

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 -
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02. Commentary on the Teaching in Verses (02. Dhammapada-
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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

13. The Chapter on the World

1. The Story of the Young Monk

167. "An inferior state": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain young monk.

A certain elder monk, it seems, went right early together with a young monk to the house of Visākhā. In the house of Visākhā, regular rice gruel was permanently prepared for five hundred monks. The elder monk, having drunk rice gruel there, having caused the young monk to sit down, himself went to another house. Now at that time, the daughter of Visākhā's son, standing in the place of the grandmother, was performing service for the monks. She, while straining water for that young one, having seen the reflection of her own face in the pot, laughed; the young one too, having looked at her, laughed. She, having seen him laughing, said "The shaven-headed one is laughing." Then the young one reviled her: "You are the shaven-headed one; your mother and father too are shaven-headed." She, weeping, having gone to the kitchen to the presence of her grandmother, when it was said "What is this, dear daughter?" reported that matter. She, having come to the presence of the young one, said "Venerable sir, do not be angry; this is not a serious matter for a noble one whose hair and nails are cut, whose inner robe and outer robe are cut, who goes about for almsfood carrying a cut bowl in the middle." The young one said: "Yes, lay follower, you know my state of having cut hair and so on; will it be fitting for this one to revile me by calling me 'shaven-headed'?" Visākhā was able to convince neither the young one nor the girl. At that moment the elder monk, having come, having asked "What is this, lay follower?" and having heard that matter, exhorting the young one, said - "Desist, friend, this is not a reviling for one who goes about for almsfood carrying a cut bowl in the middle of cut hair, nails, and cloth; be silent." "Yes, venerable sir, why do you threaten me without threatening your own female supporter? Will it be fitting to revile me as 'shaven-headed'?" At that moment the Teacher, having come, asked "What is this?" Visākhā reported that incident from the beginning. The Teacher, having seen the decisive support for the fruition of stream-entry in that young one, having thought "It is fitting for me to conform to this young one," said to Visākhā - "But, Visākhā, is it fitting for your girl to revile my disciples as shaven-headed merely on account of having cut hair and so on?" The young one, at that very moment having risen and having raised joined palms, said "Venerable sir, you alone know this question well; our preceptor and the female lay follower do not know it well." The Teacher, having known the young one's favourable disposition towards himself, having said "The state of laughing regarding the types of sensual pleasure is an inferior state; it is not fitting to pursue an inferior state or to dwell together with negligence," spoke this verse -

167. "One should not pursue an inferior state, one should not dwell with negligence;

One should not pursue wrong view, one should not be an augments of the world."

Therein, "an inferior state" means the state of the five types of sensual pleasure. For that inferior state should not be indulged in even at least by camels, oxen, and so on. It is called "inferior" because it causes rebirth in inferior places such as hell and so on; one should not pursue that. "With negligence" means one should not dwell even with negligence, which has the characteristic of the release of mindfulness. "One should not pursue" means one should not even take up wrong view. "An augments of the world" means whoever acts thus is called an augments of the world. Therefore, by not acting thus, one should not be an augments of the world.

At the conclusion of the teaching, that young monk became established in the fruition of stream-entry, and the proclamation of the Teaching was beneficial for those who had assembled.

The story of the young monk is the first.

2. The Story of Suddhodana

168-169. "One should be undertaken" - the Teacher, while dwelling at the Nigrodha Monastery, spoke this proclamation of the Teaching referring to his father.

For on one occasion the Teacher, having gone to Kapilavatthu on his first visit, having been received by his relatives, having reached the Nigrodha Monastery, for the purpose of breaking the conceit of his relatives, having created a jewelled walking path in the sky, walking up and down there, expounded the Teaching. The relatives, with confident minds, beginning with the Great King Suddhodana, paid homage. At that gathering of relatives, a shower of lotus petals rained down. Referring to that, when a discussion had been raised by the great multitude, having said "Not only now, monks; in the past too at my gathering of relatives a shower of lotus petals rained down indeed," he related the Vessantara Jātaka. When the relatives were departing after hearing the proclamation of the Teaching, not even one invited the Teacher. Even the king, thinking "Where will my son go without coming to my house?" departed without even inviting him. Having gone, however, at his house he had rice gruel and so on prepared for twenty thousand monks and had seats prepared. On the following day, the Teacher, while entering for almsfood, reflecting "Did the Buddhas of the past, having reached their father's city, go straight into the relatives' family, or did they walk for almsfood in succession?" having seen "They walked in succession," beginning from the first house, walking for almsfood, he set out. Rāhula's mother, while seated just on the upper floor of the mansion, having seen, reported that incident to the king. The king, while adjusting his cloth, having gone out with speed, having paid homage to the Teacher - "Son, why do you destroy me? Exceedingly has shame been produced by you walking for almsfood. Is it fitting for you to walk for almsfood in this very city, having gone about in golden palanquins and so on? Why did you put me to shame?" "I am not putting you to shame, great king, but I am conforming to my own family lineage." "But then, dear son, is living by walking for almsfood my lineage?" "This, great king, is not your lineage, but this is my lineage. For many thousands of Buddhas lived by walking for almsfood indeed" - having said this, expounding the Teaching, he spoke these verses -

168. "One should not be negligent in what is to be undertaken, one should practise the Teaching as good conduct;
One who practises the Teaching sleeps happily, in this world and the next.
169. "One should practise the Teaching as good conduct, one should not practise it as misconduct;
One who practises the Teaching sleeps happily, in this world and the next.'

