

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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02. Commentary on the Teaching in Verses (02. Dhammapada-
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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

18. The Chapter on Impurities

1. The Story of the Butcher's Son

235-238. "You are now like a withered leaf": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain butcher's son.

It is said that a certain butcher in Sāvattthī, having killed cattle, having taken the best meats, having had them cooked, having sat down together with his children and wife, ate the meat, and having sold it for a price, earned his livelihood. He, thus doing the work of cattle-slaughter for fifty-five years, did not give even for one day even a ladleful of rice gruel or a meal to the Teacher dwelling in the neighbouring monastery. And he did not eat a meal without meat. One day, having sold the meat during the daytime, having given one piece of meat to his wife to cook for his own use, he went to bathe. Then his friend, having gone to the house, said to his wife - "Give me a little meat for sale; a guest has come to my house." "There is no meat for sale; your friend, having sold the meat, has now gone to bathe. Do not do thus; if there is a piece of meat, give it. Apart from the meat set aside for your friend, there is nothing else. He, thinking "Apart from the meat set aside for my friend's use, there is no other meat, and he does not eat without meat; she will not give it," himself took that meat and departed.

The butcher too, having bathed and come back, when the meal had been served by her together with her own cooked vegetables, said "Where is the meat?" "There is none, master." Did I not give the meat for cooking and go? Your friend, having come, having said "A guest has come to me; give me meat for sale," even though I said "Apart from the meat set aside for your friend, there is no other meat, and he does not eat without meat," by force he himself took that meat and went. I do not eat a meal without meat; take it away. What can be done? Eat, master. He, saying "I shall not eat," having had that meal taken away, having taken a knife, there was a bull standing at the back of the house; having gone to its presence, having thrust his hand into its mouth, having pulled out the tongue, having cut it at the root with the knife, having taken it and gone, having had it roasted on embers, having placed it on top of the meal, having sat down, having eaten one morsel of food, he placed one piece of meat in his mouth. At that very moment his tongue was cut off and fell into the food dish. At that very moment he received a result resembling his action. He too, like a bull, with a stream of blood flowing from his mouth, having entered the inner house, going about on his knees, cried out.

At that time the butcher's son stood nearby, looking at his father. Then his mother said to him - "Look, son, at this butcher, like a bull, having gone about on his knees in the middle of the house, crying out; this suffering will fall upon your head; without looking back at me, securing your own safety, run away!" He, frightened by the fear

of death, having paid homage to his mother, ran away; and having run away, he went to Takkasilā. The butcher too, like a bull, having gone about crying out in the middle of the house, died and was reborn in Avīci. The bull too died. The butcher's son too, having gone to Takkasilā, learnt the craft of a goldsmith. Then his teacher, going to a village, having said "You should make such and such an ornament," departed. He too made such an ornament. Then his teacher, having come and having seen the ornament, thinking "This one is capable of making a living having gone anywhere," gave his own daughter who had come of age. He prospered with sons and daughters.

Then his sons, having come of age and having learnt a craft, afterwards went to Sāvattthī, and having established the household life there, dwelling there, they were faithful and confident. Their father too, without having done anything wholesome at Takkasilā, reached old age. Then his sons, thinking "Our father is old," having had him summoned to their own presence, thinking "We shall give a gift for our father's benefit," invited the community of monks headed by the Buddha. They, on the following day, having caused the community of monks headed by the Buddha to sit down inside the house, having carefully served them, at the conclusion of the meal said to the Teacher - "Venerable sir, this meal while living has been given by us for our father; give the thanksgiving for our father." The Teacher, having addressed him, said "Lay follower, you are old, your body is fully ripened, you are like a withered leaf; you have no wholesome provisions for the journey to the world beyond; make a support for yourself, be wise, do not be foolish" - and giving the thanksgiving, he spoke these two verses -

235. "You are now like a withered leaf,
And the messengers of death stand ready for you;
You stand at the threshold of departure,
Yet you have no provisions for the journey.

236. "So make an island for yourself,
Strive quickly, be wise;
With stain blown off, without blemish,
You will reach the divine noble plane."

Therein, "you are now like a withered leaf" means: lay follower, you are now like a withered leaf that has broken off and fallen to the ground. "Messengers of death" means death's messengers are spoken of; but this was said with reference to death itself; the meaning is: death stands ready for you. "At the threshold of departure" means: the meaning is you are standing at the threshold of decline, at the threshold of non-growth. "Provisions" means: just as provisions of rice and so on for a traveller, so too your wholesome provisions for going to the world beyond are not there - this is the meaning. "So make" means: so you, just as one whose boat has broken up in the ocean makes a support called an island, so make a wholesome support for yourself. And while making it, strive quickly, arouse energy very quickly, be wise by making a support of wholesome action for yourself. For whoever does wholesome deeds while still able to do so, without having reached the mouth of death, he is called a wise person; be such a one, do not be blindly foolish - this is the meaning. "The divine noble plane" means: thus making energy, through the removal of the stains of lust

and so on, with stain blown off, through the absence of blemish, without blemish, having become free from mental defilement, you will reach the fivefold Pure Abode plane - this is the meaning.

