," spoke these verses -

143. "Is there any person in the world restrained by shame,
Who awakens from sleep, like a good horse to the whip?

144. "Just as a good horse struck by the whip,
Be ardent and stirred with urgency;
With faith and morality and energy,
With concentration and judgment of the teaching;
Accomplished in true knowledge and conduct, mindful,
You will abandon this suffering which is not small."

Therein, one who prevents unwholesome thought arisen within through shame - thus "restrained by shame." "Any in the world" means such a person is rare; only someone is found in the world. "Who awakens from sleep" means being diligent, practising the ascetic duty, warding off sleep arisen in oneself, one understands fully - thus "awakens." "Like a good horse to the whip" means just as a good horse wards off the whip falling upon itself, does not allow it to fall upon itself. Whoever thus awakens from sleep, he is rare - this is the meaning.

In the second verse, this is the meaning in brief - "Monks, just as a good horse, having come to negligence, struck by the whip, thinking 'I too indeed have been struck by the whip,' afterwards makes ardour, so you too be ardent and stirred with urgency, and being such, having become endowed with the twofold mundane and supramundane faith, with the morality of fourfold purity, with bodily and mental energy, with the concentration of the eight attainments, and with the judgment of the teaching characterised by knowing what is a cause and what is not a cause, accomplished in true knowledge and conduct through the achievement of either the three or the eight true knowledges and the fifteen kinds of conduct. Having become mindful through the establishment of mindfulness, you will abandon this not trifling suffering of the round of rebirths."

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the Elder Pilotikatissa is the tenth.

11. The Story of the Novice Sukha

145. "Irrigators lead water": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the novice Sukha.

For in the past, a millionaire of Bārāṇasī had a son named Gandhakumāra. When his father had died, the king, having had him summoned, having consoled him, with great honour gave him the very position of millionaire. He, from then on, became known as Gandha the millionaire. Then his storekeeper, having opened the door of the treasure chamber, having brought out, showed him: "Master, this much is your father's wealth, this much is your grandfather's and so on." He, having looked at that heap of wealth, said - "But why did they not take this wealth and go?" "Master, there is no one who has gone having taken wealth. For beings go taking only the wholesome and unwholesome done by themselves." He thought - He thought - But thinking thus, without thinking "I shall give a gift or I shall make an offering," he thought "I shall go having consumed all this." He, having spent a hundred thousand, had a bathing room made of crystal; having given a hundred thousand, a bathing plank also of crystal; having given a hundred thousand, a sitting divan; having given a hundred thousand, a food bowl; having given a hundred thousand, he had a pavilion built at the eating place; having given a hundred thousand, he had a receptacle for condiments made for the food bowl; with a hundred thousand he had a lattice window installed in the house; for his own morning meal he gave a thousand, and for the evening meal also a thousand. But on the full moon day he had a hundred thousand spent for the purpose of food; on the day of eating that meal, having spent

a hundred thousand, having adorned the city, he had the drum beaten - "Let them look at the manner of Gandha the millionaire's meal-eating, it seems." The great multitude, having tied beds upon beds, gathered together.

He too, having sat down in the bathing room worth a hundred thousand, on the plank worth a hundred thousand, having bathed with sixteen pots of scented water, having opened that lattice window, sat down on that divan. Then, having placed that bowl on that receptacle for condiments, they served food worth a hundred thousand. He, surrounded by dancers, with such success, eats that food. At a later time, a certain village man, for the purpose of obtaining his expenses, having loaded timber and so on onto a small carriage, having gone to the city, took up residence at the house of a friend. At that time, however, it was a full moon day. "Let them look at the graceful manner of Gandha the millionaire's eating" - he had the drum beaten in the city. Then his friend said to him - "My dear, have you seen before the graceful manner of Gandha the millionaire's eating?" "I have not seen it before, my dear." "If so, come, let us go; this drum is going around the city; let us see his great success" - the city dweller, having taken the country dweller, went. The great multitude too, having climbed up on beds upon beds, watches. The village dweller, having just smelled the aroma of the food, said to the city dweller - "A thirst has arisen in me for a morsel of food from that bowl." "My dear, do not wish for that; it cannot be obtained." "My dear, not obtaining it, I shall not live." He, being unable to restrain him, having stood at the edge of the assembly, having uttered a great sound three times "I bow down to you, master," when it was said "Who is this?" - "It is I, master." "What is this?" "This one village dweller has developed a thirst for a morsel of food from your bowl; please have one morsel of food given." "It cannot be obtained." "What, my dear, did you hear?" "I heard; but moreover, if I obtain it I shall live; if I do not obtain it, death will be mine." He cried out again - "This one, it seems, master, not obtaining it, will die; grant him his life." "Hey, a morsel of food is worth a hundred, is worth two hundred. If I give to each and every one who asks, what shall I eat?" "Master, this one, not obtaining it, will die; grant him his life." "It simply cannot be obtained for nothing; but if, not obtaining it, he cannot live, let him do work for wages in my house for three years; thus I shall have the food bowl given to him." The village dweller, having heard that, having said to his friend "Let it be so, my dear," having left behind wife and children, entered the millionaire's house saying "For the sake of the food bowl I shall do work for wages for three years." He, doing work for wages, performed all duties carefully. Whether in the house or in the forest, whether by night or by day, all tasks to be done were seen as already done. And when it was said "The food-wage worker," he became known even throughout the entire city. Then, when his days were completed, the food attendant said "The food-wage worker's days are complete, master. A difficult thing has been done by him, doing work for wages for three years; not even one task has been botched before." And when he was called "the meal-worker," he became known throughout the entire city. Then, when his days were completed, the food attendant said "Master, the meal-worker's days are fulfilled. A difficult thing has been done by him; working for wages for three years, not even one task has ever been botched."

