

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)

14. The Chapter on the Buddha (14. Buddhavaggo)



PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

14. The Chapter on the Buddha

1. The Story of Māra's Daughters

179-180. "Whose victory" - the Teacher, while dwelling at the seat of enlightenment, spoke this proclamation of the Teaching referring to Māra's daughters. But having raised the teaching at Sāvattthī, he again spoke it to the brahmin Māgaṇḍiya in the Kuru country.

In the Kuru country, it is said, the daughter of the brahmin Māgaṇḍiya was named Māgaṇḍiyā herself, bearing the highest beauty. Desiring her, many wealthy brahmins and wealthy warriors sent word to Māgaṇḍiya saying "Let him give us his daughter." He too just refused them all, saying "You are not suitable for my daughter." Then one day the Teacher, towards the break of dawn, surveying the world, having seen the brahmin Māgaṇḍiya who had entered within the net of his knowledge, reflecting "What indeed will happen?" saw the decisive support for the three paths and fruitions of the brahmin and the brahmin woman. The brahmin too was constantly attending to the fire outside the village. The Teacher, right early, having taken his bowl and robes, went to that place. The brahmin, looking at the Teacher's personal splendour, having thought "In this world there is no man equal to this one; this one is suitable for my daughter; I shall give my daughter to him," said to the Teacher - "Ascetic, I have one daughter; not seeing a man suitable for her, I did not give her to anyone; but you are suitable for her; I, wishing to give my daughter to you as a wife, until I bring her, stay right here." The Teacher, having heard his talk, neither delighted in it nor protested against it.

The brahmin too, having gone home, said to the brahmin woman - "Dear lady, today a man suitable for my daughter has been seen; I shall give her to him" - having had the daughter adorned, having taken her, together with the brahmin woman he went to that place. The great multitude too, filled with curiosity, went out. The Teacher, having stood at the place indicated by the brahmin, having displayed a footprint shrine there, stood at another place. The footprint shrine of the Buddhas, it is said, having been determined "Let such and such a person see this," appears only at the very place trodden upon; in any other place there is no one who sees it. The brahmin, when asked "Where is he?" by the brahmin woman who was going together with him, looking around, saying "I told him 'Stay in this place,'" having seen the footprint, showed it saying "This is his footprint." She, through her skill in the texts on marks, having said "This is not the footprint of one who enjoys sensual pleasures, brahmin," when the brahmin said "Dear lady, you see a crocodile in a water pot; that ascetic was seen by me and told 'I shall give you my daughter,' and by him too it was consented to," having said "Brahmin, although you speak thus, this however is the footprint of one entirely free from mental defilements," spoke this verse -

"The footprint of one infatuated with lust would be squatting,
That of one corrupted is forcibly pressed down;
The footprint of one who is deluded is dragged along,
Such as this is the footprint of one who has removed the veil."

Then the brahmin, saying to her "Dear lady, do not cry out; come just silently," while going, having seen the Teacher, having shown her saying "This is that man," having approached the Teacher, said "Ascetic, I shall give you my daughter." The Teacher, without saying "I have no need of your daughter," having said "Brahmin, I shall tell you one matter; will you listen?" when it was said "Tell, dear ascetic; I shall listen," having brought up the past beginning from the renunciation, showed him.

Herein this is the meaning in brief -The Great Being, having abandoned the glory of sovereignty, having mounted Kaṇṭhaka, with Channa as companion, while going forth, when by Māra standing at the city gate it was said "Siddhattha, turn back; on the seventh day from now the wheel treasure will appear for you," he said "I know that, Māra; I have no need of that." Then for what purpose do you go forth? For the purpose of the knowledge of omniscience. "If so, if from today onwards you think even one thought among sensual thoughts and so on, I shall know what is to be done to you," he said. He, from then on, watching for a chance, followed the Great Being for seven years.

The Teacher too, having practised the performance of austerities for six years, in dependence on his own individual effort, having penetrated the knowledge of omniscience at the foot of the Bodhi tree, experiencing the bliss of liberation, sat down at the foot of the goatherd's banyan tree during the fifth week. At that time Māra, overcome with displeasure, sat down on the highway, thinking "Having pursued him for so long a time, even though watching for a chance, I did not see any stumbling of his; now he has gone beyond my domain." Then his three daughters - Craving, Discontent, and Lust - looking about thinking "Our father cannot be seen; where indeed is he now?" having seen him sitting thus, having approached, asked "Why, father, are you afflicted and unhappy?" He reported that matter to them. Then they said to him - "Father, do not worry; we shall bring him under our own control." "It is not possible, dear daughters; he cannot be brought under anyone's control." "Father, we are women; right now we shall bind him with the snares of lust and so on and bring him; do not worry" - and having approached the Teacher, they said "We will serve at your feet, ascetic." The Teacher neither attended in mind to their words, nor opened his eyes and looked.

Again Māra's daughters, thinking "Various indeed are the intentions of men; some have affection for young girls, some for those standing in the first stage of life, some for those standing in the middle stage of life, some for those standing in the last stage of life; we shall entice him in various ways" - each one having created a hundred individual existences by way of the appearance of young girls and so on, having become young girls, women who had not given birth, women who had given birth once, women who had given birth twice, middle-aged women, and elderly women, having approached the Blessed One six times, said "We will serve at your feet, ascetic." That too the Blessed One paid no attention to, as one liberated in the unsurpassed extinction of clinging. Then the Teacher, even by this much, to those

who still followed him, said "Be gone! Having seen what do you thus strive? It is not proper to do such a thing before those who are without lust. But the Truth-finder's lust and so on have been abandoned. By what reason will you lead him under your control?" Having said this, he spoke these verses -

179. "Whose victory is not undone,
Whose victory no one in the world can follow;
That Buddha of infinite range,
Trackless - by what track will you lead him?

180. "For one in whom the entangling craving,
That craving to lead anywhere, does not exist;
That Buddha of infinite range,
Trackless - by what track will you lead him?"

Therein, "whose victory is not undone" means for whichever Perfectly Enlightened One the mass of mental defilements beginning with lust conquered by each respective path is not undone because of not arising again; it is not an ill-won victory. "Does not follow" means does not go forth; for whichever one whose conquered mass of mental defilements - not even a single mental defilement among those beginning with lust in the world is one that follows behind; the meaning is it does not pursue. "Of infinite range" means of unlimited range by virtue of the knowledge of omniscience which has an infinite object. "By what track" means for whichever one there is even a single track among the tracks of lust and so on, that one you could lead by that track. But for the Buddha there is not even a single track; that trackless Buddha - by what track will you lead him?

In the second verse, this craving, in the sense of being entwined and enveloping like a net, is called "entangling" because it has a net, because it is a net-maker, because it is like a net. "Clinging" means clinging because of being spread out among objects such as matter and so on, because of having a poisoned mind, because of carrying away like poison, because of flowering like poison, because of bearing fruit like poison, because of the enjoyment of poison. Such craving, for whichever one it does not exist to lead to any existence, that trackless Buddha - by what track will you lead him? This is the meaning.

At the conclusion of the teaching, there was full realisation of the teaching for many deities. Māra's daughters also disappeared right there.

The Teacher, having brought this proclamation of the Teaching, said "Māgaṇḍiya, in the past I saw these three daughters of Māra, endowed with an individual existence unhindered by phlegm and the like, resembling a mass of gold; even then there was no desire at all for sexual intercourse. Your daughter's body is full of the thirty-two aspects of a corpse, like a pot of impurity decorated on the outside. For if my foot were smeared with impurity, and she were standing at the threshold, even so I would not touch my foot to her body" - and having said this, he spoke this verse -

"Having seen Craving, Discontent and Lust,
There was no desire even for sexual intercourse;
How much less for this, full of urine and excrement,
I would not wish to touch it even with my foot."

At the conclusion of the teaching, both husband and wife became established in the fruition of non-returning.

The story of Māra's daughters is the first.

2. The Story of the Descent from the Deva World

181. "Those wise ones engaged in meditative absorption" - the Teacher spoke this proclamation of the Teaching at the gate of the city of Saṅkassa, referring to many gods and human beings. But the teaching originated at Rājagaha.

For on one occasion the millionaire of Rājagaha, having had a net-basket placed around for the purpose of protection from danger and for the purpose of guarding ornaments and so on that had slipped off through negligence, played water-sports in the Ganges. Then a certain red sandalwood tree that had grown on the upper bank of the Ganges, its roots washed away by the Ganges water, having fallen, breaking apart here and there against the rocks, scattered. From that, one piece the size of a pot, being rubbed against the rocks, being beaten by the water waves, having become polished, being carried along gradually, having come enveloped by moss, stuck in his net. The millionaire, having said "What is this?" having heard "A piece of tree," having had it brought, for the purpose of ascertaining "What indeed is this?" had it chipped with the corner of an adze. Instantly it was recognised as red sandalwood of lac-dye colour. Now the millionaire was neither of right view nor of wrong view, but of neutral disposition. He thought - "There is much red sandalwood in my house; what indeed shall I do with this?" Then this occurred to him - "In this world those who say 'We are Worthy Ones, we are Worthy Ones' are many, but I do not see even one Worthy One. Having fitted a lathe at home, having had a bowl carved, having placed it in a pingo-basket, having had it suspended in the sky at a height of sixty cubits by a series of bamboos, I shall say 'If there is a Worthy One, let him come through the sky and take this.' Whoever takes it, to him, together with my sons and wife, I shall go for refuge." He, in the very manner he had thought, having had the bowl carved, having raised it up by a series of bamboos, said "Whoever in this world is a Worthy One, let him come through the sky and take this bowl."