Therein, "one should be undertaken" means the almsfood to be obtained, having risen and stood at the house doors of others. "Should not be negligent" means for one who, having neglected the duty of the alms round, seeks sumptuous food, is called one who is negligent in what is to be undertaken; but one who walks for almsfood successively is called one who is not negligent. One doing thus should not be negligent in what is to be undertaken. "The Teaching" means having abandoned wrong ways of earning, walking successively, one should practise that very practice of going about for alms as good conduct. "Sleeps happily" - this is merely by way of the Teaching; but the meaning is that one who thus practises this practice of going about for alms, one who practises the Teaching, dwells happily in this world in the four postures. "Not it as misconduct" means one who walks in improper resort, classified as prostitutes and so on, is called one who practises the practice of going about for alms as misconduct. Not having practised thus, one should practise the Teaching as good conduct, one should not practise it as misconduct. The remainder has the meaning already stated.

At the conclusion of the teaching, the king became established in the fruition of stream-entry, and the proclamation of the Teaching was beneficial for those who had assembled.

The story of Suddhodana is the second.

3. The Story of the Five Hundred Insight Monks

170. "Just as a bubble": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to five hundred insight-practising monks.

It is said that they, having taken a meditation subject in the presence of the Teacher, having entered the forest, striving and endeavouring, without attaining distinction, thinking "Having distinguished further, we shall take a meditation subject," while coming to the presence of the Teacher, came developing the mirage meditation subject on the road. At the very moment they entered the monastery, the rain god rained. They, standing here and there at the entrances, having seen bubbles arising by the force of the streams of rain and breaking apart, took up the object thus: "This individual existence too, having arisen, is just like a bubble in the sense of breaking apart." The Teacher, while just seated in the perfumed chamber, having observed those monks, having pervaded with light as if speaking together with them, spoke this verse -

170. "Just as one might see a bubble, just as one might see a mirage;
One who thus regards the world, the King of Death does not see."

Therein, "mirage" means a ray of light. For they, though appearing even from afar in the form of houses and so on, for those approaching near are not fit to be grasped, void and hollow. Therefore, just as one might see a bubble as merely empty, hollow and so on in the sense of having arisen and breaking apart, thus one who regards the world of aggregates and so on - the King of Death does not see; this is the meaning.

At the conclusion of the teaching, those monks attained arahantship right at the place where they were standing.

The story of the five hundred insight monks is the third.

4. The Story of Prince Abhaya

171. "Come, see this world": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Prince Abhaya.

It is said that when he had appeased the borderland and returned, his father Bimbisāra, being pleased, having given him one woman skilled in dancing and singing, gave him the kingdom for seven days. He, having experienced the splendour of sovereignty for seven days without even going out from the house, on the eighth day, having gone to the river ford, having bathed, having entered the pleasure grove, sat watching the dancing and singing of that woman, like the chief minister Santati. She too, at that very moment, like the dancing woman of the chief minister Santati, died due to cutting pains. The prince, with sorrow arisen due to her death, thinking "No one other than the Teacher will be able to extinguish this sorrow of mine," having approached the Teacher, said "Venerable sir, extinguish my sorrow." The Teacher, having consoled him, having said "For by you, prince, weeping at the time of death of this very woman, there is no measure of the tears shed in the round of rebirths without discernible beginning," having known the diminution of sorrow through that teaching, having said "Prince, do not grieve; this is a place of sinking for foolish people," spoke this verse -

171. "Come, see this world, adorned like a royal chariot;
Where fools sink down, there is no attachment for those who understand."

Therein, "come, see" was said with reference to the prince alone. "This world" means this individual existence reckoned as the world of aggregates and so on. "Adorned" means decorated with garments, ornaments and so on, like a royal chariot variegated with the seven kinds of precious things and so on. "Where fools" means in which individual existence fools thus sink down. "For those who understand" means for those who understand, for the wise, there is not even one attachment among the attachment of lust and so on here - this is the meaning.

At the conclusion of the teaching, the prince became established in the fruition of stream-entry, and the proclamation of the Teaching was beneficial for those who had assembled.

The story of Prince Abhaya is the fourth.

5. The Story of the Elder Monk Sammajjana

172. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Sweeping Elder, beginning with "Whoever formerly."

It is said that he, without making a measure of time as "morning or evening," went about constantly just sweeping. One day, having taken a broom, having gone to the presence of the Elder Revata who was seated at the day-quarters, he said "This greatly lazy one, having consumed the offerings given in faith of the people, comes and sits down; is it not fitting for him to take a broom and sweep even one place?" The Elder, having thought "I shall give him exhortation," said "Come, friend." "What is it, venerable sir?" "Go, bathe, and come back." He did so. Then the Elder, having caused him to sit down to one side, exhorting him, said - "Friend, it is not fitting for a monk to go about sweeping at all times; but rather, having swept right early in the morning, having walked for almsfood, having returned from the alms round, having come and sat down either at the night-quarters or at the day-quarters, having recited the thirty-two aspects, having established contemplation of destruction and passing away in one's individual existence, having risen in the evening, it is fitting to sweep. Without sweeping constantly, one should make opportunity for oneself as well." He, having stood firm in the Elder's exhortation, before long attained arahantship. This and that place became dirty. Then the monks said to him - "Friend, Sweeping Elder, this and that place is dirty; why do you not sweep?" "Venerable sirs, that was done by me during the time of negligence; now I am diligent." The monks reported to the Teacher "This elder declares the final liberating knowledge." The Teacher, having said "Yes, monks, my son formerly during the time of negligence went about sweeping; but now, spending his time in the happiness of the path and fruition, he does not sweep," spoke this verse -

172. "Whoever having been negligent before, afterwards is not negligent;
He illuminates this world, like the moon released from a cloud."