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

They, having invited the Teacher for the following day's meal as well, having given a gift, at the time of thanksgiving said to the Teacher who had finished his meal - "Venerable sir, this too is a meal while living for our father; give the thanksgiving for this very one." The Teacher, giving the thanksgiving for him, spoke these two verses -

237. "Your life has been brought to its end now,
You have set out towards the presence of Yama;
There is no resting place for you in between,
Yet you have no provisions for the journey.

238. "So make an island for yourself,
Strive quickly, be wise;
With stain blown off, without blemish,
You will not again undergo birth and ageing.

Therein, "one whose life has been brought to its end" - "upa" is merely a particle; "one whose life has been led away" means one whose life has departed, one whose life has passed beyond; the meaning is that you now, having passed beyond the three stages of life, stand at the mouth of death. "You have set out towards the presence of Yama" means the meaning is that you stand ready, having become prepared to go to the mouth of death. "There is no resting place for you in between" means just as those going along a road, performing various duties, dwell on the road in between, those going to the world beyond do not do so. For it is not possible for one going to the world beyond to say such things as "Please wait for a few days, let me first give a gift, let me first listen to the Teaching." But having passed away from here, one is simply reborn in the world beyond. This was said with reference to this meaning. "Provisions" - although this has been stated below already, it was spoken here too by the Teacher for the purpose of strengthening the lay follower again and again. "Birth and ageing" - here illness and death too are already included. And by the lower verses the path of non-returning was spoken of; here the path of arahantship was spoken of. Even this being so, just as when a king, having prepared a mouthful according to the measure of his own mouth, offers it to his son, that boy takes it only according to the measure of his own mouth; just so, even though the Teaching was taught by the Teacher by way of the higher path, the lay follower, by way of his own decisive support, having attained the fruition of stream-entry at the lower level, at the conclusion of this thanksgiving attained the fruition of non-returning. The proclamation of the Teaching was beneficial for the rest of the assembly too.

The story of the butcher's son is the first.

2. The Story of a Certain Brahmin

239. "Gradually" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain brahmin.

It is said that he, one day, having gone out right early, stood looking at the monks putting on their robes at the place for putting on robes. That place, however, was overgrown with grass. Then, as a certain monk was putting on his robe, the lappet of the robe, trailing in the grass, became wet with dew-drops. The brahmin, thinking "It is fitting to make this place free of green vegetation," on the following day, having taken a spade, having gone, having pared that place, made it like a threshing floor. On the following day too, having come to that place, while the monks were putting on their robes, having seen the lappet of one monk's robe having fallen on the ground and rolling in the dust, having thought "It is fitting to scatter sand here," having brought sand, he scattered it.

Then one day, before the meal, there was fierce sunshine. Then too, having seen sweat being released from the bodies of the monks who were putting on their robes, having thought "It is fitting for me to have a pavilion built here," he had a pavilion built. On the following day, right early, rain fell; there was a heaping of rain clouds. Then too, the brahmin, standing just looking at the monks, having seen the monks with wet robes, having had a hall built, thinking "It is fitting for me to have a hall built here," having thought "Now I shall make a hall-dedication," having invited the community of monks headed by the Buddha, having caused the monks to sit down both inside and outside, at the conclusion of the meal, having taken the Teacher's bowl for the purpose of thanksgiving, he reported all that incident from the beginning, saying "Venerable sir, I, standing looking at this place at the time of the monks putting on their robes, having seen this and that, had this and that done." The Teacher, having heard his words, having said "Brahmin, the wise indeed, doing a little wholesome deed at every opportunity, gradually remove their own stain of unwholesomeness," spoke this verse -

239. "Gradually the wise one, little by little, moment by moment,
Like a smith with silver, should blow away one's own stain."

Therein, "gradually" means in succession. "The wise one" means endowed with wisdom nourished by the Teaching. "Moment by moment" means doing wholesome deeds at every opportunity. "Like a smith with silver" means just as a goldsmith is unable to make an ornamental article by heating, beating, and removing the stain of gold just once, but by heating and beating again and again he removes the stain, and then makes manifold ornamental articles; just so, the wise person, doing wholesome deeds again and again, should blow away one's own stain of lust and so on. Thus, with stain blown off, one becomes free from mental defilement - this is the meaning.