The six teachers said "This is suitable for us; give it to us only." He said "Come through the sky and take it." Then on the sixth day Nigaṇṭha Nāṭaputta sent his pupils - "Go, say thus to the millionaire - 'This is suitable for our teacher only; do not, for the sake of a trifle, make a coming through the sky; pray give me that bowl.'" They, having gone, said thus to the millionaire. The millionaire said "Let only one who is able to take it by coming through the sky take it." Nāṭaputta, wishing to go himself, gave a signal to his pupils - "I shall be as if wishing to fly up, having raised one hand and one foot; you, having said 'Teacher, what are you doing? For the sake of a wooden bowl, do not display the concealed quality of arahantship to the public,' having seized me by the hands and feet, dragging me, should throw me down on the ground." He, having gone there, said to the millionaire "Great millionaire, this bowl is suitable for me, not suitable for others; do not, for the sake of a trifle, find delight in my flying up into the sky; give me the bowl." Venerable sir, having flown up into the sky itself, take it. Then Nāṭaputta, having removed his pupils saying "Then go away, go away," saying "I shall fly up into the sky," raised one hand and one foot. Then his

pupils, having seized him by the hands and feet, having dragged him, threw him down on the ground, saying "Teacher, what indeed is this you are doing? For the sake of a miserable, inferior wooden bowl, what is the use of displaying concealed virtue to the public?" He said to the millionaire - "These, great millionaire, do not allow me to fly up; give me the bowl." Having flown up, take it, venerable sir. Thus the sectarians, even having striven for six days, did not obtain that bowl at all.

On the seventh day, when the Venerable Mahāmoggallāna and the Venerable Piṇḍolabhāradvāja, having gone thinking "We shall go for almsfood in Rājagaha," were standing on a certain flat rock at the time of putting on the robe, scoundrels raised up a discussion: "Hey, formerly six teachers went about in the world saying 'We are Worthy Ones.' But today is the seventh day since the millionaire of Rājagaha, having raised up a bowl, has been saying 'If there is a Worthy One, let him come through the sky and take it'; not even one, saying 'I am a Worthy One,' is flying up into the sky. Today the absence of Worthy Ones in the world has become known to us." Having heard that discussion, the Venerable Mahāmoggallāna said to the Venerable Piṇḍolabhāradvāja - "Have you heard, friend Bhāradvāja, the words of these people? They speak as if taking hold of the Buddha's Dispensation. And you are one of great supernormal power and great might; go, having gone through the sky, take that bowl." Friend Mahāmoggallāna, you are the foremost among those possessing supernormal power; you take it. But if you do not take it, I shall take it. When it was said "Take it, friend," the Venerable Piṇḍolabhāradvāja, having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged, covering the flat rock of three leagues with the tip of his foot, having raised it up into the sky like cotton-wool, went around above the city of Rājagaha seven times. It appeared like a lid over the city measuring three leagues. The city-dwellers, frightened, thinking "The rock will cover us and crush us," having placed winnowing baskets and such things on their heads, hid themselves here and there. On the seventh turn, the elder, having split the flat rock, showed himself. The great multitude, having seen the elder, said: "Venerable Piṇḍolabhāradvāja, hold your rock firmly; do not destroy us all." The elder, having tossed the rock with the tip of his foot, let it go. It, having gone, was established in its original place. The elder stood at the top of the millionaire's house. Having seen him, the millionaire, having lain down on his chest, having said "Come down, master," having caused the elder who had descended from the sky to sit down, having had the bowl brought down, having filled it with the four sweets, gave it to the elder. The elder, having taken the bowl, set out facing towards the monastery. Then those of his who had gone to the forest or gone to empty houses did not see that wonder. They, having assembled together, followed behind the elder, saying "Venerable sir, show the wonder to us too." He, having shown the wonder to each of them, went to the monastery.

The Teacher, having heard the sound of the great multitude who were following and making a loud noise, having asked "Ānanda, whose is this sound?" having heard "Venerable sir, the sandalwood bowl has been taken by Piṇḍolabhāradvāja having flown up into the sky; this sound is near him," having had Bhāradvāja summoned, having asked "Is it true that this was done by you?" when it was said "It is true, venerable sir," having reproached the elder saying "Why was this done by you,

Bhāradvāja?" having had that bowl broken into fragments, having had it given to the monks for the purpose of grinding eye ointment, he laid down a training rule for disciples for the purpose of not performing wonders.

The sectarians, having heard "The ascetic Gotama, it is said, having had that bowl broken, laid down a training rule for disciples for the purpose of not performing wonders," said: "The disciples of the ascetic Gotama do not transgress a laid down training rule even for the sake of their life; the ascetic Gotama too will observe it. Now an opportunity has been obtained by us." Going about announcing in the city streets: "We, protecting our own virtues, formerly, for the sake of a wooden bowl, did not show our own virtues to the great multitude; the disciples of the ascetic Gotama, for the sake of a mere bowl, showed their own virtues to the great multitude. The ascetic Gotama, by his own cleverness, having had the bowl broken, laid down a training rule. Now we shall perform a wonder together with him."

King Bimbisāra, having heard that discussion, having gone to the Teacher's presence, asked: "Is it true, venerable sir, that a training rule has been laid down by you for disciples for the purpose of not performing wonders?" "Yes, great king." Now the sectarians say "We shall perform a wonder together with you"; what will you do now? "When they perform, I shall perform, great king." But surely a training rule has been laid down by you? I did not, great king, lay down a training rule for myself; that was laid down only for my disciples. Apart from you, is a training rule ever laid down elsewhere, venerable sir? If so, great king, I shall ask you a question right here about that very matter: "But are there, great king, parks in your realm?" "There is, venerable sir." "If, great king, the great multitude were to eat mangoes and such things in your park, what should be done to them?" "A fine, venerable sir." "But are you permitted to eat?" "Yes, venerable sir, there is no fine for me; I am permitted to eat what is my own property." "Great king, just as in your kingdom of three hundred yojanas your command prevails, and there is no fine for one eating mangoes and such things in one's own park, but there is for others, just so my command prevails in a hundred thousand crores of world-systems, and there is no transgression of one's own laying down of training rules, but for others there is. I shall perform the wonder." The sectarians, having heard that discussion, consulted: "Now we are ruined! The training rule, it is said, was laid down by the ascetic Gotama only for his disciples, not for himself. He himself, it is said, wishes to perform the wonder. What indeed shall we do?"

The king asked the Teacher - "Venerable sir, when will you perform the wonder?" "After the elapse of four months from now, on the full moon of Āsāḷha, great king." "Where will you perform it, venerable sir?" "In dependence on Sāvatthī, great king." "But why did the Teacher designate such a distant place?" "Because that is the place for performing the great wonder of all Buddhas, and furthermore, he designated a distant place for the purpose of the assembly of the great multitude." The sectarians, having heard that talk, said "It is said that after the elapse of four months from now the ascetic Gotama will perform a wonder at Sāvatthī; now, without releasing him, we shall follow after him. The great multitude, having seen us, will ask 'What is this?' Then we shall tell them 'We said that we shall perform a wonder together with the ascetic Gotama.' He is fleeing; without allowing him to flee, we are following after him." The Teacher, having walked for almsfood in Rājagaha, departed. The sectarians

too departed right behind him and dwelt at the place where he took his meal. At the place where he stayed, on the following day they took their morning meal. When asked by the people "What is this?" they announced in the very manner thought out below. The great multitude too followed after, saying "We shall see the wonder."

The Teacher gradually reached Sāvattthī. The sectarians too, having gone together with him, having encouraged their attendants, having obtained a hundred thousand, having had a pavilion built with acacia pillars, having had it covered with blue water-lilies, sat down saying "We shall perform a wonder here." King Pasenadi of Kosala, having approached the Teacher, said "Venerable sir, a pavilion has been built by the sectarians; I too shall build a pavilion for you." "Enough, great king, there is a pavilion-builder for me." "Venerable sir, apart from me, who else will be able to build it?" "Sakka, the king of gods." "But where, venerable sir, will you perform the wonder?" "At the foot of the Kaṇḍamba tree, great king." The sectarians, having heard "He will perform a wonder at the foot of a mango tree, it is said," having informed their own attendants, had every mango sapling within a yojana's distance, even those born that very day, uprooted and thrown into the forest.

The Teacher entered the inner city on the full moon day of Āsāḷha. The king's park keeper named Kaṇḍa too, having seen a large ripe mango inside a leaf-container made by tawny ants, having driven away the crows swooping down out of greed for its fragrance and flavour, taking it for the king's eating, while going on the road, having seen the Teacher, thought - "The king, having eaten this mango, would give me eight or sixteen coins; that would not be sufficient even for the livelihood of a single existence. But if I give this to the Teacher, that will certainly be beneficial to me for a long time." He offered that ripe mango to the Teacher. The Teacher looked at the Elder Ānanda. Then the elder, having taken out the bowl given by the Four Great Kings, placed it in his hands. The Teacher, having held out the bowl, having accepted the ripe mango, showed the appearance of wishing to sit down right there. The elder, having prepared a robe, gave it. Then, when he was seated thereon, the elder, having filtered drinking water, having crushed the ripe mango, having made a beverage, gave it. The Teacher, having drunk the mango beverage, said to Kaṇḍa - "Clear away the soil right here and plant this mango seed." He did so. The Teacher washed his hands over it. At the very moment the hands were washed, a mango tree arose with a trunk the size of a ploughshare and fifty cubits in height. One in each of the four directions and one upwards - five great branches of fifty cubits there were. At that very instant, having become covered with flowers and fruits, at each place it bore clusters of fully ripe mangoes. The monks coming from behind came along eating ripe mangoes. The king, having heard "Such a mango tree has arisen, it is said," set up a guard saying "Let no one cut it down." But since it was planted by Kaṇḍa, it became known as the Kaṇḍamba tree. The scoundrels too, having eaten ripe mangoes, having said "Hey, you wicked sectarians! 'The ascetic Gotama will perform a wonder at the foot of the Kaṇḍamba tree, it is said' - by you even mango saplings born that very day within a yojana's distance were uprooted; this is the Kaṇḍamba," struck them with discarded mango seeds.