Its meaning is - Whatever person, having been negligent formerly in the performing of all kinds of duties or in rehearsal and so on, afterwards, spending his time in the happiness of the path and fruition, is not negligent - he, like the moon released from clouds and so on, illuminates the world of space, by path knowledge illuminates this world of aggregates and so on, makes it one light.

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

The story of the Elder Monk Sammajjana is the fifth.

6. The Story of the Elder Monk Aṅgulimāla

173. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Aṅgulimāla, beginning with "Whoever's evil." The story should be understood by way of the Aṅgulimāla Discourse itself.

But the Elder, having gone forth in the presence of the Teacher, attained arahantship. Then the Venerable Aṅgulimāla, gone to a private place, in seclusion, experiencing the bliss of liberation. At that time he uttered this inspired utterance -

"Whoever having been negligent before, afterwards is not negligent;

He illuminates this world, like the moon released from a cloud."

Having uttered the inspired utterance by the method beginning with this, he attained final Nibbāna through the Nibbāna element without residue of clinging. The monks raised up a discussion in the Teaching hall: "Where, friend, has the Elder been reborn?" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Venerable sir, about the talk of the place of rebirth of the Elder Aṅgulimāla," "My son has attained final Nibbāna, monks." "Venerable sir, having killed so many people, he has attained final Nibbāna?" "Yes, monks, he formerly, not obtaining a single good friend, did so much evil; but afterwards, having obtained the condition of a good friend, he was diligent. Therefore that evil deed of his was covered over by the wholesome" - having said this, he spoke this verse -

173. "Whoever's evil deed done is covered over by the wholesome;
He illuminates this world, like the moon released from a cloud."

Therein, "by the wholesome" was said with reference to the path of arahantship. The remainder is of manifest meaning only.

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

The story of the Elder Monk Aṅgulimāla is the sixth.

7. The Story of the Weaver's Daughter

174. "Mentally blind" - the Teacher, while dwelling at the Aggāḷava shrine, spoke this proclamation of the Teaching referring to a certain weaver's daughter.

For one day the residents of Āḷavī, when the Teacher had arrived at Āḷavī, having invited him, gave a gift. The Teacher, at the conclusion of the meal, giving thanksgiving, said: "My life is unstable, my death is stable, inevitably I must die, my life has death as its end, life itself is uncertain, death is certain - thus you should develop recollection of death. For those whose recollection of death has not been developed, they, at the final time, like a man frightened and without a stick having seen a venomous snake, overcome by terror, crying out fearful cries, die. But those whose recollection of death has been developed, they, like a man who, having seen a venomous snake from afar, having seized it with a stick and thrown it away, stands firm, do not tremble at the final time; therefore recollection of death should be developed." Having heard that proclamation of the Teaching, the remaining people were occupied with their own affairs. But one weaver's daughter of sixteen years of age, thinking "Ah, the talk of the Buddhas is indeed marvellous! It is fitting for me to develop recollection of death," developed recollection of death alone night and day. The Teacher too, having departed from there, went to Jeta's Grove. That girl too developed recollection of death for three years.

Then one day the Teacher, towards the break of dawn, surveying the world, having seen that girl entered within the net of his knowledge, reflecting "What indeed will happen?" thought: "This girl has developed recollection of death for three years from the day of hearing my expounding of the Teaching. Now I, having gone there, having

asked this girl four questions, when she answers, having given applause in four cases, shall speak this verse. She, at the conclusion of the verse, will become established in the fruition of stream-entry; in dependence on that, the proclamation of the Teaching will be beneficial for the great multitude as well." Having known this, attended by five hundred monks, having departed from Jeta's Grove, he gradually went to the Aggāḷava monastery. The residents of Āḷavī, having heard "The Teacher has come," having gone to that monastery, invited him. At that time that girl too, having heard of the Teacher's arrival, with a satisfied mind thinking "It seems my father, lord, teacher, the great Gotama Buddha with a face like the full moon has come," thought: "Three years ago the Teacher of golden colour was seen by me before; now I shall obtain the opportunity to see his golden-coloured body and to hear the sweet and excellent Teaching." But her father, while going to the workshop, said - "Dear daughter, a cloth belonging to another has been set up on my loom; a span's length of it is unfinished; I shall finish it today. Quickly wind the shuttle thread and bring it to me." She thought - "I wish to hear the Teacher's Teaching, but my father speaks to me thus. Shall I listen to the Teacher's Teaching, or shall I wind the shuttle thread and take it to my father?" Then this occurred to her: "My father, if the shuttle thread is not brought, might slap me or strike me; therefore, having wound the shuttle thread and given it to him, I shall listen to the Teaching afterwards." Having sat down on a small chair, she wound the shuttle thread.