Then the millionaire, having had three thousand given - two thousand for his own evening and morning meals, and a thousand for that man's morning meal - said - "Today, carry out for him alone the attention that should be done for me." Having

said this, however, setting aside one beloved wife named Cintāmaṇi, he said to the remaining people too "Today attend upon him alone," and handed over all the success to him. He, having sat on that board in the millionaire's own bathing porch, having bathed with the millionaire's bathing water, having dressed in the millionaire's own inner robe and cloak, sat down on the millionaire's own divan. The millionaire too had a drum beaten in the city - "The food-wage worker, having done service for three years in the house of the millionaire Gandha, has obtained the bowl; let them come and see his dining success." The great multitude, having climbed up on beds upon beds, watched; every place looked upon by the villager reached the appearance of trembling. Performers, having surrounded him, stood; they served the food bowl and placed it before him. Then, at the time of his hand-washing, on Gandhamādana, a certain Individually Enlightened One, having emerged from attainment on the seventh day, reflecting "Where indeed shall I go today for the purpose of the alms round?" saw the food-wage worker. Then he, reflecting "This one, having done service for three years, obtained the food bowl; is there indeed faith in him or not?" having known "There is," having thought "Even those with faith are unable to show kindness to some; will he be able to show kindness to me?" having known "He will be able, and in dependence on showing kindness to me, he will obtain great success," having put on his robe, having taken his bowl, having risen up into the sky, having gone through the midst of the assembly, showed himself standing right before him.

He, having seen the Individually Enlightened One, thought - "In the past, because it had not been given, for the sake of one food bowl I did service for three years in another's house; now this food of mine would sustain me for one night and day; but if I give it to the noble one, it will sustain me for even many thousands of ten millions of cosmic cycles; I shall give it to the noble one alone." He, having done service for three years, without even placing a single morsel in his mouth from the obtained food bowl, having dispelled craving, himself having lifted up the bowl, having gone to the presence of the Individually Enlightened One, having given the bowl into another's hand, having paid homage with the fivefold prostration, having taken the bowl with his left hand, with his right hand he poured the food into his bowl. The Individually Enlightened One, when half the food remained, covered the bowl with his hand. Then he said to him - "Venerable sir, a single portion cannot be made into two; do not provide for me with this world; provide for me with the world beyond alone; without leaving a remainder, I shall give it without remainder." For what is given without leaving even a little of one's own is called a gift without remainder; that is of great fruit. He, doing so, having given all, having paid homage again, said - "Venerable sir, in dependence on one food bowl, suffering was experienced by me doing service for three years in another's house; now may there be only happiness for me in whatever place I am reborn; may I be a partaker of what is seen by you in this very life." The Individually Enlightened One, giving the thanksgiving saying "May it be so; like a wish-fulfilling gem, may your mental thoughts be fulfilled, like a full moon, granting all desires" -

"May all that is wished for and desired by you be fulfilled;
May all your thoughts be fulfilled, as the moon on the fifteenth.

"May all that is wished for and longed for by you be quickly fulfilled;
May all your thoughts be fulfilled, as the gem with luminous essence."

Having said this, having determined "Let this great multitude stand watching me until my going to Mount Gandhamādana," he went through the sky to Gandhamādana.