Sakka commanded the young god of the wind-cloud: "Having uprooted the pavilion of the sectarians with winds, have it thrown onto the dung-hill." He did so. He also commanded the young god of the sun: "Drawing near the orb of the sun, scorch

them." He did so. Again he commanded the wind-cloud: "Raising a whirlwind, go." He, doing so, scattered a whirl of dust upon the bodies of the sectarians dripping with sweat. They became like red clay. He also commanded the rain-cloud: "Let fall large drops." He did so. Then their bodies became like a spotted cow. Those Jains, being ashamed, fled in every direction face to face. While they were thus fleeing, one farmer, an attendant of Purāṇa Kassapa, thinking "Now it is the time for the performance of the wonder of my masters; having gone, I shall see the wonder," having released the oxen, having taken the pot of rice gruel and the string brought right early, while coming, having seen Purāṇa thus fleeing, said "Venerable sir, today I am coming thinking 'I shall see the wonder of the masters'; where are you going?" "What use is the wonder to you? Give me this pot and string." He, having taken the pot and string given by him, having gone to the riverbank, having tied the pot to his own neck with the string, being ashamed, without saying anything, having fallen into the lake, raising water bubbles, having died, was reborn in Avīci.

Sakka created a jewelled walking path in the sky. One end of it was at the eastern rim of the world-circle, one at the western rim of the world-circle. The Teacher, for the assembly of thirty-six yojanas that had gathered together, in the growing shadow, thinking "Now it is the time for performing the wonder," having come out from the Perfumed Chamber, stood at the front. Then a female lay follower who was a non-returner, possessed of supernormal power, named Gharaṇī, having approached him, said "Venerable sir, when a daughter like me exists, there is no need for you to exert yourself; I shall perform the wonder." "How will you do it, Gharaṇī?" "Venerable sir, having turned the great earth in one world-circle interior into water, having dived like a water-bird, I shall show myself at the eastern rim of the world-circle, likewise at the western, northern, and southern rim of the world-circle, likewise in the middle." The great multitude, having seen me, when it is said "Who is she?" will say "She is named Gharaṇī; this is the power of just one woman; what then will be the power of the Buddha?" Thus the sectarians, without even seeing you, will flee. Then the Teacher, having said to her "I know, Gharaṇī, your ability to perform such a wonder, but this bouquet of flowers was not bound for your purpose," refused her. She, thinking "The Teacher does not allow me; surely there is another who is able to perform a wonder more superior than me," stood to one side. The Teacher too, thinking "In just this way their virtues will become well-known; thus they will roar the lion's roar in the midst of the assembly of thirty-six yojanas," asked others too - "How will you perform the wonder?" They, standing right there before the Teacher, roared the lion's roar, saying "We shall do thus and thus, venerable sir." Among them, it is said, Cūḷa Anāthapiṇḍika, having thought "When a son who is a non-returner lay follower like me exists, there is no need for the Teacher to exert himself," having said "I, venerable sir, shall perform the wonder," when asked "How will you do it?" said "I, venerable sir, having created a Brahmā body twelve yojanas in extent, shall produce in the midst of this assembly, with a sound like the roar of a great thunder-cloud, what is called the Brahmā clap." The great multitude, having asked "What is this sound?" will say "It is, it seems, the sound of the Brahmā clap of Cūḷa Anāthapiṇḍika." The sectarians, thinking "If indeed this is the power of a mere householder, what will be the power of the Buddha?" will flee without even seeing you. The Teacher, having said to him too in the same way "I know your power," did not allow the performing of the wonder.

Then a certain female novice named Cīra, it is said, who had attained analytical

knowledge, seven years old, having paid homage to the Teacher, said "I, venerable sir, shall perform a wonder." "How will you do it, Cīra?" "Venerable sir, having brought Sineru and the world-circle mountain and the Himalayas and having placed them in succession in this place, I, like a swan-bird, having gone out from here and there without clinging, shall go. The great multitude, having seen me, having asked 'Who is she?' will say 'The female novice Cīra.' The sectarians, thinking 'This is the power of even a seven-year-old female novice; what will the power of the Buddha be like?' will flee without even seeing you." From here onwards such statements should be understood in accordance with what has been stated. To her too the Blessed One, having said "I know your power," did not allow the performing of a wonder. Then a certain novice named Cunda, who had attained analytical knowledge, one who had eliminated the mental corruptions, seven years old by birth, having paid homage to the Teacher, having said "I, Blessed One, shall perform a wonder," when asked "How will you do it?" said - "I, venerable sir, having taken upon my shoulders the great rose-apple tree, the emblem of the Indian subcontinent, having shaken it, having brought great rose-apple slices, shall make this assembly eat them, and having brought coral tree blossoms, I shall pay homage to you." The Teacher, having said "I know your power," rejected his performing of a wonder.

Then the Elder Nun Uppalavaṇṇā, having paid homage to the Teacher, having said "I, venerable sir, shall perform a wonder," when asked "How will you do it?" said - "I, venerable sir, having displayed an assembly twelve yojanas all around, having become a wheel-turning monarch surrounded by an assembly of thirty-six yojanas in circumference, having come, I shall pay homage to you." The Teacher, having said "I know your power," rejected her performing of a wonder too. Then the Elder Mahāmoggallāna, having paid homage to the Blessed One, having said "I, venerable sir, shall perform a wonder," when asked "How will you do it?" said - "I, venerable sir, having placed Sineru, the king of mountains, between my teeth, shall chew it like a mustard seed." "What else will you do?" "I shall roll up this great earth like a reed mat and place it between my fingers." "What else will you do?" "Having turned the great earth like a potter's wheel, I shall make the great multitude eat the essence of the earth." "What else will you do?" "Having placed the earth on my left hand, I shall place these beings on another island with my right hand." "What else will you do?" "Having made Sineru like an umbrella handle, having lifted up the great earth and having placed it on top of that, like a monk holding an umbrella, having taken it with one hand, I shall walk up and down in the sky." The Teacher, having said "I know your power," did not allow his performing of a wonder too. He, thinking "The Teacher knows, methinks, that someone more capable than me is able to perform a wonder," stood to one side.

Then the Teacher said to him "This, Moggallāna, is not a bundle of childish things tied up for your purpose. For I am matchless in burden; there is no one able to bear my burden. It is not marvellous that now someone should be able to bear my burden. Even when born in the animal realm without root-cause, no one was ever able to bear my burden." When asked by the elder "But when, venerable sir?" he brought up the past -

"Wherever the burden is heavy, wherever the road is deep;
Then they yoke the black one, and he bears that burden."

Having expanded this Kaṇhausabha Jātaka, again distinguishing that very story and showing it -

"One should speak only what is pleasant, never what is unpleasant;
For one speaking pleasantly, he lifted the heavy burden;
And he obtained wealth for him, thereby he was delighted."

He related this Nandivīsāla Jātaka in detail. And having related it, the Teacher ascended the jewelled walking path; in front the assembly was twelve yojanas in extent, likewise behind and to the north and to the south. Directly in the middle of the assembly of twenty-four yojanas in extent, the Blessed One performed the Twin Miracle.

That should be understood first from the Pāḷi text thus -What is the Truth-finder's knowledge regarding the Twin Miracle? Here the Truth-finder performs the Twin Miracle not shared with disciples; from the upper body a great mass of fire proceeds, from the lower body a torrent of water proceeds. From the lower body a great mass of fire proceeds, from the upper body a torrent of water proceeds. From the eastern side of the body, from the western side of the body; from the western side of the body, from the eastern side of the body; from the right eye, from the left eye; from the left eye, from the right eye; from the right ear, from the left ear; from the left ear, from the right ear; from the right nostril, from the left nostril; from the left nostril, from the right nostril; from the right shoulder, from the left shoulder; from the left shoulder, from the right shoulder; from the right hand, from the left hand; from the left hand, from the right hand; from the right side, from the left side; from the left side, from the right side; from the right foot, from the left foot; from the left foot, from the right foot; from each finger, from the spaces between the fingers; from the spaces between the fingers, from each finger; from each pore a great mass of fire proceeds, from each hair a torrent of water proceeds. From each hair a great mass of fire proceeds, from each pore a torrent of water proceeds - of six colours: blue, yellow, red, white, crimson, and luminous. The Blessed One walks up and down, the Buddha-created one stands or sits down or lies down, etc. The created one lies down, the Blessed One walks up and down or stands or sits down. This is the Truth-finder's knowledge regarding the Twin Miracle.

Now this wonder the Blessed One performed having walked up and down on that walking path. By the power of the fire kasiṇa attainment, a great mass of fire proceeds from the upper body; by the power of the water kasiṇa attainment, a torrent of water proceeds from the lower body. But to show that a great mass of fire does not proceed from the place where the torrent of water proceeds, and a torrent of water does not proceed from the place where the great mass of fire proceeds, "from the lower body, from the upper body" was said. The same method applies in all terms. Here, however, the great mass of fire was unmixed with the torrent of water, and likewise the torrent of water with the great mass of fire. It is said that both of these, having risen up as far as the Brahmā world, fall upon the rim of the world-circle. The six-coloured rays spoken of as "of six colours" - like molten gold being poured from pots, and like a stream of liquid gold issuing from a mechanical pipe - having risen up

from the interior of the entire world-circle, having reached the Brahmā world, having turned back, took hold of the very rim of the world-circle. The interior of the entire world-circle became one light, like a Bodhi tree house with curved rafters.