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

The story of a certain brahmin is the second.

3. The Story of the Elder Monk Tissa

240. "Like rust from iron": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a monk named the Elder Tissa.

It is said that a certain son of good family dwelling in Sāvattthī, having gone forth and having obtained full ordination, became known as the Elder Tissa. He afterwards, having entered the rains retreat at a countryside monastery, having obtained a coarse cloth of eight cubits, having finished keeping the rains retreat, having performed the invitation to admonish, having taken it, having gone, placed it in his sister's hands. She, thinking "This cloth is not befitting for my brother," having cut it with a sharp hatchet, having made it into strips, having pounded it in a mortar, having carded it, having beaten it, having wound it, having spun fine thread, had a cloth woven. The Elder too, having arranged thread and needles, having assembled young novices who were robe-makers, having gone to his sister's presence, said "Give me that cloth; I shall have a robe made." She, having taken out a cloth of nine cubits, placed it in her younger brother's hands. He, having taken it, having spread it out, having looked at it, said "My cloth was coarse, of eight cubits; this one is fine, of nine cubits. This is not my cloth; this is yours. I have no need of this; give me that very one." "Venerable sir, this is yours indeed; take it, will you not?" He did not at all wish to. Then, having reported to him all the work done by herself, she gave it, saying "Venerable sir, this is yours indeed; take it, will you not?" He, having taken it, having gone to the monastery, began the robe-making work.

Then his sister prepared rice gruel, meals, and so on for the sake of the robe-makers. But on the day the robe was finished, she made an extra honour. He, having looked at the robe, with affection arisen towards it, thinking "Tomorrow now I shall put it on," having folded it up, having placed it on the bamboo pole for robes, that night, being unable to digest the food eaten, having died, was reborn as a louse on that very robe. His sister too, having heard of his death, rolling at the feet of the monks, wept. The monks, having performed the funeral rites for him, since there was no attendant of the sick, it falls to the Community itself. Thinking "Shall we distribute it?" they had that robe brought out. That louse, crying out "These are plundering my property!" ran here and there. The Teacher, while seated just in the perfumed chamber, having heard that sound with the divine ear-element, said "Ānanda, tell them to set aside Tissa's robe without distributing it for seven days." The Elder did so. She too, on the seventh day, having died, was reborn in the Tusita mansion. The Teacher commanded "On the eighth day, having distributed Tissa's robe, take it." The monks did so.

The monks raised up a discussion in the Teaching hall: "Why indeed did the Teacher, having had Tissa's robe set aside for seven days, allow it to be taken on the eighth day?" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Monks, Tissa was reborn as a louse on his own robe. When it was being distributed by you, crying out 'These are plundering my property!' she ran here and there. If, while the robe was being taken by you, she had corrupted her mind towards you, she would have been reborn in hell; therefore I had the robe set aside. But now she has been reborn in the Tusita mansion; therefore the taking of the robe was permitted to you by me." Having said this, when they again said "Weighty indeed, venerable sir, is this thing called craving," "Yes, monks, craving is indeed weighty for these beings. Just as rust, having

arisen from iron, eats that very iron, destroys it, and renders it unfit for use, just so this craving, having arisen within these beings, causes those beings to be reborn in hell and so on, and brings them to destruction" - having said this, he spoke this verse -

240. "Just as rust arisen from iron,
Having arisen from it, eats that very iron;
So one who indulges too much,
One's own actions lead to an unfortunate realm."

Therein, "just as from iron" means arisen from iron. "Having arisen from it" means having arisen from that. "One who indulges too much" means "wise" is called the wisdom of consuming the four requisites having reviewed them thinking "these are for this purpose"; one who conducts oneself having transgressed that is called one who indulges too much. This is what is meant - Just as rust, having arisen from iron, eats that very iron from which it arose, just so, one's own actions, because of being established in oneself, being indeed one's own, those actions lead to an unfortunate realm one who indulges too much, consuming the four requisites without reviewing them.

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

The story of the Elder Monk Tissa is the third.

4. The Story of the Elder Monk Lāḷudāyī

241. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Lāḷudāyī, beginning with "Non-recitation is the stain."

It is said that in Sāvatthī about five crores of noble disciples dwelt, and about two crores of worldlings dwelt. Among them, the noble disciples, having given a gift before the meal, after the meal, having taken ghee, oil, honey, molasses, cloth and so on, having gone to the monastery, listened to a talk on the Teaching. Having heard the Teaching, at the time of going they spoke praise of the virtues of Sāriputta and Moggallāna. The Elder Udāyī, having heard their talk, said "Having heard the Teaching of those ones, you speak thus; having heard my talk on the Teaching, will you not indeed speak likewise?" The people, having heard his talk, thinking "This one will be a speaker of the Teaching; it is fitting for us to hear a talk on the Teaching from this one too," they, having requested the elder one day, having given a gift to the Community saying "Venerable sir, today is our day for hearing the Teaching," said "Venerable sir, would you deliver to us a talk on the Teaching during the day." He too consented to them.