The residents of Āḷavī too, having served the Teacher with food, having taken the bowl, stood for the purpose of thanksgiving. The Teacher thought: "The daughter of good family on whose account I have come a journey of thirty yojanas, she even today does not obtain the opportunity. When she has obtained the opportunity, I shall give the thanksgiving." He remained silent. Even though the Teacher was thus silent, no one in the world with its gods dared to say anything. That girl too, having wound the shuttle thread, having placed it in a hand-basket, while going to her father's presence, having stood at the edge of the assembly, stood looking at the Teacher. The Teacher too, having raised his neck, looked at her. She understood by the very manner of his looking - "The Teacher, having sat down in the midst of such an assembly, looking at me, awaits my coming; he awaits my coming to his very presence." She, having put down the basket with the shuttle thread, went to the Teacher's presence. But why did the Teacher look at her? For thus it occurred to him: "This one, going from just here, having made a worldling's death, will be one of uncertain destination; but going having come to my presence, having attained the fruition of stream-entry, having become one of certain destination, she will be reborn in the Tusita mansion." For her, it is said, on that day there was no freedom from death. She, by the very sign of his looking, having approached the Teacher, having entered into the midst of the six-coloured rays, having paid homage, stood to one side. Having paid homage to the Teacher who was silent, seated in the midst of such an assembly, at the very moment she stood there, he said to her - "Young girl, from where are you coming?" "I do not know, venerable sir." "Where will you go?" "I do not know, venerable sir." "You do not know?" "I know, venerable sir." "You know?" "I do not know, venerable sir." Thus the Teacher asked her four questions. The great multitude grumbled - "Hey, look, this weaver's daughter speaks whatever she pleases

with the Perfectly Enlightened One! Surely when asked by her 'From where are you coming?' she should have said 'From the weaver's house.' When asked 'Where are you going?' she should have said 'To the weaver's workshop.'"

The Teacher, having made the great multitude silent, asked "Young girl, when it was said 'Where are you coming from?' why did you say 'I do not know?'" Venerable sir, you know the fact of my having come from the weaver's house; but in asking "Where have you come from?" you ask "Having come from where were you reborn here?" But I do not know "Having come from where was I reborn here." Then the Teacher, having given her the first applause saying "Good, good, young girl, the very question asked by me has been answered by you," asked further - "When asked again 'Where will you go?' why did you say 'I do not know?'" Venerable sir, you know me going to the weaver's hall having taken the basket of shuttle-bobbins; but you ask "Having gone from here, where will you be reborn?" And I, having passed away from here, do not know "Having gone where shall I be reborn." Then the Teacher, having given her the second applause saying "The very question asked by me has been answered by you," asked further - "Then why, when asked 'Do you not know?' did you say 'I know?'" "I know the fact of death, venerable sir; therefore I say thus." Then the Teacher, having given her the third applause saying "The very question asked by me has been answered by you," asked further - "Then why, when asked 'Do you know?' did you say 'I do not know?'" I know only the fact of my death, venerable sir; but I do not know "At such and such a time during the night, day, forenoon and so on I shall die"; therefore I say thus. Then the Teacher, having given her the fourth applause saying "The very question asked by me has been answered by you," having addressed the assembly, said "You do not understand this much that was spoken by her; you merely grumble. For those who do not have the eye of wisdom, they are indeed blind. Those who have the eye of wisdom, they alone are the ones with vision" - having said this, he spoke this verse -

174. "This world is mentally blind, few here see with insight;
Like a bird freed from a net, few go to heaven."

Therein, "this world is mentally blind" means this mundane great multitude is mentally blind due to the absence of the eye of wisdom. "Few here" means few here; not many people see with insight by way of impermanence and so on. "Like one freed from a net" means just as among quails being caught by a skilful bird-catcher having spread a net, only some one is freed from the net. The rest enter right into the net. So too, among beings covered by the net of death, many are ones going to realms of misery; only some rare being goes to heaven, or reaches a fortunate destination or Nibbāna. This is the meaning.

At the conclusion of the teaching, the young girl became established in the fruition of stream-entry. The proclamation of the Teaching was beneficial for the great multitude as well.

She too, having taken the basket of shuttle-bobbins, went to her father's presence; he too had fallen asleep while just sitting. As she, without even noticing, was offering the basket of shuttle-bobbins, the basket of shuttle-bobbins, having struck against the tip of the shuttle, fell making a sound. He, having awoken, by the very sign of what he had grasped, pulled the tip of the shuttle. The tip of the shuttle, having gone, struck

that young girl on the breast; she, having died right there, was reborn in the Tusita realm. Then her father, looking at her, saw her fallen dead with her whole body smeared with blood. Then great sorrow arose in him. He, weeping, thinking "No one else will be able to extinguish my sorrow," having gone to the Teacher's presence and having reported that matter, said "Venerable sir, extinguish my sorrow." The Teacher, having consoled him, said "Do not grieve, lay follower. For in the round of rebirths without discernible beginning, the tears that have trickled from you at the time of death of your daughter in just this way are more than the water of the four great oceans" - having said this, he gave a discourse on the beginningless round of rebirths. He, with sorrow diminished, having requested the going forth from the Teacher, having obtained full ordination, before long attained arahantship.