On that day the Teacher, walking up and down and performing the wonder, now and then expounded the Teaching to the great multitude. And while teaching, without leaving the people without relief, he gives them a turn for breathing easy. At that moment the great multitude uttered applause. At the time of that uttering of applause, the Teacher, surveying the minds of that great an assembly, knew the mental disposition of each one by way of sixteen aspects. Thus light in turning is the mind of the Buddhas. Whoever was pleased with whatever teaching and whatever miracle, to each of those, according to their very disposition, he expounded the Teaching and performed the miracle. Thus, while the Teaching was being expounded and the miracle was being performed, there was full realisation of the teaching for the great multitude. But the Teacher, at that assembly, not seeing anyone capable of grasping his mind and asking another question, created a mind-created buddha. The question asked by him the Teacher answered; the question asked by the Teacher he answered. During the Blessed One's time of walking meditation, the created one adopted one among standing and so on; during the created one's time of walking meditation, the Blessed One adopted one among standing and so on. To show that meaning, "the created one walks up and down or" and so on was said. Having seen the wonder of the Teacher who was thus performing, and having heard the talk on the Teaching, at that assembly there was full realisation of the teaching for twenty crores of living beings.

While the Teacher was performing the miracle itself, having reflected "Where indeed did the Buddhas of the past, having performed this miracle, enter the rains retreat?" having seen "Having gone to the Tāvatiṃsa realm for the rains retreat, they teach the Canon of the Higher Teaching to their mother," having lifted up his right foot and placed it on the summit of Yugandhara, having lifted up the other foot, he placed it on the summit of Sineru. Thus at a place of sixty-eight hundred thousand yojanas there were three footsteps and two footprints. It should not be considered that the Teacher stretched out his foot and stepped. For at the very time of his lifting his foot, the mountains came to the sole of his foot and received it; at the time of the Teacher's stepping, those mountains, having risen up, stood in their own place. Sakka, having seen the Teacher, thought - "The Teacher, I think, will enter this rains residence on the Paṇḍukambala stone, and there will be benefit for many deities; but when the Teacher has entered the rains residence here, other deities will not be able to place even a hand. This Paṇḍukambala stone is sixty yojanas in length, fifty yojanas in breadth, fifteen yojanas in thickness; even when the Teacher is seated, it will be hollow." The Teacher, having known his disposition, threw his own double robe so as to cover the stone seat. Sakka thought - "He threw the robe so as to cover it, but he himself will sit in a small place." The Teacher, having known his disposition, like a great rag-robe wearer with a low stool, having made the Paṇḍukambala stone within the very fold of the robe, sat down. The great multitude too, at that very moment looking for the Teacher, did not see him; it was like the time of the setting of the moon and like the time of the setting of the sun. The great multitude -

"Has he gone to Cittakūṭa, or to Kelāsa or Yugandhara?

We shall not see the Enlightened by himself, the elder of the world, the bull among men."

Reciting this verse, they lamented. Others, lamenting "The Teacher is one devoted to solitude; he, thinking 'I have performed such a miracle for such an assembly of mine,' will have gone out of shame to another country or province; now we shall not see him," spoke this verse -

"The wise one devoted to solitude will not come back to this world again;
We shall not see the Enlightened by himself, the elder of the world, the bull among men."

They asked Mahāmoggallāna - "Where, venerable sir, is the Teacher?" He, even though knowing himself, with the intention "Let the virtues of others also become well-known," said "Ask Anuruddha." They asked the elder in the same way - "Where, venerable sir, is the Teacher?" He has gone to the Tāvatiṃsa realm, having entered the rains retreat on the Paṇḍukambala stone, to teach the Canon of the Higher Teaching to his mother. "When will he come, venerable sir?" "On the day of the Great Invitation Ceremony, having expounded the Canon of the Higher Teaching for three months." They, thinking "We shall not go without seeing the Teacher," set up camp right there. The sky itself, it is said, was their roof. And in that great assembly there was no bodily chafing whatsoever; the earth gave an opening, and everywhere the ground surface was entirely pure.

The Teacher had first addressed the Elder Moggallāna - "Moggallāna, you should expound the Teaching to this assembly; Cūḷa Anāthapiṇḍika will provide the food." Therefore, for those three months, Cūḷa Anāthapiṇḍika alone gave that assembly sustenance - rice gruel and meal, solid food, betel, oil, scents, garlands, and ornaments. Mahāmoggallāna expounded the Teaching, and answered the questions asked by those who came again and again for the purpose of seeing the miracle. The deities of the ten-thousand world-systems also surrounded the Teacher who had entered the rains retreat on the Paṇḍukambala stone for the purpose of teaching the Higher Teaching to his mother. Therefore it was said -

"When in the Tāvatiṃsa realm, the Buddha, on the Paṇḍukambala stone;
At the root of the Pāricchattaka tree, the highest of men dwelt.

"In the ten world systems, having gathered together, the deities;
Attend upon the Enlightened by himself, dwelling on the mountain summit.

"No god in beauty outshines the Enlightened by himself;
Surpassing all the gods, the Enlightened by himself alone shines."

Thus, having outshone all the deities with the radiance of his own body, while he was seated, his mother, having come from the Tusita mansion, sat down on the right side. The young god Indaka too, having come, sat down on the right side itself; Aṅkura sat down on the left side. He, as the influential deities gathered together, having moved away, obtained a place at a distance of twelve yojanas; Indaka sat down right there. The Teacher, having looked at both of them, wishing to make known the great fruitfulness of gifts given to persons worthy of offerings in his own Dispensation, said

thus - "Aṅkura, by you, over a long interval, during a period measuring ten thousand years, having made a row of ovens twelve yojanas in extent, a great gift was given. Now, having come to my assembly, you obtained a place at a distance of twelve yojanas. What indeed is the reason here?" And this too was said -

"Having looked upon the Perfectly Enlightened One, and also Aṅkura and Indaka;
Honouring the one worthy of offerings, he spoke these words.

"A great gift was given by you, Aṅkura, for a long interval;
You are seated too far away, come near me."

He, faithful, reached the surface of the earth. That entire assembly too heard him.
When this was said -

"Thus urged by the one of developed self, Aṅkura said this:
What use is that giving to me, void of one worthy of offerings.

"This demon Indaka, having given a small gift,
Outshines us, as the moon the host of stars."

Therein, "dajjā" means having given. When this was said, the Teacher said to Indaka -
"Indaka, you are seated on my right side; why did you sit down without having moved away?" He, extolling the one worthy of offerings, said "I, venerable sir, like a farmer sowing a little seed in a good field, obtained the accomplishment of one worthy of offerings" -

"Just as in a barren field, even much seed planted;
The fruit is not abundant, nor does it please the farmer.

"Just so a gift, even if abundant, established among the immoral;
The fruit is not abundant, nor does it please the donor.

"Just as in a good field, even a little seed planted;
When the rain sends down proper showers, the fruit pleases the farmer.

"Likewise among the virtuous, among such ones endowed with qualities;
Even a little service done, the merit becomes of great fruit."

But what was his former action? It is said that he gave a ladle of almsfood brought by himself to the Elder Anuruddha who had entered the inner village for almsfood. At that time his merit became of more great result than the gift given by Aṅkura, who for ten thousand years had made a row of ovens twelve yojanas long and given gifts. Therefore he spoke thus.

When this was said, the Teacher, making clear this meaning - "Aṅkura, giving should indeed be given with discrimination; thus it becomes of great fruit, like seed sown in good fields. But you did not do so; therefore your giving did not become of great fruit"

-

"Giving with discrimination should be given, where what is given is of great fruit, etc.

"Giving with discrimination is praised by the Fortunate One,
those who are worthy of offerings here in the world of the living;
gifts given to them are of great fruit,
like seeds sown in a good field."

Having said this, expounding the Teaching further, he spoke these verses -

"Fields are spoiled by grass, this generation is spoiled by lust;
Therefore what is given to those without lust is of great fruit.

"Fields are spoiled by grass, this generation is spoiled by hate;
Therefore what is given to those without hate is of great fruit.

"Fields are spoiled by grass, this generation is spoiled by delusion;
Therefore what is given to those without delusion is of great fruit.

"Fields are spoiled by grass, this generation is spoiled by desire;
Therefore what is given to those without desire is of great fruit."

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

Then the Teacher, seated in the midst of the assembly of gods, referring to his mother, began the Canon of the Higher Teaching: "wholesome mental states, unwholesome mental states, indeterminate mental states." Thus he expounded the Canon of the Higher Teaching continuously for three months. But while teaching, at the time for the alms round, having created a mind-created buddha saying "Teach this much Teaching until my return," having gone to the Himalayas, having chewed a betel-creeper wooden toothbrush, having washed his face at Lake Anotatta, having brought almsfood from Uttarakuru, seated in the great Sāla tree pavilion, he performed the meal duty. The Elder Sāriputta went there and performed his duty to the Teacher. The Teacher, at the end of the meal duty, said to the elder: "Sāriputta, today this much Teaching has been spoken by me; you teach it to your own pupils, the monks." It is said that five hundred sons of good family, having become confident through the Twin Miracle, went forth in the presence of the elder. With reference to them he said thus to the elder. Having said this, however, having gone to the heavenly world, from the point where the mind-created buddha had taught, he himself expounded the Teaching. The elder too, having gone, expounded the Teaching to those monks. They, while the Teacher was still dwelling in the heavenly world, became masters of the seven treatises.

It is said that they, in the time of the Buddha Kassapa, having become small bats, hanging in a certain cave, having heard the sound of two elders who were walking up and down reciting the Higher Teaching, took the sign in the sound. They, not knowing "these are called aggregates, these are called elements," merely by taking the sign in the sound, having passed away from there, were reborn in the heavenly world, having experienced divine success for one interval between Buddhas, having passed away from there, were reborn in family houses in Sāvattthī. Having had confidence arisen through the Twin Miracle, having gone forth in the presence of the elder, they

were the very first to become masters of the seven treatises. The Teacher too expounded the Higher Teaching for those three months in that very same manner. At the conclusion of the teaching, there was full realisation of the Teaching for eighty thousand crores of deities, and Mahāmāyā too became established in the fruition of stream-entry.