When they came at the time for hearing the Teaching and said "Venerable sir, expound to us the Teaching," the Elder Lāḷudāyī, having sat down on the seat, having taken a decorated fan and waving it, not finding even a single passage of the Teaching, having said "I shall recite the melodic recital; let another teach the talk on the Teaching," descended. They, having had another teach the talk on the Teaching, for the purpose of the melodic recital, placed him on that seat again. He again, not finding anything, having said "I shall teach at night; let another recite the melodic

recital," descended from the seat. They, having had another recite the melodic recital, again brought the elder at night. He, not finding anything even at night, having said "I shall teach towards the break of dawn; let another teach at night," descended. They, having had another teach at night, again brought him towards the break of dawn. He again did not find anything. The great multitude, having taken clods of earth, sticks and so on, having threatened him saying "You blind fool, when the praise of Sāriputta and Moggallāna was being spoken, you spoke in such and such a way; now why do you not teach?" pursued him as he fled. He, while fleeing, fell into a certain toilet.

The great multitude raised up a discussion - "Today Lāḷudāyī, being jealous while the talk of praise of the virtues of Sāriputta and Moggallāna was going on, having made known his own status as a speaker of the Teaching, when the people, having made an offering, said 'Let us hear the Teaching,' having sat down on the seat four times, not seeing anything suitable to be taught, saying 'You take up rivalry with our noble ones, the Elders Sāriputta and Moggallāna,' having taken clods of earth, sticks and so on, having threatened him, being put to flight, he fell into a toilet." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too this one was submerged in a pit of excrement," brought up the past -

"I am a quadruped, my dear, you too, my dear, are a quadruped;
Come, my dear, turn back, why do you run away frightened?"

"You are impure, with putrid hair, foul-smelling you are, pig;
If you are willing to fight, I give you the victory, my dear."

He related this Jātaka in detail. At that time the lion was Sāriputta, the pig was Lāḷudāyī. The Teacher, having brought this proclamation of the Teaching, having said "Monks, by Lāḷudāyī only a trifle of the Teaching was learnt, but he never did any recitation; having learnt some Scriptures, the non-recitation of them is indeed a stain," spoke this verse -

241. "Non-recitation is the stain of spells, inactivity is the stain of houses;
Idleness is the stain of beauty, negligence is the stain of one who guards."

Therein, "non-recitation is the stain" means since whatever learning or craft perishes or does not continuously come to mind for one who does not recite and does not practise, therefore it was said "non-recitation is the stain of spells." But since for one living the household life, the house perishes for one who does not repeatedly rise up and carry out the restoration of what is decayed and so on, therefore it was said "inactivity is the stain of houses." Since for a householder or for one gone forth, the body becomes ugly for one who, through idleness, does not attend to one's toilet or attend to one's requisites, therefore it was said "idleness is the stain of beauty." Since for one guarding cattle, through negligence, while sleeping or playing, those cattle, by rushing into unsuitable fording places and so on, or through the danger of wild beasts, thieves, and so on, having entered others' rice fields and so on, come to destruction through eating, and he himself receives punishment or censure; or else for one gone forth who does not guard the six doors, through negligence, mental

defilements, having entered, cause him to fall from the Dispensation - therefore it was said "negligence is the stain of one who guards." That is a stain because of its being in the position of a stain by bringing about his destruction. 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 Lāṇudāyī is the fourth.

5. The Story of a Certain Son of Good Family

242-243. "Misconduct is the stain of a woman": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a certain son of good family.

They brought him, it is said, a girl of good family of the same caste. She was an adulteress from the very day she was brought. That son of good family, ashamed by her adultery, being unable to go into the presence of anyone, having put an end to attendance upon the Buddha and so on, after the lapse of a few days, having approached the Teacher, having paid homage, seated to one side, when it was said "What, lay follower, you are not seen?" he reported that matter. Then the Teacher, having said to him "Lay follower, formerly too it was said by me 'Women are indeed like rivers and so on; a wise person should not make wrath towards them,' but you, because of being concealed by existence, did not observe this" - being requested by him -

"Just as a river and a road, a drinking booth, an assembly hall, and a wayside water-shed;

So are women of the world indeed, no limit is found for them."