The story of the weaver's daughter is the seventh.

8. The Story of the Thirty Monks

175. "Swans go along the sun's path" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to thirty monks.

On one day, about thirty monks dwelling in the various directions approached the Teacher. The Elder Ānanda, having come at the time for performing duties for the Teacher, having seen those monks, thinking "When the Teacher has exchanged friendly welcome with these, I shall perform the duty," stood at the gateway. The Teacher too, having exchanged friendly welcome with them, spoke to them a discourse on the principle of cordiality. Having heard that, they all too, having attained arahantship, having flown up, went through space. The Elder Ānanda, when they were tarrying, having approached the Teacher, asked "Venerable sir, just now about thirty monks came; where are they?" "They have gone, Ānanda." "By which road, venerable sir?" "Through space, Ānanda." "But are they, venerable sir, ones who have eliminated the mental corruptions?" "Yes, Ānanda, having heard the Teaching in my presence, they attained arahantship." But at that moment swans came through space. The Teacher, having said "For one, Ānanda, whose four bases for spiritual power are well developed, he goes through space like swans," spoke this verse -

175. "Swans go along the sun's path, they go through space by supernormal power;
The wise are led forth from the world, having conquered Māra with his army."

Its meaning is - These swans go in the sky, the sun's path. Those whose bases for spiritual power are well developed, they too go through space by supernormal power. The wise, the learned, having conquered Māra with his army, are led forth from this world of the round of rebirths; the meaning is they attain Nibbāna.

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

The story of the thirty monks is the eighth.

9. The Story of the Maiden Ciñcā

176. "One principle": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Ciñcamāṇavikā.

For at the time of the first enlightenment, when the disciples of the Ten-Powered One had become widespread, when immeasurable gods and humans had entered upon the noble plane, when the accumulation of virtues had become well-known, great material gain and honour arose. The sectarians were like fireflies at sunrise, their material gain and honour destroyed. They, standing in the middle of the streets, even though informing people thus: "Is only the ascetic Gotama a Buddha? We too are Buddhas. Is only what is given to him of great fruit? What is given to us too is of great fruit indeed. Give to us too, honour us too" - not obtaining material gain and honour, having assembled together in private, they thought: "By what means indeed might we, having aroused disrepute for the ascetic Gotama among the people, destroy his material gain and honour?"

At that time in Sāvattihī there was a certain female wandering ascetic named Ciñcamāṇavikā, bearing the highest beauty, having attained splendour, like a celestial nymph. Rays emanated from her body. Then one harsh-spoken counsellor said thus - "Dependent on Ciñcamāṇavikā, having aroused disrepute for the ascetic Gotama, we shall destroy his material gain and honour." They accepted, saying "There is one stratagem." Then she, having gone to the sectarians' park, having paid homage, stood there; the sectarians did not speak with her. She, thinking "What indeed is my fault?" having said up to the third time "I pay homage, sirs," said "Sirs, what indeed is my fault? Why do you not speak with me?" "Sister, do you not know the ascetic Gotama who goes about harassing us, having destroyed our material gain and honour?" "I do not know, sirs; but what is to be done here by me?" "If you, sister, wish for our happiness, having aroused disrepute for the ascetic Gotama dependent on yourself, destroy his material gain and honour."

She, having said "Good, sirs, this is my burden; do not worry," having departed, through her skilfulness in women's wiles, thenceforth, when the inhabitants of Sāvattihī, having heard the talk on the Teaching, were leaving Jeta's Grove, having put on a cloth the colour of a red cochineal insect, with scents, garlands and so on in her hands, she goes facing towards Jeta's Grove. When asked "Where are you going at this hour?" having said "What is it to you where I am going?" having stayed at the sectarians' park near Jeta's Grove, right early, as if she had stayed inside Jeta's Grove, she enters the city while the lay followers are leaving the city thinking "We shall pay the highest homage." When asked "Where did you stay?" having said "What is it to you where I stayed?" when questioned after the lapse of a month or a fortnight, she said "I stayed at Jeta's Grove in one Perfumed Chamber together with the ascetic Gotama." Having aroused doubt in worldlings - "Is this true or not?" - after the lapse of three or four months, having wrapped her belly with rags, having shown the appearance of a pregnant woman, having put on a red cloth over it, having made the blind fools believe "A child has arisen dependent on the ascetic Gotama," after the lapse of eight or nine months, having tied a wooden disc on her belly, having put on a cloth over it, having had the backs of her hands, feet and back beaten with a cow's jawbone, having shown swellings, having become one with weary faculties, in the evening when the Truth-finder, having sat down on the decorated Teaching-seat, was expounding the Teaching, having gone to the Teaching hall, having stood before the Truth-finder, she said: "Great Ascetic, you expound the Teaching to the great multitude; sweet is your voice; well-formed are your lips. But I, having conceived a child dependent on you, have become full with child; you do not even know my

birthing chamber; not yourself providing ghee, oil and the like, you do not even tell one of your attendants - the King of Kosala or Anāthapiṇḍika or the female lay follower Visākhā - 'Do what is fit to be done for this Ciñcamāṇavikā'; you only know how to enjoy yourself, you do not know how to care for a pregnancy" - like one who, having taken a lump of dung, strives to defile the disc of the moon, she reviled the Truth-finder in the midst of the assembly. The Truth-finder, having set aside the talk on the Teaching, roaring like a lion, said: "Sister, whether what you have said is true or false, only I and you know." "Yes, Great Ascetic, this has arisen through what is known by you and me."