The great multitude too stood just watching him. He, having gone there, having divided that almsfood, gave it to five hundred Individually Enlightened Ones. All took what was sufficient for themselves. One should not think "How was a small amount of almsfood sufficient?" For four things have been declared incomprehensible; herein this is the domain of an Individually Enlightened One. The great multitude, having seen the almsfood being divided and given to the Individually Enlightened Ones, uttered thousands of acclamations; it was like the sound of a hundred thunderbolts falling. Having heard that, the millionaire Gandha thought - "The food-wage worker was unable, I think, to maintain the success given by me; therefore this great multitude, making mockery, has gathered together and is roaring." He sent people for the purpose of knowing that occurrence. They, having come, having said "May those who maintain success, master, be thus!" reported that occurrence. The millionaire, having merely heard that, his body being pervaded with fivefold rapture, thinking "Alas, a difficult thing was done by him! I, for so long a time, established in such success, was unable to give anything," having had him summoned, having asked "Is it true that such and such was done by you?" when it was said "Yes, master," said "Come now, having taken a thousand, give me too a share of merit in your gift." He did so. The millionaire too gave him all his own property, having divided it in the middle.

For there are four accomplishments - accomplishment of the recipient, accomplishment of the requisite, accomplishment of volition, and accomplishment of exceeding virtue. Therein, a Worthy One or a non-returner who is capable of the attainment of cessation, worthy of offerings, is called accomplishment of the recipient. The arising of requisites righteously and impartially is called accomplishment of the requisite. The state of the volition being accompanied by pleasure and associated with knowledge at the three times - before the giving, at the time of giving, and afterwards - is called accomplishment of volition. The state of the one worthy of offerings having just emerged from an attainment is called accomplishment of exceeding virtue. And for this one, the Individually Enlightened One who had eliminated the mental corruptions was the one worthy of offerings; the requisite arose righteously through the fact of having been obtained by doing service; the volition was pure at the three times; the Individually Enlightened One had just emerged from the attainment, thus there was exceeding virtue - so all four accomplishments were fulfilled. By the power of these, they attain great success in this very life. Therefore he obtained success from the millionaire. And afterwards, the king too, having heard of the deed done by this one, having had him summoned, having given a thousand, having taken a share of the merit, with a satisfied mind, having given a great mass of wealth, gave the position of millionaire. He gave him the name Bhattabhatika the Millionaire. He, having become a friend together with the Gandha Millionaire, eating and drinking together, having remained as long as life lasted, having passed away from there, having been reborn in the heavenly world, having experienced divine success for one interval between Buddhas, in this arising of a Buddha, took conception in a family of supporters of the Elder Sāriputta at Sāvattihī. Then his mother, having received the care of pregnancy, after the lapse of a few days, having become a woman with longing, thinking "Oh, may I, having given a

meal of sixteen curries to the Elder Sāriputta together with five hundred monks, having clothed myself in ochre robes, having taken a golden drinking vessel, seated at the end of the seats, consume the leftover food of those monks," having done just so, dispelled the longing. She, having given a gift of just such a kind at the remaining auspicious occasions too, having given birth to a son, on the name-giving day, said to the elder "Give the training rules to my son, venerable sir." The elder asked "What is his name?" When it was said "Venerable sir, from the time of the taking of conception of my son, in this house there has never been any suffering for anyone; therefore his name will be Sukha the Prince," having taken that very name for him, he gave the training rules.

Then this thought arose in his mother: "I shall not break the disposition of my son." She gave a gift in the same way at his ear-piercing ceremony and other auspicious occasions too. The boy too, at the age of seven, said "I wish, mother, to go forth in the presence of the elder." She, having said "Good, dear son, I shall not break your disposition," having invited the elder and having fed him, having dismissed the elder saying "Venerable sir, my son wishes to go forth; I shall bring him to the monastery in the evening," having assembled the relatives, having said "We shall perform this very day the duty to be done for my son during his time as a householder," having adorned her son, having led him to the monastery with great splendour and glory, handed him over to the elder. The elder too, having said to him "Dear son, the going forth is difficult to do; will you be able to find delight?" when it was said "I shall carry out your exhortation, venerable sir," having given a meditation subject, gave him the going forth. His mother and father too, making an honour for the going forth, right within the monastery for seven days, having given a meal of sixteen curries to the Community of monks headed by the Buddha, went to their own home in the evening. On the eighth day, the Elder Sāriputta, when the Community of monks had entered the village, having done the duties to be done at the monastery, having had the novice take the bowl and robes, entered the village for almsfood. The novice, having seen irrigation channels and so on along the road, asked like a wise novice. The elder too explained to him in the same way. The novice, having heard those reasons, having said "If you would take your own bowl and robes, I would turn back," when the elder, without breaking his disposition, said "Novice, give me the bowl and robes," when the bowl and robes were taken, having paid homage to the elder and turning back, said "Venerable sir, when bringing food for me, please bring a meal of sixteen curries." Where shall I obtain that? If not obtaining it by your own merit, you will obtain it by my merit, venerable sir. Then the elder, having given him the key, entered the village for almsfood. He too, having come to the monastery, having opened the elder's inner room, having entered, having shut the door, having brought down knowledge into his own body, sat down.