That assembly too, extending thirty-six yojanas all round, having approached the Elder Mahāmoggallāna, said "Now on the seventh day there will be the great invitation ceremony" - "Venerable sir, it is fitting to know the day of the Teacher's descent, for we shall not go without seeing the Teacher." The Venerable Mahāmoggallāna, having heard that talk, having said "Good, friends," right there having plunged into the earth, having gone to the foot of Sineru, having determined "Let the assembly see me ascending," appearing just like a Paṇḍukambala thread wrapped with gem-jewels, he ascended through the middle of Sineru. The people too watched him, saying "He has ascended one yojana, he has ascended two yojanas." The elder too, as if lifting up the Teacher's feet with his head, having ascended and having paid homage, said thus - "Venerable sir, the assembly wishes to go only after seeing you; when will you descend?" "But where, Moggallāna, is your elder brother Sāriputta?" "Venerable sir, he has entered the rains retreat in the city of Saṅkassa." Moggallāna, on the seventh day from now, at the great invitation ceremony, I shall descend at the gate of the city of Saṅkassa. Let those wishing to see me come there. From Sāvattthī to the gate of the city of Saṅkassa is thirty yojanas. On that much road there is no need for provisions for anyone. Let them come as if observers of the Observance going to a neighbouring monastery for the purpose of hearing the Teaching. You should announce this to them. The elder, having said "Good, venerable sir," having gone, announced accordingly.

The Teacher, having finished keeping the rains retreat, having performed the invitation ceremony, informed Sakka - "Great king, I shall go to the path of humans." Sakka created three staircases - one made of gold, one made of precious stones, and one made of silver. Their bases stood at the gate of the city of Saṅkassa, their tops on the summit of Sineru. Among those, on the right side the staircase made of gold was for the deities, on the left side the staircase made of silver was for the Great Brahmās, in the middle the staircase made of precious stones was for the Truth-finder. The Teacher too, having stood on the summit of Sineru, at the time of the descent of the god, having performed the Twin Miracle, looked upwards; as far as the Brahmā world they were like a single open courtyard. He looked downwards; as far as Avīci it was like a single open courtyard. He looked in the directions and intermediate directions; many hundreds of thousands of world-systems were like single open courtyards. The gods saw the humans, the humans too saw the gods; all saw face to face.

The Blessed One emitted the six-coloured rays. On that day, having beheld the splendour of the Buddha, in the assembly extending thirty-six yojanas all round, there was not even one who did not aspire to Buddhahood. By the golden staircase the gods descended, by the silver staircase the Great Brahmās descended, by the jewelled staircase the Perfectly Enlightened One descended. Pañcasikha, the gandhabba young god, having taken his yellow beluva-wood lute, having stood on the right side, making an offering to the Teacher with the sweet divine sound of the

gandhabba lute, descended; Mātali, the charioteer, having stood on the left side, having taken divine scented garlands and flowers, paying homage, having made an offering, descended; the Great Brahmā held an umbrella; Suyāma held a yak-tail fan. The Teacher, having descended together with this retinue, stood at the gate of the city of Saṅkassa. The Elder Sāriputta too, having come and having paid homage to the Teacher, since the Teacher descending with such splendour of a Buddha had never been seen before by the Elder Sāriputta, therefore -

"Never before have I seen, nor heard of from anyone;
A Teacher of such lovely speech, come from Tusita as leader of a following."

Having declared his own joy with these and other verses, he said: "Venerable sir, today all gods and humans envy you, they aspire to you." Then the Teacher said to him: "Sāriputta, Buddhas endowed with such virtues are indeed dear to gods and humans" - and expounding the Teaching, he spoke this verse -

181. "Those wise ones engaged in meditative absorption, delighted in the peace of renunciation;
Even the gods envy them, the mindful Perfectly Enlightened Ones."

Therein, "those engaged in meditative absorption" means properly engaged in these two kinds of meditative absorption - meditation on the characteristics and meditation on a single object - through adverting, attainment, determination, emergence, and reviewing. "Delighted in the peace of renunciation" means here going forth should not be taken as renunciation; rather, this was said with reference to the delight in the appeasement of mental defilements and Nibbāna. "Even the gods" means both gods and humans envy them, desire them. "The mindful" means of those Perfectly Enlightened Ones who are endowed with mindfulness of such virtues. "Oh, indeed, may we become Buddhas!" - they envy, desiring Buddhahood. This is the meaning.

At the conclusion of the teaching, there was the full realisation of the teaching for about thirty koṭis of living beings; the Elder's co-resident pupils, five hundred monks, became established in arahantship.

It is said that for all Buddhas, the descent at the gate of the city of Saṅkassa, having performed the Twin Miracle without fail and having dwelt for the rains retreat in the heavenly world, is indeed unchanging. There, moreover, the place where the right foot stood is called the Acala Shrine site. The Teacher, having stood there, asked questions in the domain of worldlings and so on; the worldlings, having answered questions in their own domain, were unable to answer questions in the domain of a stream-enterer. Likewise, stream-enterers and so on in the domain of once-returners and so on, the remaining great disciples in the domain of Mahāmoggallāna, Mahāmoggallāna in the domain of the Elder Sāriputta, and even Sāriputta was unable to answer in the domain of a Buddha. He, beginning with the eastern direction, looked in all directions; everywhere it was like a single open courtyard. In the eight directions, gods and humans, above as far as the Brahmā world, below those situated on the ground, and demons, serpents, and supaṇṇas, having raised joined palms, said: "Venerable sir, here there is no one to answer that question; please investigate it right here." The Teacher thought: "Sāriputta is struggling." Although he -

'Those who have comprehended the teachings, and the many trainees here;

Tell me, prudent one, when asked, their conduct, dear sir."

Having heard this question asked within the domain of a Buddha, he was confident about the question, thinking "The Teacher asks me about the practice of arrival of learners and those beyond training"; but he was uncertain about my disposition, thinking "By which approach among the aggregates and so on, when speaking of this practice, shall I be able to grasp the Teacher's intention?" Thinking "He will not be able to speak without the method being given by me; I shall give him the method," giving the method, he said "Do you see this as what has come to be, Sāriputta?" For thus it occurred to him: "Sāriputta, having grasped my disposition, when speaking will speak by way of the aggregates." Together with the giving of the method to the Elder, that question presented itself by a hundred methods, by a thousand methods, by a hundred thousand methods. He, standing on the method given by the Teacher, spoke on that question. It is said that apart from the Perfectly Enlightened One, there is no one able to reach the wisdom of the Elder Sāriputta. It is said that for that very reason the Elder, standing before the Teacher, roared a lion's roar - "I, venerable sir, even if the sky were to rain for an entire cosmic cycle, am able to count 'so many drops have fallen into the great ocean, so many on the ground, so many on the mountains' and to put it in writing." The Teacher too said to him "I know, Sāriputta, your ability to count." For that venerable one's wisdom there is no simile whatsoever. Therefore he said -

"The sands of the Ganges might be exhausted, the water in the great ocean might be exhausted;
The clay of the earth might be exhausted, but my higher intelligence would not be exhausted."

This is what is meant - If indeed, venerable sir, O Protector of the World endowed with higher intelligence, without throwing one grain of sand or one drop of water or one lump of dust for each question answered by me, and for questions answered by the hundred or by the thousand or by the hundred thousand, one were to throw one each to one side from among the sands and so on of the Ganges, more quickly would the sands and so on of the Ganges and so on come to utter exhaustion, but not the answering of my questions. Thus even the monk of great wisdom, without seeing the end or the limit of a question within the domain of a Buddha, answered the question standing on the very method given by the Teacher. Having heard that, the monks raised up a discussion - "The question which, when asked, all the people were not able to answer, the General of the Teaching, Sāriputta, alone answered." The Teacher, having heard that discussion, having said "Not only now has Sāriputta answered the question which the great multitude was not able to answer; in the past too it was answered by him indeed," in order to bring up the past -

"Even if more than a thousand were assembled,
They might cry for a hundred years, those without wisdom;
Better is one person with wisdom,
Who cognises the meaning of what is spoken."

He related this Jātaka in detail.

The story of the descent from the deva world is the second.

3. The Story of the Nāga King Erakapatta

182. "Difficult is the obtaining of human existence": the Teacher, while dwelling near Bārāṇasī at the foot of seven sirīsa trees, spoke this proclamation of the Teaching referring to the king of the nāgas named Erakapatta.

It is said that he, formerly, in the Dispensation of the Buddha Kassapa, having been a young monk, going by boarding a boat on the Ganges, having grasped an eraka leaf on a certain eraka bush, did not release it even as the boat was going with speed; the eraka leaf was broken off and gone. He, thinking "This is a trifle," not having confessed the offence, even though having practised the ascetic duty in the forest for twenty thousand years, at the time of death, as if seized by the neck by the eraka leaf, even though wishing to confess the offence, not seeing another monk, with remorse having arisen thinking "My morality is impure," having passed away from there, was reborn as a king of the nāgas the size of a canoe made from a single tree-trunk; his name was indeed Erakapatta. He, at the very moment of rebirth, having looked at his body, was remorseful, thinking "Having practised the ascetic duty for so long a time, I have been reborn in a rootless realm, in a place where frogs are the food." He afterwards, having obtained a daughter, in the middle of the Ganges, having raised up a great fruit on the surface of the water, having placed his daughter on it, had her dance and had her sing. For thus it occurred to him - "Surely, here by this means, when a Buddha has arisen, I shall hear of his having arisen." "Whoever brings a reply-song to my song, to him I shall give my daughter together with a great region of the nāgas" - thus every fortnight, on the Observance day, he placed that daughter on his hood. She, standing there, dancing -

"Over what does a king have sovereignty, over what is a king the lord of passion;

How does one become stainless, how is one called a fool?"

She sings this song.