Having related the Jātaka in detail, having said "Lay follower, the state of being an adulteress is indeed the stain of a woman, stinginess is the stain of one who gives, unwholesome action is a stain in the sense of destroying beings in this world and the world beyond, but ignorance is the highest stain of all stains," he spoke these verses -

242. "Misconduct is the stain of a woman, stinginess is the stain of one who gives; Evil mental states are indeed stains, in this world and the next.

243. "More staining than those stains, ignorance is the supreme stain; Having abandoned this stain, be stainless, monks."

Therein, "misconduct" means adultery. For even the husband drives out an adulterous woman from the house; even when she has gone to the presence of her mother and father, they drive her out, saying "You have become a disgrace to the family; you should not even be seen with our eyes." She, wandering about helpless, encounters great suffering. Therefore her misconduct is called "a stain." "Of one who gives" means of a donor. For one who, at the time of ploughing and tilling the field, having thought "When this field is accomplished, I shall give ticket meals and so on," even when the crop is accomplished, stinginess having arisen obstructs the mind of generosity - he, through the power of stinginess, when the mind of generosity does

not grow, does not obtain the three successes: human success, divine success, and the success of Nibbāna. Therefore it was said - "Stinginess is the stain of one who gives." The same method applies in the remaining ones too. "Evil mental states" means unwholesome mental states are indeed nothing but a stain in this world and in the world beyond.

"Than those" means than the stain stated below. "More staining" means the meaning is "I tell you of a stain that is exceeding." "Ignorance" means not knowing with eight bases is itself the supreme stain. "Having abandoned" means the meaning is: having given up this stain, monks, be stainless.

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

The story of a certain son of good family is the fifth.

6. The Story of Cūḷasāri

244-245. "Easy to live": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a co-resident pupil of the Elder Sāriputta named Cūḷasāri.

It is said that he, one day, having performed medical treatment and having obtained sumptuous food, taking it and going out, having seen the elder on the road, said: "Venerable sir, this was obtained by me through performing medical treatment; you will not obtain such food elsewhere; eat this. I, having performed medical treatment for you, shall constantly bring such food." The elder, having heard his words, departed silently. The monks, having gone to the monastery, reported that matter to the Teacher. The Teacher, having said "Monks, a shameless one indeed, being reckless, like a crow, having stood established in the twenty-one kinds of wrong means of livelihood, lives happily; but one possessed of shame and moral fear lives with difficulty," spoke these verses -

244. "Easy is the life for one who is shameless, bold as a crow, a backbiter,
A braggart, reckless, defiled in living.

245. "Hard to live for one with shame, always seeking what is pure;
Not sluggish, not impudent, living purely, seeing clearly."

Therein, "for one who is shameless" means for one whose shame and moral fear are cut off. For by such a one, having said of one who is not one's mother "She is my mother," and of those who are not one's father and so on "He is my father" and so on by this method, having established oneself in the twenty-one kinds of wrong means of livelihood, it is possible to live happily. "Bold as a crow" means like a bold crow. For just as a bold crow, wishing to seize rice gruel and so on in the houses of families, having sat on walls and so on, knowing that he is being looked at, as if not looking, as if thinking about something else, as if sleeping, having observed the negligence of the people, having swooped down, even while they are saying "shoo, shoo," having seized a mouthful from the vessel, flies away - just so, a shameless person too, having entered the village together with monks, defines the places for rice gruel, meals, and so on. There the monks, having walked for almsfood, having taken just

enough for sustenance, having gone to the hall with sitting accommodation, reviewing, having drunk rice gruel, attend to their meditation subject, recite, and sweep the hall with sitting accommodation. But this one, without doing any of that, faces towards the village.

For even though being looked at by the monks thinking "Look at this one," as if not looking, as if thinking about something else, as if sleeping, as if fastening a knot, as if arranging his robe, saying "I have such and such a task to do," having risen from his seat, having entered the village, having approached a certain house among the houses defined right early, when the members of the household, having slightly closed the door panel, are sitting at the door, even while they are crying, having pushed open the door panel with one hand, he enters inside. Then, having seen him, even unwillingly, having caused him to sit on a seat, whatever there is among rice gruel and so on, that they give. He, having eaten as much as he likes, taking the remainder in his bowl, departs. This is called "bold as a crow." The meaning is: easy to live for such a shameless one.

"A backbiter" means when others are saying "Such and such an elder is of few wishes" and so on - by such words as "But are we not of few wishes?" he is a backbiter through the destroying of others' virtues. Having heard the words of such a one, people, thinking "This one too is endowed with the virtue of fewness of wishes and so on," think that something should be given. But he, thenceforth being unable to please the minds of wise people, declines even from that material gain. Thus a backbiting person destroys the material gain of both himself and of others.