At that moment Sakka's seat showed signs of heat. He, reflecting, having known "Ciñcamāṇavikā reviles the Truth-finder with what is not factual," thinking "I shall clear this matter," came together with four young gods. The young gods, having become young mice, cut the binding cords of the wooden disc with a single stroke; the wind lifted up the cloth that was wrapped around her; the wooden disc, falling, fell on the tops of her feet; both her big toes were severed. The people, having spat spittle on her head, saying "Shame on you, wretch! You reviled the Perfectly Enlightened One!" with clods of earth, sticks and so on in their hands, drove her out from Jeta's Grove. Then, when she had passed beyond the range of the Truth-finder's vision, the great earth, having split, gave an opening; a flame of fire arose from Avīci. She, as if putting on a woollen blanket given by a family, having gone, was reborn in Avīci. The material gain and honour of the followers of other sects declined; that of the Ten-Powered One increased exceedingly. On the following day they raised up a discussion in the Teaching hall: "Friends, Ciñcamāṇavikā, having reviled with what is not factual the Perfectly Enlightened One of such lofty virtue, the foremost one worthy of offerings, has reached great destruction." 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 she, having reviled me with what is not factual, reached destruction indeed" -

"Not having seen another's fault, subtle and gross, in every respect;
A lord should decree punishment, without examining for himself."

He related this Mahāpaduma Jātaka in the Book of Twelves in detail -

At that time, it is said, the co-wife of the mother of Prince Mahāpaduma, the Bodhisatta, having become the king's queen-consort, having invited the Great Being to sexual misconduct, not having obtained his consent, having made an alteration upon herself by herself, having shown a pretence of illness, reported to the king "Your son brought me, who was unwilling, to this affliction." The king, angry, threw the Great Being into the Thieves' Precipice. Then a deity dwelling in the mountainside, having received him, established him in the inner chamber of the hood of the king of the nāgas. The king of the nāgas, having led him to the nāga realm, honoured him with half the kingdom. He, having dwelt there for a year, desiring to go forth, having reached a region of the Himalayas, having gone forth, produced the meditative absorptions and direct knowledges. Then a certain forester, having seen him, informed the king. The king, having gone to his presence, having exchanged friendly greetings, having known all that incident, having invited the Great Being with the kingdom, exhorted by him "I have no need of the kingdom; but you, without

disturbing the ten duties of a king, having abandoned going to bias, exercise kingship righteously" - having risen from his seat, weeping, while going to the city, on the road asked the ministers - "In dependence on whom have I come to separation from a son so accomplished in good conduct?" "In dependence on the queen-consort, Sire." The king, having seized her feet upward, having had her thrown into the Thieves' Precipice, having entered the city, exercised kingship righteously. At that time Prince Mahāpaduma was the Teacher; the co-wife of the mother was Ciñcamāṇavikā.

The Teacher, having made known this matter, having said "Monks, for those who have abandoned one principle, namely truthful speech, and are established in lying, who have discarded the world beyond, there is no evil deed that should not be done" - spoke this verse -

176. "For a being who has transgressed one principle, who is a liar,
Who has discarded the world beyond, there is no evil that cannot be done."

Therein, "one principle" means truth. "Who is a liar" means one in whose ten statements there is not even one truth, of such a liar. "Who has discarded the world beyond" means one who has abandoned the world beyond. For such a one does not see these three successes: human success, divine success, and at the end, the success of Nibbāna. "There is no evil" means for such a one there is no evil that should not be done.

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

The story of the maiden Ciñcā is the ninth.

10. The Story of the Incomparable Gift

177. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the incomparable gift, beginning with "The miserly indeed do not."

For on one occasion the Teacher, having wandered on a journey, attended by five hundred monks, entered Jeta's Grove. The king, having gone to the monastery, having invited the Teacher, on the following day, having prepared a gift for visitors, summoned the citizens saying "Let them see my gift." The citizens, having come and having seen the king's gift, on the following day, having invited the Teacher, having prepared a gift, sent word to the king saying "Let His Majesty see our gift too." The king, having seen their gift, thinking "By these something more than my gift has been done; I shall give a gift again," prepared a gift on the following day too. The citizens too, having seen that, prepared on the following day. Thus neither was the king able to defeat the citizens, nor the citizens the king. Then on the sixth turn, the citizens, having increased a hundredfold and a thousandfold, prepared a gift such that it was not possible to say "Such and such a thing is not present in their gift." The king, having seen that, thinking "If I shall not be able to do something that surpasses the gift of these, what is the use of my life?" lay down pondering a means. Then Queen Mallikā, having approached him, asked "Why, great king, are you lying down thus? By what do your faculties seem wearied?" The king said - "Do you not know now, queen?" "I do not know, Sire." He reported that matter to her.