The inhabitants of the whole Indian subcontinent, thinking "We shall win the nāga maiden," having gone, having composed a reply-song by the power of their own wisdom, sing it. She rejects it. With her standing on the hood every fortnight and singing thus, one interval between Buddhas passed. Then our Teacher, having arisen in the world, one day towards the break of dawn, surveying the world, having seen Erakapatta and, beginning with him, a young man named Uttara who had entered within the net of his knowledge, reflecting "What indeed will happen?" - "Today is the day for Erakapatta to place his daughter on his hood and have her dance; this young man Uttara, while receiving the reply-song given by me, having become a stream-enterer, will take it and go to the presence of the king of the nāgas. He, having heard that, having known 'A Buddha has arisen,' will come to my presence; when he has come, at the great gathering I shall speak a verse; at the conclusion of the verse, there will be the full realisation of the teaching by eighty-four thousand living beings" - thus he saw. He, having gone there - not far from Bārāṇasī there are seven sirīsa trees - sat down at the foot of one of them. The inhabitants of the Indian subcontinent gathered together, having taken their songs and reply-songs. The Teacher, having seen the young man Uttara going to a place not far away, said "Come, Uttara." "What, venerable sir?" "Come here for a moment." Then, when he had come and paid

homage and sat down, he said "Where are you going?" "To the singing place of Erakapatta's daughter." "But do you know the song and reply-song?" "I know, venerable sir." "Speak it then, will you not?" Then, to him speaking according to his own way of knowing, he said "Uttara, this is not the reply-song; I shall give you the reply-song; having taken it, you shall go." "Good, venerable sir." Then the Teacher said to him: "Uttara, you, at the time of the nāga maiden's song -

"The king who is lord of the six doors, finding pleasure in attachment, lord of attachment;
Not finding pleasure, he is stainless; finding pleasure, he is called a fool." -

You should sing this reply-song, he said.

The meaning of the maiden's song - "What does a king rule over?" means what does one called a king rule over? "How is a king lord of attachment?" means how then does one become called a king who is lord of attachment? "How does one become stainless?" means how indeed does that king become called stainless?

But the meaning of the reply-song - "The king who is lord of the six doors" means whoever is lord of the six doors, unvanquished even at a single door by forms and so on, this one is called a king. "Finding pleasure, lord of attachment" means but whoever finds pleasure in those objects, he, finding pleasure, is called lord of attachment. "Not finding pleasure" means but one not finding pleasure is called stainless. "Finding pleasure" means one finding pleasure is called a fool.

Having thus given him the reply-song, the Teacher said: "Uttara, when you have sung this song, she will sing this reply-song to this song -

'By what is a fool carried away, how does a wise person drive away;
How does one become secure from bondage, tell me this when asked.'

Then you should sing this reply-song to her -

'By the flood a fool is carried away, by exertion a wise person drives away;
Unbound from all bonds, one is called secure from bondage.'

Its meaning is - "A fool is carried away by the fourfold flood beginning with the flood of sensuality; that flood a wise person drives away by exertion called right striving. He, unbound from all bonds beginning with the bond of sensuality, is called one who is secure from bondage."

Uttara, while receiving this reply-song, became established in the fruition of stream-entry. He, having become a stream-enterer, having taken that verse and having gone, having said "Hey, I have brought the song and reply-song; give me room," went forward, treading with his knee upon the great multitude standing without a gap. The Nāga maiden, standing on her father's hood, dancing, sings the song "What does a king rule over?" Uttara sang the reply-song "The king who is lord of the six doors." Again the Nāga maiden sings her song to him "By what is one carried away?" Then, singing the reply-song to her, Uttara spoke this verse "By the flood one is carried away." The king of the nāgas, having merely heard that, having known the arisen state of the Buddha, with a satisfied mind, thinking "By me, during one interval between Buddhas, such a passage has never been heard before; surely indeed, sirs, a

Buddha has arisen in the world," struck the water with his tail; great waves arose; both banks were broken. On this side and that side, in a place the extent of one usabha, people sank in the water. He, having placed that great multitude on his hood, having lifted them up, established them on dry ground. He, having approached Uttara, asked "Where, master, is the Teacher?" "Seated at the foot of a certain tree, great king." He, saying "Come, master, let us go," went together with Uttara. The great multitude too went together with him. The king of the nāgas, having gone, having entered into the midst of the six-coloured rays, having paid homage to the Teacher, stood weeping. Then the Teacher said to him - "What is this, great king?" "I, venerable sir, having become a disciple of a Buddha such as you, practised the ascetic duty for twenty thousand years; even that ascetic duty was not able to bring me through. On account of a trifling matter, the mere tearing of an eraka leaf, having taken a rootless rebirth-linking, I was reborn in a place where one crawls on one's chest; for one interval between Buddhas I obtain neither human existence, nor the hearing of the Good Teaching, nor the sight of a Buddha such as you." The Teacher, having heard his talk, having said "Great king, human existence is indeed difficult to obtain, likewise the hearing of the Good Teaching, likewise the arising of Buddhas; this is obtained with difficulty and hardship," expounding the Teaching, spoke this verse -

182. "Difficult is the obtaining of human existence, difficult is the life of mortals; Difficult is the hearing of the Good Teaching, difficult is the arising of Buddhas."

Its meaning is - For because it is obtained through great effort and great wholesomeness, the obtaining of human existence is difficult, rare. Because of continuously doing agricultural work and so on to manage one's livelihood, and also because of its brief duration, the life of mortals is difficult. Because of the rarity of a person who expounds the Teaching even in many cosmic cycles, the hearing of the Good Teaching too is difficult. Because the resolution succeeds through great effort, and because the arising of one whose resolution has succeeded is rare even in many thousands of crores of cosmic cycles, the arising of Buddhas too is indeed difficult, exceedingly rare.

At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings. The serpent king too would have obtained the fruition of stream-entry on that day, but because of being in the animal realm, he did not obtain it. In those five states reckoned as taking conception, shedding of the skin, relaxation, falling into sleep, mating in their own kind, and death, where they become weary having assumed only the serpent body, having reached the state of not becoming weary in those, he is able to go about only in the form of a young man.

The story of the Nāga king Erakapatta is the third.

4. The Story of the Elder Monk Ānanda's Question

183-185. "The non-performance of all evil": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the question of the Elder Ānanda.

It is said that the elder, seated at his daytime resting place, thought - "By the

Teacher, the mother and father of the seven Buddhas, the life span, the enlightenment tree, the assemblage of disciples, the assemblage of chief disciples, the chief disciple attendant - all this has been spoken, but the Observance has not been spoken of. Was their Observance this very same one, or another?" He, having approached the Teacher, asked him about that matter. But since for those Buddhas there was only a difference in time, not a difference in the discourse. For the Perfectly Enlightened One Vipassī performed the Observance every seventh year. For an exhortation given on one day was sufficient for seven years. Sikhī and Vessabhū performed the Observance every sixth year, and Kakusandha and Koṇāgamana every year. Kassapa, the One of Ten Powers, performed the Observance every sixth month. For an exhortation given on one day was sufficient for six months. Therefore the Teacher, having announced to them this difference in time, having said "But their exhortation verses were these very same ones," making evident the one and the same Observance of all, spoke these verses -

183. "The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas.
184. "Patience is the supreme austere asceticism, forbearance;
The Buddhas declare Nibbāna to be supreme;
For one who injures others is not one who has gone forth,
One who vexes others is not an ascetic.
185. "Not reviling, not injuring, and restraint in the Pātimokkha;
Moderation in food, and secluded lodgings;
And devotion to higher consciousness - this is the instruction of the Buddhas."

Therein, "of all evil" means of all unwholesome action. "Acquisition" means the production of the wholesome beginning from the renunciation up to the path of arahantship, and the development of what has been produced. "The purification of one's own mind" means the cleansing of one's own consciousness from the five mental hindrances. "This is the instruction of the Buddhas" means this is the admonition of all Buddhas.

"Patience" means that which is the patience called forbearance; this is the supreme, highest austere asceticism in this Dispensation. "The Buddhas declare Nibbāna to be supreme" means these three Buddhas - Buddhas and Individually Enlightened Ones and those who have understood the Teaching - declare Nibbāna to be the highest. "For not one who has gone forth" means one who strikes and vexes others with the hand and so on, one who injures others, is not one who has gone forth. "Not an ascetic" means by the very method already stated, one who vexes others is not an ascetic either.

"Not reviling" means both not reviling oneself and not causing others to revile. "Not injuring" means both not injuring oneself and not causing others to injure. "In the Pātimokkha" means in the foremost morality. "Restraint" means closing. "Moderation" means the state of knowing the measure, the knowing of the limit. "Secluded" means solitary. "In higher consciousness" means in the higher consciousness reckoned as the eight meditative attainments. "Devotion" means the making of exertion. "This" means this is the instruction of all the Buddhas. Here, indeed, by "not reviling," verbal

morality is spoken of; by "not injuring," bodily morality; by "and restraint in the Pātimokkha," morality is spoken of; by "not injuring," bodily morality; by this phrase "and restraint in the Pātimokkha," both Pātimokkha morality and sense restraint; by "moderation," both purification of livelihood and morality dependent on requisites; by "secluded lodging," a suitable lodging; by "higher consciousness," the eight meditative attainments. Thus by this verse the three trainings too are indeed spoken of.

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

The story of the Elder Monk Ānanda's question is the fourth.

5. The Story of the Discontented Monk

186-187. "Not by a rain of coins": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain discontented monk.