"A braggart" means one who conducts himself by pushing forward. Showing others' duties as if they were his own duties, right early, when the monks, having performed their duties at the shrine courtyard and so on, having sat for a short while with attention to their meditation subject, having risen, are entering the village, having washed his face, having adorned his body with wearing a pale orange robe, applying eye ointment, anointing the head, and so on, as if sweeping, having given two or three strokes with the broom, he faces towards the gateway. People who have come right early thinking "We shall pay homage to the shrine, we shall make an offering of garlands," having seen him, having said "This monastery receives its care in dependence on this young one; do not neglect this one," think that something should be given to him. Easy to live even for such a braggart. "Reckless" means one possessed of bodily impudence and so on. "Defiled in living" means for a person who, having earned his livelihood thus and living, has become defiled, there is what is called living; that is wrong livelihood, evil indeed - this is the meaning.

"For one with shame" means it is hard to live for a person accomplished in shame and moral fear. For he, without calling those who are not his mother and so on "my mother" and so on, loathing unrighteous requisites as one would faeces, seeking righteously and impartially, having walked for almsfood successively, earning his livelihood, lives a coarse livelihood - this is the meaning. "Seeking what is pure" means by one who seeks pure bodily action and so on. "Not sluggish" means not clinging to livelihood and sustenance. "Living purely, who sees" means such a person is indeed called one of pure livelihood. By one thus living purely, seeing that very pure livelihood as having substance, it is hard to live by way of a coarse livelihood - this is the meaning.

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

The story of Cūḷasāri is the sixth.

7. The Story of the Five Lay Followers

246-248. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to five lay followers, beginning with "Whoever kills a living being."

Among them, one observed only the training rule of abstention from killing living beings, and the others observed the other ones. One day, having engaged in contention saying "I do what is difficult, I observe what is difficult," they went to the Teacher's presence, paid homage, and reported that matter. The Teacher, having heard their talk, without making even a single precept the least, having said "All are indeed difficult to observe," spoke these verses -

246. "Whoever kills a living being, and speaks lying;
Takes what is not given in the world, and goes to another's wife.
247. "And the drinking of spirits and liquor, whatever man engages in;
Right here in this world, he uproots himself.
248. "Thus, good man, know this: those of bad character are unrestrained;
Let not greed and what is not the Teaching afflict you for a long time unto suffering."

Therein, "whoever kills a living being" means whoever, by even one means among the six means beginning with doing it with one's own hand, cuts off the life faculty of another. "Lying" means he speaks lying that destroys the welfare of others. "Takes what is not given in the world" means in this world of beings, by even one mode of taking among those beginning with theft, he takes what belongs to another. "And goes to another's wife" means offending against another's guarded and protected goods, he conducts himself in wrongful conduct. "The drinking of spirits and liquor" means the drinking of whatever spirits and fermented liquor of anyone. "Engages in" means practises, cultivates. "Uproots" means let the world beyond be set aside; but that person, right here in this world, whatever root such as fields, sites, and so on by which he might establish himself, having pawned or given up even that, drinking liquor, he uproots himself, and goes about destitute and miserable. "Thus, good man" - he addresses a person who performs the actions of the five kinds of immorality. "Of bad character" means of inferior character. "Unrestrained" means devoid of bodily restraint and so on. "Acetasā" is also a reading; the meaning is without consciousness. "Greed and what is not the Teaching" means greed and hate. For both of these are indeed unwholesome. "May they afflict for a long time unto suffering" - the meaning is: for the purpose of the suffering of hell and so on for a long time, may these mental states not afflict, not crush him.

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

The story of the five lay followers is the seventh.

8. The Story of the Young Tissa

249-250. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a young man named Tissa, beginning with "He gives indeed."

It is said that he went about disparaging the giving of the five foremost noble disciples, namely the householder Anāthapiṇḍika, the female lay follower Visākhā, and so on; he disparaged even the incomparable gift. Having received something cold at the various places where alms are given, he disparaged it as "cold"; having received something hot, he disparaged it as "hot." Even when they gave little, he disparaged them saying "Why do these give such a trifle?"; even when they gave much, he disparaged them saying "In their houses there is, methinks, no place for storage; surely just enough for the sustenance of monks should be given; they give away so much rice gruel and meal uselessly." But referring to his own relatives, having said such things as "Oh, the house of our relatives is like a well for monks who come and come from the four directions," he spread praise. Now he was the son of a certain doorkeeper who, having wandered about together with carpenters wandering in the countryside, having reached Sāvattthī, went forth. Then the monks, having seen him thus disparaging the giving and so on of people, having thought "Shall we investigate?" having asked "Friend, where do your relatives live?" having merely heard "In such and such a village," sent several young monks. They, having gone there, having been caused to sit down in the hall with sitting accommodation by the villagers, having received hospitality, asked - "There is a young man named Tissa who went forth having departed from this village. Which are his relatives?" The people, having thought "There is no boy who has gone forth having departed from a family house here; what indeed are these saying?" said "Venerable sir, we hear that a certain doorkeeper's son, having wandered about together with carpenters, went forth; you speak with reference to him, methinks." The young monks, having known the absence of eminent relatives of Tissa there, having gone to Sāvattthī, reported that incident to the monks: "Without any reason, venerable sir, Tissa goes about lamenting." The monks too reported that to the Truth-finder.