Then Mallikā said to him - "Sire, do not worry. Where have you ever previously seen or heard of a king, a lord of the earth, being defeated by citizens? I shall arrange a gift for you." Thus, having said this out of her desire to arrange the incomparable gift, "Great king, have a sitting pavilion built with planks of sālakalyāṇī trees for the five hundred monks in the inner enclosure; the rest will sit in the outer enclosure. Have five hundred white parasols made; five hundred elephants, having taken those, will stand holding them over the heads of the five hundred monks. Have eight or ten boats of red gold made; they will be in the middle of the pavilion. Between every two monks, one princess, having sat down, will grind perfumes; one princess, having taken a fan, will stand fanning every two monks; the remaining princesses will carry the ground perfumes and put them into the golden boats; among them, some princesses, having taken bunches of blue water-lilies, having stirred the perfumes placed in the golden boats, will cause them to absorb the fragrance. The citizens indeed do not have princesses, nor white parasols, nor elephants. For these reasons the citizens will be defeated. Do thus, great king." The king, saying "Good, queen, well spoken by you," had everything done in the manner spoken by her. But for one monk, one elephant was not sufficient. Then the king said to Mallikā - "Dear lady, for one monk one elephant is not sufficient; what shall we do?" "What, Sire, are there not five hundred elephants?" "There are, queen, but the remaining ones are fierce elephants; upon seeing the monks, they become violent like high-altitude winds." "Sire, I know the place for one fierce young elephant to stand holding a parasol." "Where shall we station it?" "Near the noble Aṅgulimāla." The king had it done so. The young elephant, having tucked its tail between its thighs, having dropped both ears, having closed its eyes, stood still. The great multitude, thinking "This is the behaviour of such a fierce elephant!" looked at the elephant itself.

The king, having served the community of monks headed by the Buddha with food, having paid homage to the Teacher, said: "Venerable sir, whatever allowable goods or not allowable goods there are in this place of giving, all that I give to you alone." But in that gift, the wealth bestowed in a single day amounted to one hundred and forty million. But for the Teacher, the white parasol, the sitting divan, the stand, and the footstool - these four were indeed priceless. He was not able to give such a gift to the Buddhas again by doing likewise; therefore that became known as the "incomparable gift." It is said that this occurs just once for all Buddhas, and for all of them it is indeed a woman who arranges it. But the king had two ministers named Kāḷa and Juṇha. Among them, Kāḷa thought - "Alas, the decline of the royal family! In a single day one hundred and forty million in wealth goes to elimination. These, having consumed this gift, having gone and lain down, will sleep. Alas, the royal family is ruined!" Juṇha thought - "Alas, the king's gift is well given. For it is not possible for one not established in kingship to give such a gift; there is no one who does not give a share of merit to all beings; and I rejoice in this gift."

At the conclusion of the Teacher's meal, the king took the bowl for the purpose of thanksgiving. The Teacher thought - "A great gift was given by the king as if setting in motion a great flood; was the great multitude able to gladden their minds, or not?" He, having known the mental disposition of those ministers, having known "If I give a thanksgiving befitting the king's gift, Kāḷa's head will split into seven pieces, and Juṇha will become established in the fruition of stream-entry," dependent on compassion for Kāḷa, having spoken only a verse of four lines to the king who stood

having given such a gift, rose from his seat and went to the monastery. The monks asked Aṅgulimāla - "Did you not indeed fear, friend, having seen the fierce elephant standing holding the umbrella?" "I did not fear, friends." They, having approached the Teacher, said - "Aṅgulimāla, venerable sir, declares the final liberating knowledge." The Teacher said: "No, monks, Aṅgulimāla does not fear. For among the bulls who have eliminated the mental corruptions, the foremost bulls, monks like my sons, do not fear" - and having said this, he spoke this verse in the Brahmin Chapter -

"The bull, the excellent, the hero, the great sage, the victorious;
Without longing, bathed, awakened, him I call a brahmin."

The king too, overcome with displeasure, thought: "Having given a gift to such an assembly, without giving a befitting thanksgiving to me who stood there, having spoken only a verse, the Teacher rose from his seat and departed. It must be that I have not made a befitting gift to the Teacher but have made an unbefitting one, or that without giving allowable goods I have given not allowable goods; the Teacher must be angry with me. For this is indeed an incomparable gift; it is fitting to give a thanksgiving in accordance with the gift" - having gone to the monastery, having paid homage to the Teacher, he said this - "Was the gift that ought to have been given not given by me, venerable sir, or was it that without giving allowable goods in accordance with the gift, only not allowable goods were given?" "What is this, great king?" "Was not a thanksgiving befitting the gift given to me by you?" "Great king, your gift was indeed befitting. For this is indeed an incomparable gift; it can be given only once to one Buddha; such a gift is indeed difficult to give again." "Then why, venerable sir, was a thanksgiving in accordance with the gift not given to me?" "Because of the impurity of the assembly, great king." "What indeed, venerable sir, is the fault of the assembly?" Then the Teacher, having informed him of the mental disposition of both ministers, explained the fact of the thanksgiving not having been given, dependent on compassion for Kāḷa. The king, having asked "Is it true, Kāḷa, that you thought thus?" when it was said "True," said: "Without taking what belongs to you, when I am giving what is my own together with my sons and wife, what affliction is there for you? Go, my dear, whatever was given to you by me, let that remain given; but depart from my country" - having expelled him from the country, having summoned Juṇha, having asked "Is it true that you thought thus?" when it was said "True," "Good, uncle, I am pleased; you, having taken my retinue, give a gift for seven days in the very same manner as given by me" - having handed over the kingdom for seven days, he said to the Teacher - "See, venerable sir, the deed of the fool; when a gift was thus given by me, he struck a blow." The Teacher, having said "Yes, great king, fools, not delighting in another's gift, are destined for an unfortunate realm; but the wise, having rejoiced even in others' gifts, are indeed destined for heaven," spoke this verse -

177. "The miserly indeed do not go to the heavenly world, fools indeed do not
praise giving;
But the wise one, rejoicing in giving, by that very deed he becomes happy in
the hereafter."