It is said that he, having gone forth in the Dispensation and having obtained full ordination, being sent by his preceptor saying "Having gone to such and such a place, learn the recitation," went there. Then a disease arose in his father. He, wishing to see his son, not finding anyone able to summon him, wailing out of sorrow for his son, being near death, having given a hundred coins into the hand of his younger brother saying "You shall use this as funds for my son's bowl and robes," died. He, when the young monk had come, having fallen at his feet, rolling about, having wept, said "Venerable sir, your father died while still wailing; but a hundred coins were placed in my hand by him; what shall I do with them?" The young monk, having refused saying "I have no need of coins," afterwards thought - "What use is life to me living by going for almsfood among other families? It is possible to live in dependence on those hundred coins; I shall leave the monastic community." He, oppressed by discontent, having abandoned his recitation and meditation subject, became like one suffering from jaundice. Then the young novices, having asked him "What is this?" when it was said "I am dissatisfied," informed his teacher and preceptor. Then they, having led him to the Teacher's presence, showed him to the Teacher. The Teacher, having asked "Is it true that you are dissatisfied?" when it was said "Yes, venerable sir," said "Why did you do thus? But do you have any means of livelihood?" "Yes, venerable sir." "What do you have?" "A hundred coins, venerable sir." "If so, first bring some pebbles from somewhere; having counted, we shall know whether it is possible to live on that much or not." He brought pebbles. Then the Teacher said to him - "First set aside fifty for the purpose of use, twenty-four for the purpose of two oxen, so much for the purpose of seed, for the purpose of a yoke and plough, for the purpose of a hoe, adze and hatchet" - when thus being counted, that hundred coins was not sufficient. Then the Teacher, having said to him "Monk, your coins are few; how will you fulfil craving in dependence on these? In the past, it is said, having exercised wheel-turning sovereignty, being able to cause a rain of jewels to fall by a mere clapping of hands in a place of twelve yojanas in extent, waist-deep in measure, for as long as thirty-six Sakkas pass away, having exercised divine kingship for that long a time, at the time of death he died without having fulfilled craving," being requested by him, having brought up the past, having expanded the Mandhātu Jātaka -

"As far as the moon and sun revolve, shining and illuminating the directions;
All are slaves of Mandhātu, whatever living beings are dependent on the
earth."

Immediately after this verse, he spoke these two verses -

186. "Not by a rain of coins is satisfaction in sensual pleasures found;
Sensual pleasures are of little enjoyment and painful, thus having known, the
wise one.
187. "Even in divine sensual pleasures, he does not find delight;
He is devoted to the elimination of craving, the disciple of the Perfectly
Enlightened One."

Therein, "by a rain of coins" means that which he, having clapped his hands, caused to rain as a rain of the seven jewels - that is here spoken of as "a rain of coins." For even by that there is no satisfaction in sensual pleasures as objects and sensual pleasures as defilements. Thus this craving is hard to fill. "Of little enjoyment" means of limited happiness due to being like a dream. "Painful" means indeed of much suffering by way of the suffering that has come in the mass of suffering and so on. "Having thus known" means having known these sensual pleasures thus. "Even among the divine" means if indeed one were to be invited with the sensual pleasures that serve the gods, even so, like the Venerable Samiddhi, one does not find delight in those sensual pleasures at all. "Devoted to the elimination of craving" means one is delighted in arahantship and in Nibbāna, one dwells aspiring for that. "Disciple of the Perfectly Enlightened One" means a monk devoted to meditation, born through the hearing of the Teaching taught by the Perfectly Enlightened One.

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

The story of the discontented monk is the fifth.

6. The Story of the Brahmin Aggidatta

188-192. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the king of Kosala's chaplain named Aggidatta, who was seated on a heap of sand, beginning with "Many indeed go for refuge."

It is said that he was the chaplain of Mahākosala. Then, when his father had died, King Pasenadi of Kosala, out of respect thinking "He is my father's chaplain," having kept him in that very position, when he came to his own attendance, would go forward to meet him, and had him given an equal seat, saying "Teacher, please sit here." He thought - "This king shows me exceedingly great respect, but it is not possible to hold the minds of kings constantly. For the happiness of kingship is happiness only together with one of equal age, and I am old; it is fitting for me to go forth." He, having obtained the king's permission for the going forth, having had a drum circulated in the city, within seven days having given up all his own wealth through giving, went forth into the ascetic life of another faith. In dependence on him, ten thousand men went forth following him. He, together with them, having made his

dwelling in between Aṅga and Magadha and the Kuru country, gave this exhortation: "Dear sirs, whoever has sensual thoughts and so on arising, let him take up one container of sand from the river and scatter it here." They, having assented "Very well," at the time of the arising of sensual thoughts and so on, did so. At a later time there was a great heap of sand; a king of the nāgas named Ahichatta took possession of it. The residents of Aṅga and Magadha and the residents of the Kuru country, month after month, having brought them great honour, give gifts. Then Aggidatta gave them this exhortation - "Go for refuge to a mountain, go for refuge to a forest, go for refuge to a park, go for refuge to a tree; thus you will be freed from all suffering." He exhorted his own pupils too with this exhortation.

The Bodhisatta too, having made the renunciation, having attained perfect enlightenment, at that time dwelling in dependence on Sāvattṭhī in Jeta's Grove, towards the break of dawn, surveying the world, having seen the brahmin Aggidatta together with his pupils entered within the net of his knowledge, having known "All these too are accomplished in the decisive support for arahantship," in the evening period said to the Elder Mahāmoggallāna - "Moggallāna, do you see the brahmin Aggidatta causing the great multitude to plunge into what is not a ford? Go, give them exhortation." Venerable sir, they are many; for me alone they are unmanageable. If you too will come, they will be manageable. Moggallāna, I too will come; you go ahead. The Elder, while still going ahead, thought - "They are both powerful and many. If I speak something at the meeting place of all of them, all of them might rise up in groups" - by his own power he caused a rain of large drops to fall. When the large drops were falling, they rose up again and again and entered their own hermitages. The Elder, having stood at the door of the hermitage of the brahmin Aggidatta, said "Aggidatta!" He, having heard the Elder's voice, out of obstinacy in conceit, thinking "There is no one in this world able to address me by name; who now addresses me by name?" said "Who is this?" "It is I, brahmin." "What are you saying?" "Today tell me of a dwelling place here for one night." "There is no dwelling place here; for one person there is only one hermitage." "Aggidatta, people go to the presence of people, cattle to the presence of cattle, those gone forth to the presence of those gone forth. Do not do thus; give me a dwelling place." "But are you one gone forth?" "Yes, I have gone forth." "If you are one gone forth, where is your carrying-pole equipment, what is your requisite of one gone forth?" "I have my requisite, but carrying it separately and going about is troublesome, so I carry it taken inside and go about, brahmin." He was angry with the Elder, thinking "You will go about carrying that!" Then he said to him - "Do not be angry with us, Aggidatta; tell me of a dwelling place." There is no dwelling place here. But who dwells on this heap of sand? One, a king of the nāgas. Give that to me. It is not possible to give; his deed is weighty. Let it be; give it to me. If so, you yourself know.

The Elder set out facing the heap of sand. The king of the nāgas, having seen him coming, smouldered, thinking "This ascetic is coming from here; he does not know, methinks, of my existence; having smoked him, I shall kill him." The Elder, thinking "This king of the nāgas, methinks, considers 'I alone am able to smoke; others are not able'" - he himself too smouldered. The smoke risen from the bodies of both rose up as far as the Brahmā world. Both smokes, without afflicting the Elder, afflicted only the king of the nāgas. The king of the nāgas, being unable to endure the force of the smoke, blazed up. The Elder too, having attained the heat element, blazed up

together with him. The flames of fire rose up as far as the Brahmā world. Both, without afflicting the Elder, afflicted only the king of the nāgas. Then his entire body became as if lit up by torches. The group of sages, having looked on, thought - "The king of the nāgas is burning the ascetic; the good ascetic, not having heard our word, is surely lost." The Elder, having tamed the king of the nāgas, having rendered him free from agitation, sat down on the heap of sand. The king of the nāgas, having encircled the heap of sand with his coils, having fashioned a hood the size of the interior of a pinnacled building, held it above the Elder.

The group of sages, right early, thinking "We shall find out whether the ascetic is dead or alive," having gone to the Elder's presence, having seen him seated on the top of the heap of sand, having raised joined palms, praising him, said - "Ascetic, were you indeed not afflicted by the king of the nāgas?" "Do you not see him standing holding his hood above me?" They, saying "Wonderful indeed, friend, such a king of the nāgas has been tamed by the ascetic," surrounded the Elder and stood there. At that moment the Teacher arrived. The Elder, having seen the Teacher, rose up and paid homage. Then the sages said to him - "This one too is greater than you." He is the Blessed One, the Teacher; I am his disciple. The Teacher sat down on the top of the heap of sand. The group of sages, thinking "This is the power of just the disciple; what then will be the power of this one?" having raised joined palms, praised the Teacher. The Teacher, having addressed Aggidatta, said - "Aggidatta, when giving exhortation to your disciples and attendants, having said what did you teach?" "Go for refuge to this mountain; go for refuge to the forest, the park, the tree. For one who has gone for refuge to these is freed from all suffering - thus I give them exhortation." The Teacher, having said "Indeed, Aggidatta, one who has gone for refuge to these is not freed from all suffering; but having gone for refuge to the Buddha, the Teaching, and the Community, one is freed from the entire suffering of the round of rebirths," spoke these verses -

188. "Many indeed go for refuge to mountains and forests,
To parks, trees, and shrines, human beings threatened by fear.
189. "This is not a secure refuge, this is not the highest refuge;
Having come to this refuge, one is not freed from all suffering.
190. "Whoever has gone for refuge to the Buddha, the Teaching, and the
Community;
Sees the four noble truths with right wisdom.
191. Suffering, the origin of suffering, and the overcoming of suffering;
The noble eightfold path, leading to the peace of suffering.
192. "This is a secure refuge, this is the highest refuge;
Having come to this refuge, one is freed from all suffering."

Therein, "many" means many. "Mountains" means mountains such as Isigili, Vepulla, Vebhāra, and so on here and there, and forests such as the Great Forest, the Gosinga Sāla Forest, and so on, and parks such as the Bamboo Grove, Jīvaka's Mango Grove, and so on, and tree-shrines such as the Udena Shrine, the Gotama Shrine, and so on - those various human beings, threatened by this or that fear, wishing to be freed from

fear, or desiring the acquisition of sons and so on, go for refuge. This is the meaning. "This is not a refuge" means this entire refuge is neither secure nor the highest, and dependent on this, not even one among beings subject to birth and so on is freed from all suffering beginning with birth. This is the meaning.