The Teacher, having said "Not only now, monks, does he go about boasting; in the past too he was just a boaster," being requested by the monks, brought up the past -

"Even though he might boast much, having gone to another country;
Having followed, he would ruin him, enjoy your wealth, Kaṭāhaka."

Having related this Kaṭāha Jātaka in detail, having said "Monks, whatever person, when others have given whether little or much, whether coarse or superior, or when others have given and nothing has been given to himself, becomes ashamed, for him neither meditative absorption nor insight nor path, fruition, and so on arise," expounding the Teaching, he spoke these verses -

249. "People give according to their faith, according to their confidence;
Whoever therein becomes ashamed regarding others' drink and food;
He, neither by day nor by night, attains concentration.

250. "For one in whom this is cut off, destroyed at the root, uprooted;
He indeed, by day or by night, attains concentration."

Therein, "he gives indeed according to faith" means a person giving anything whatsoever among coarse, superior, and so on, gives according to faith, in conformity with one's own faith alone. "According to confidence" means and among elders, newly ordained, and so on, in whomever confidence arises, giving to that one, he gives according to confidence, in conformity with one's own confidence alone. "Therein" means in that giving of another, he falls into a state of being ashamed, thinking "I have received little" or "I have received something coarse." "Concentration" means that person, by day or by night, does not attain concentration either by way of access and absorption or by way of path and fruition. "For one in whom this" means for whatever person this unwholesome state reckoned as being ashamed in certain instances is cut off, having been destroyed at the root, uprooted by the knowledge of the path of arahantship, he attains concentration of the aforesaid manner. This is the meaning.

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

The story of the young Tissa is the eighth.

9. The Story of the Five Lay Followers

251. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to five lay followers, beginning with "There is no fire like lust."

They, it is said, wishing to hear the Teaching, having gone to the monastery, having paid homage to the Teacher, sat down to one side. And for Buddhas the thought does not arise "This is a warrior, this is a brahmin, this is a wealthy person, this is a destitute person; I will expound the Teaching making it lofty for this one, not for this one." expounding the Teaching referring to whatever subject, having put respect for the Teaching in front, he teaches as if bringing down the celestial river. But while the Truth-finder was thus teaching, of those seated in his presence, one fell asleep while just sitting, one sat scratching the ground with his finger, one sat shaking a tree, one sat looking up at the sky, but one listened to the Teaching carefully.

The Elder Ānanda, fanning the Teacher, observing their behaviour, said to the Teacher - "Venerable sir, you expound the Teaching to these as if thundering like a great cloud, but these, even while you are expounding the Teaching, are seated doing this and that." "Ānanda, do you not know them?" "Yes, I do not know them, venerable sir." For among these, he who is seated sleeping, he, having been reborn in the serpent realm for five hundred births, slept with his head placed upon his coils; even now there is no satisfaction for his sleep, my sound does not enter his ear. But, venerable sir, do you speak in succession or now and then? Ānanda, for this one, sometimes human existence, sometimes divine existence, sometimes serpent existence - thus the rebirths arising now and then cannot be delimited even by the knowledge of omniscience. But in succession, he, having been reborn in the serpent realm for five hundred births, even though sleeping, was still unsatisfied with sleep. The man seated scratching the ground with his finger too, having been reborn in the earthworm realm for five hundred births, dug the ground; even now, while just digging the ground, he does not hear my sound. This man seated shaking a tree too,

in succession, was reborn in the monkey realm for five hundred births; even now, by the force of habitual action, he just keeps shaking the tree; my sound does not enter his ear. This man seated having looked up at the sky too, was reborn for five hundred births as an astrologer; now, by the force of habitual action, even today he just looks up at the sky; my sound does not enter his ear. But this man seated listening to the Teaching carefully, in succession, having been a brahmin who studied the sacred hymns, a master of the three Vedas, was reborn for five hundred births; even now, as if comparing the sacred hymns, he listens carefully.