Therein, "miserly" means obstinately stingy. "Fools" means those not knowing this world and the world beyond. "The wise one" means the wise person. "Happy in the hereafter" means by that very merit of rejoicing in giving, he is happy experiencing divine success in the world beyond.

At the conclusion of the teaching, Juṇha became established in the fruition of stream-entry, and the proclamation of the Teaching was beneficial to the assembly that had arrived as well. Juṇha too, having become a stream-enterer, gave gifts for seven days in the very manner granted by the king.

The story of the incomparable gift is the tenth.

11. The Story of Anāthapiṇḍaka's Son Kāla

178. "By sole sovereignty over the earth": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the son of Anāthapiṇḍika named Kāla.

It is said that he, being the son of such a millionaire accomplished in faith, wished neither to go to the Teacher's presence, nor to see him when he came to the house, nor to hear the Teaching, nor to perform service for the Community. Even though told by his father "Do not do thus, dear son," he does not listen to his word. Then his father thought - "This one, having taken up such a view and going about, will be heading for Avīci. This is indeed not proper, that my son should go to hell while I am looking on. But in this world there is no being that cannot be broken by the giving of wealth; I shall break him with wealth." Then he said to him - "Dear son, having become an observer of the Observance, having gone to the monastery, having heard the Teaching, come back, and I shall give you a hundred coins." "Will you give them, father?" "I shall give them, son." He, having obtained the promise up to the third time, having become an observer of the Observance, went to the monastery. But he had no concern with hearing the Teaching; having lain down in a comfortable place, he went home right early. Then his father, having said "My son has observed the Observance; quickly bring him rice gruel and so on," had them given. He, saying "I shall not eat without taking the coins," rejected each thing brought. Then his father, unable to bear the pressure, had a bag of coins given. He, having taken that in his hand, consumed the food.

Then on the following day the millionaire sent him, saying "Dear son, I shall give you a thousand coins; having stood before the Teacher, having learnt one passage of the Teaching, you should come back." He too, having gone to the monastery, having stood before the Teacher, wished to run away having learnt just one single passage. Then the Teacher made it so that it could not be discerned. He, not being able to discern that passage, stood thinking "I shall learn the next passage," and just listened. One who listens thinking "I shall learn" indeed listens attentively. And indeed to those who listen thus, the Teaching gives the path of stream-entry and so on. He too listens thinking "I shall learn," and the Teacher too makes it so that it cannot be discerned by him. He, standing thinking "I shall learn the next passage," while just listening, became established in the fruition of stream-entry.

He, on the following day, entered Sāvattthī together with the Community of monks headed by the Buddha. The great millionaire, having seen him, thought "Today my son's manner is pleasing." To him too this occurred - "Oh, indeed, may my father today not give coins in the Teacher's presence; may he conceal my state of observing the Observance on account of the coins." But the Teacher had already known the day before his state of observing the Observance on account of the coins. The great millionaire, having had rice gruel given to the Community of monks headed by the Buddha, had it given to his son also. He, having sat down, silently drank the rice gruel, ate the solid food, and ate the meal. The great millionaire, at the conclusion of the Teacher's meal, having had a bag of a thousand placed before his son, said "Dear son, having said to you 'I shall give you a thousand,' having made you undertake the Observance, you were sent to the monastery. This is your thousand." He, having seen the coins being given in front of the Teacher, being ashamed, having said "I have no need of coins," even though being told "Take them, dear son," did not take them. Then his father, having paid homage to the Teacher, having said "Venerable sir, today my son's manner is pleasing," when it was said "What is it, great millionaire?" said "This one was sent by me to the monastery on the previous day, having said 'I shall give you a hundred coins.' On the following day he did not wish to eat without taking the coins, but today, even though coins are being given, he does not want them." The Teacher, having said "Yes, great millionaire, today for your son, the fruition of stream-entry is indeed more excellent than the achievement of a universal monarch, and even than the achievements of the heavenly world and the Brahmā world," spoke this verse -

178. "By sole sovereignty over the earth, or by going to heaven;
By universal power, the fruition of stream-entry is excellent."

Therein, "by sole sovereignty over the earth" means by the kingship of a universal monarch. "Or by going to heaven" means by the achievement of the twenty-six-fold heaven. "By universal power" means not lordship over one such world together with nāgas, supaññas, and vemānika ghosts, but lordship over the entire world. "The fruition of stream-entry is excellent" means: since even having exercised kingship in that many instances, one is still not freed from hell and so on, but a stream-enterer, having become one whose door to the realms of misery is shut, even the weakest of all, is not reborn in an eighth existence; therefore the fruition of stream-entry alone is excellent; the meaning is the highest.

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

The story of Anāthapiṇḍaka's son Kāla is the eleventh.

The commentary on the World Chapter is concluded.

The thirteenth chapter.



ABOUT THIS TRANSLATION

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