"Whoever" - this was begun for the purpose of showing the secure, highest refuge, having shown the insecure, not highest refuge. Its meaning is - Whoever, whether a householder or one gone forth, has gone for refuge to the Buddha, the Teaching, and the Community on the basis of supremacy, in dependence on the meditation subject of recollection of the Buddha, the Teaching, and the Community beginning with "Thus indeed is the Blessed One, the Worthy One, the Perfectly Enlightened One" - even his going for refuge wavers and shakes through paying homage to those of other sects and so on. But in order to show its unshakeable state, making known the refuge arrived at through the path, he said "sees the four noble truths with right wisdom." For whoever has gone for refuge to these by means of seeing those truths, for him this refuge is both secure and highest, and that person, dependent on this refuge, is freed even from the entire suffering of the round of rebirths; therefore "this is indeed a secure refuge" and so on was said.

At the conclusion of the teaching, all those sages, having attained arahantship together with the analytical knowledges, having paid homage to the Teacher, requested the going forth. The Teacher too, having stretched out his hand from within the robe, said "Come, monks, live the holy life." They, at that very moment, bearing the eight requisites, were like elder monks of sixty rains retreats. And that was the day when all the inhabitants of Aṅga, Magadha, and the Kuru country came bringing honour. They, having come bringing honour, having seen all those sages gone forth, having thought "Is our brahmin Aggidatta the greater, or the ascetic Gotama?" because of the ascetic Gotama's having come, they imagined "Aggidatta alone is the greater." The Teacher, having observed their disposition, said "Aggidatta, dispel the doubt of the assembly." He, thinking "I too expect just this much," by the power of supernormal power, having risen up into the sky seven times, having descended again and again, having paid homage to the Teacher, having said "The Blessed One is my Teacher, venerable sir; I am his disciple," he made known his state of being a disciple.

The story of the brahmin Aggidatta is the sixth.

7. The Story of the Elder Monk Ānanda's Question

193. "Rare": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the question of the Elder Ānanda.

For the elder, one day, seated at his daytime resting place, thought - "A thoroughbred elephant arises in the Chaddanta clan or the Uposatha clan, a thoroughbred horse in the Sindhava clan or the Valāhaka king's clan, a bull, a thoroughbred ox, in the southern route and so on - by the Teacher speaking thus, the places of birth and so on of thoroughbred elephants and so on have been spoken of; but where does a remarkable man arise?" He, having approached the Teacher, having paid homage, having sat down to one side, asked about this matter. The Teacher said: "Ānanda, a remarkable man does not arise everywhere, but he arises in a place in the Middle

Country, which is three hundred yojanas in length measured straight, two hundred and fifty in breadth, and nine hundred yojanas in circumference. And when arising, he does not arise in this or that family, but arises only in one of the families of wealthy warriors or wealthy brahmins" - and having said this, he spoke this verse -

193. "A remarkable man is rare, he is not born everywhere;
Wherever that wise one is born, that family thrives in happiness."

Therein, "rare": for a remarkable man is rare, not easy to obtain like thoroughbred elephants and so on; he is not born everywhere, neither in a borderland nor in a low family; even in the Middle Country, he is born in one of the warrior or brahmin families, in a place where the great multitude performs paying respect and other honours. Being born thus, wherever that wise one of highest wisdom, the Perfectly Enlightened One, is born, "that family thrives in happiness" means it has indeed attained happiness - this is the meaning.

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

The story of the Elder Monk Ānanda's question is the seventh.

8. The Story of Several Monks

194. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a discussion among several monks, beginning with "Pleasant is the arising of Buddhas."

For one day, five hundred monks, seated in the assembly hall, raised up a discussion: "Friends, what indeed is happiness in this world?" Therein, some said "There is no happiness like the happiness of kingship." Some said like sensual happiness, some said "There is no happiness like that of food of rice, meat, and so on." The Teacher, having gone to their sitting place, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Monks, what are you discussing? For all this happiness is included in the suffering of the round of rebirths. In this world, the arising of a Buddha, the hearing of the Teaching, unanimity in the Community, the state of being joyful - this alone is happiness." Having said this, he spoke this verse -

194. "Pleasant is the arising of Buddhas, pleasant is the teaching of the Good Teaching;
Pleasant is the concord of the Community, pleasant is the austere asceticism of those in unity."

Therein, "the arising of Buddhas" means since Buddhas, when arising, help the great multitude cross over the wilderness of lust and so on, therefore the arising of Buddhas is the highest happiness. Since, owing to the teaching of the Good Teaching, beings subject to birth and so on are freed from birth and so on, therefore the teaching of the Good Teaching is pleasant. "Concord" means equality of mind; that too is pleasant indeed. But for those in unity, those of one mind, since it is possible to learn the word of the Buddha, or to undertake the ascetic practices, or to practise the ascetic duty, therefore it is said "the austere asceticism of those in unity is pleasant."

Therefore he said - "As long as, monks, the monks will assemble in unity, will rise in unity, will perform their Community duties in unity, only growth is to be expected for the monks, monks, not decline."

At the conclusion of the teaching, those monks became established in arahantship. The proclamation of the Teaching was beneficial for the great multitude as well.

The story of many monks is the eighth.

9. The Story of the Golden Shrine of Kassapa, the One of Ten Powers

195-196. "Worthy of veneration": the Teacher, wandering on a journey, spoke this proclamation of the Teaching referring to the golden shrine of Kassapa, the One of Ten Powers.

The Truth-finder, having departed from Sāvattthī, going gradually to Bārāṇasī, on the way, near the village of Todeyya, surrounded by the great community of monks, arrived at a certain temple of a deity. There, seated, the Fortunate One, having sent the treasurer of the Teaching, had a brahmin who was doing agriculture not far away summoned. That brahmin, having come, without paying homage to the Truth-finder, having paid homage to that very temple of a deity, stood there. The Fortunate One too said "What do you think of this place, brahmin?" "I pay homage to it as a shrine place that has come down by our tradition, Master Gotama." "By you paying homage to this place, well done, brahmin" - the Fortunate One gladdened him. Having heard that, the monks generated doubt: "For what reason indeed did the Blessed One gladden him thus?" Thereupon the Truth-finder, in order to remove their doubt, having recited the Ghaṭikāra Discourse in the Majjhima Nikāya, by supernormal power, having created in the sky the golden shrine of a yojana in height of Kassapa, the One of Ten Powers, and another golden shrine, having shown them to the great multitude, having said "Brahmin, is not veneration of those worthy of veneration of such a kind more fitting?" having made known the four who are worthy of a monument beginning with the Buddhas in the manner shown in the Mahāparinibbāna Discourse, having explained distinctively the three shrines - the bodily relic shrine, the commemorative shrine, and the shrine of articles of use - he spoke these verses -

195. "For one who venerates those worthy of veneration, whether Buddhas or disciples;
Who have transcended obsession, who have crossed over sorrow and lamentation.
196. "For one who venerates such ones as these, quenched, safe from every quarter;
The merit cannot be reckoned, even this much by anyone."

Therein, one worthy of veneration is "worthy of veneration"; the meaning is one fit to be venerated. "For one who venerates those worthy of veneration" means for one who venerates by way of salutation and so on and by the four requisites. He shows those worthy of veneration by the words "Buddhas" and so on. "Buddhas" means the Perfectly Enlightened Ones. "Yadi" means "or," the meaning is "or else." Therein, "Individually Enlightened Ones" is what has been spoken of, and disciples. "Who have transcended obsession" means those who have transcended the obsessions of

craving, wrong view, and conceit. "Who have crossed over sorrow and lamentation" means those who have gone beyond sorrow and lamentation; the meaning is these two have been gone beyond. By these, the state of being worthy of veneration is shown.

"Those" means the Buddhas and so on. "Such ones" is by way of inclusion of what has been stated. "Quenched" means by the quenching of lust and so on. There is no fear for them from anywhere, whether from existence or from object - thus they are "safe from every quarter"; those safe from every quarter. "The merit cannot be reckoned" means the merit cannot be counted. How so? "Even this much by anyone" means "this much, this much" - the word "even" here should be connected with "by anyone," by any person or by any measure. Therein, "by a person" means by such a one as Brahmā and so on. "By measure" means by threefold measure: by assessment, by weighing, or by filling. Assessment means assessment by the method "this is this much." "Weighing" means weighing by a scale. Filling means filling by means of a half-measure, a measure of a handful, a measure of a quarter, a tube-measure, and so on. By any person, by these three measures, the merit of one who venerates the Buddhas and so on cannot be counted by way of result, because it is without limit. In the two instances of "one who venerates," the distinctions are fitting: first, for one who venerates the Buddhas and so on while they are still living, the merit cannot be reckoned; again, for one who venerates such ones as these even when they have attained final Nibbāna through the extinguishment of the aggregates by means of the extinguishment of the mental defilements, the merit cannot be reckoned. If so, in the Vimānavatthu -

"Whether standing or quenched, when the mind is righteous, the fruit is the same;

Because of mental aspiration indeed, beings go to a good destination."

At the conclusion of the teaching, that brahmin became a stream-enterer. The golden shrine of one yojana stood in the sky for seven days, and there was a great assembly, and for seven days they venerated the shrine in various ways. Thereupon a disagreement of views arose among those of different views; by the majestic power of the Buddha, that shrine went to its own place, and right there at that moment there was a great stone shrine. At that assembly, there was the full realisation of the teaching by eighty-four thousand living beings.

The story of the golden shrine of Kassapa, the One of Ten Powers, is the ninth.

The commentary on the Buddha Chapter is finished.

The fourteenth chapter.

The first recitation section is finished.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 02. Commentary on the Teaching in Verses. 14. The Chapter on the Buddha Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org