Through the power of his virtue, Sakka's seat showed signs of heat. Sakka, looking around thinking "What indeed is this?" having seen the novice, having thought "The novice Sukha, having given the bowl and robes to his preceptor, has turned back thinking 'I shall practise the ascetic duty'; it is fitting for me to go there," having summoned the four great kings, dismissed them saying "Go, dear ones, drive away the noisy birds in the grove near the monastery." They, having done so, took up protection all around. He commanded the moon and sun: "Having taken your mansions, remain still." They too did so. He himself too took up protection at the

place of the well-rope. The monastery, having become quiet, was without sound. The novice, with a fully focused mind, having developed insight, attained the three paths and fruitions. The elder, looking around thinking "It was said by the novice 'Please bring food of seventeen kinds'; at whose house indeed can it be obtained?" having seen one attendant family endowed with good disposition, having gone there, with them delighted in mind saying "Venerable sir, a good thing has been done by you in coming here today," having taken his bowl, having caused him to sit down, having given rice gruel and hard food, being requested for a talk on the Teaching until mealtime, having given them a talk on the Teaching on the principles of cordiality, having observed the time, he concluded the teaching. Then, having given him food of seventeen kinds, having seen the elder who wished to depart taking it, having fed the elder saying "Eat, venerable sir, we shall give you more too," they again gave a bowlful. The elder, having taken that, thinking "My novice is hungry," very quickly set out for the monastery. On that day the Teacher, having gone out right early, while seated just in the perfumed chamber, reflected - "Today the novice Sukha, having given the bowl and robes to his preceptor, has turned back thinking 'I shall practise the ascetic duty'; has his task been accomplished indeed?" He, having seen the state of having attained just the three paths and fruitions, reflecting further, having thought "This one will be able to attain arahantship today; but Sāriputta, thinking 'My novice is hungry,' is coming out quickly having taken the meal; if he brings the meal before this one has attained arahantship, there will be an obstacle for him; it is fitting for me to go and take up protection at the gateway," having come out from the perfumed chamber, having stood at the gateway, he took up protection.

The elder too brought the meal. Then he asked him four questions in the very manner stated above. At the conclusion of the answering of the questions, the novice attained arahantship. The Teacher, having addressed the elder, said "Go, Sāriputta, give your novice his meal." The elder, having gone, knocked on the door. The novice too, having come out, having performed the duties to his preceptor, when it was said "Take your meal," having known the elder's lack of need for the meal, the seven-year-old boy, having attained arahantship at that very moment, reviewing the state of a low seat, having taken his meal, washed the bowl. At that time the four great kings released the protection. The moon and sun too released their mansions. Sakka too released the protection at the place of the well-rope. The sun appeared as having just passed the middle of the sky. The monks said "The evening is apparent, and the novice has only just now taken his meal; why indeed has the forenoon today been long and the evening short?" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Venerable sir, today the forenoon was long, the evening short, and the novice has only just now taken his meal, and yet the sun appears as having just passed the middle of the sky," "Monks, just so it is at the time of practising the ascetic duty for those possessing merit. For today the four great kings took up protection all around, the moon and sun, having taken their mansions, stood still, Sakka took up protection at the well-rope, and I too took up protection at the gateway. Today the novice Sukha, having seen irrigators leading water through a watercourse, fletchers straightening arrows, and carpenters making wheels and so on, having tamed himself, has attained arahantship." Having said this, he spoke this verse -

145. "Irrigators lead water, fletchers straighten the arrow;

Carpenters straighten wood, the virtuous tame themselves."

Therein, "the virtuous" means those who are tractable, who are to be exhorted and instructed with ease - this is the meaning. The remainder is the same as the method stated below.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

The story of the novice Sukha is the eleventh.

The commentary on the Chapter on the Rod is concluded.

The tenth chapter.



ABOUT THIS TRANSLATION

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

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