"Venerable sir, your proclamation of the Teaching, having cut through the skin and so on, reaches the bone marrow and remains; why do these not listen carefully even while you are expounding the Teaching?" "Ānanda, you perceive my Teaching as easy to listen to, I think." "But what, venerable sir, is it difficult to listen to?" "Yes, Ānanda." "Why, venerable sir?" "Ānanda, the term 'Buddha' or 'Teaching' or 'Community' has never been heard before by these beings even in many hundreds of thousands of crores of cosmic cycles. Because these beings, unable to hear this Teaching, in the round of rebirths without discernible beginning, have come along listening only to manifold pointless talk, therefore they go about singing and dancing in drinking circles and places of amusement and so on, unable to hear the Teaching." "But in dependence on what are they unable, venerable sir?"

Then the Teacher said to him, "Ānanda, in dependence on lust, in dependence on hate, in dependence on delusion, in dependence on craving, they are unable. There is no fire like the fire of lust; it burns beings without leaving even ashes. Although the cosmic-cycle-destroying fire arisen in dependence on the manifestation of the seven suns also burns the world without leaving anything over, that fire burns only occasionally. For the fire of lust there is no time of not burning; therefore, there is no fire like lust, or grip like hate, or net like delusion, or river like craving" - having said this, he spoke this verse -

251. "There is no fire like lust, there is no grip like hate;
There is no net like delusion, there is no river like craving."

Therein, "like lust" means there is no fire like lust by way of burning, having arisen from within itself without showing anything such as smoke and so on. "Like hate" means the grip of a demon, the grip of a boa constrictor, the grip of a crocodile, and so on are able to seize in just one individual existence, but the grip of hate seizes absolutely everywhere without exception; thus there is no grip like hate. "Like delusion" means but in the sense of enveloping and completely enveloping, there is no net like delusion. "Like craving" means for rivers such as the Ganges and so on, a time of fullness, a time of deficiency, and a time of dryness can be seen, but for craving there is neither a time of fullness nor a time of dryness; it is always seen as deficient only; thus in the sense of being difficult to fill, there is no river like craving - this is the meaning.

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

The story of the five lay followers is the ninth.

10. The Story of the Millionaire Meṇḍaka

252. The Teacher, while dwelling in the Jātiyā grove in dependence on the city of Bhaddiya, spoke this proclamation of the Teaching referring to the millionaire Meṇḍaka, beginning with "Easy to see is the fault."

The Teacher, it is said, while wandering on a journey among the Aṅguttarāpans, having seen the decisive support for the fruition of stream-entry of the millionaire Meṇḍaka, and of his wife Candapadumā, and of his son the millionaire Dhanañcaya, and of his daughter-in-law Queen Sumanādevī, and of his granddaughter Visākhā, and of his slave Puṇṇa, having gone to the city of Bhaddiya, dwelt in the Jātiyā grove. The millionaire Meṇḍaka heard of the Teacher's arrival. But why was he born with the name "millionaire Meṇḍaka"? It is said that in the back of his house, in a place measuring eight karīsas, golden rams the size of elephants, horses, and bulls, having broken through the earth, striking back against back, arose. In their mouths were placed balls of threads of five colours. When there was need for ghee, oil, honey, molasses, and so on, or for cloth, coverings, unwrought gold, gold, and so on, they remove the balls from their mouths; from the mouth of even one ram there comes forth ghee, oil, honey, molasses, cloth, coverings, unwrought gold, and gold sufficient for the inhabitants of the Indian subcontinent. Thenceforth he became known as the millionaire Meṇḍaka.

But what was his former action? In the time of the Buddha Vipassī, it is said, he was the nephew of a householder named Avaroja, and had the same name as his maternal uncle, being named Avaroja. Then his maternal uncle began to build a perfumed chamber for the Teacher. He, having gone to his presence, having said "Uncle, let us both do it together," when he was rejected by him saying "I, having made it not shared with others, shall do it alone," having thought "When the perfumed chamber has been built at this place, it is fitting to obtain an elephant hall at such and such a place," having had building materials brought from the forest, one pillar inlaid with gold, one inlaid with silver, one inlaid with gems, one inlaid with the seven precious things - thus having had the rafters, joints, door panels, windows, curved beams, roof tiles, all made inlaid with gold and so on, he had built for the Truth-finder an elephant hall made of the seven precious things at a place directly facing the perfumed chamber. On top of it there were woollen blankets of dense red gold and pinnacle spires made of coral. Having had a jewelled pavilion built in the middle of the elephant hall, he established a Dhamma seat. Its legs were of dense red gold, and likewise the four frames. Then, having had four golden rams made, he placed them beneath the four legs of the seat; having had two rams made, he placed them beneath the footstool; having had six golden rams made, he placed them surrounding the pavilion. The Dhamma seat was first woven with cords made of thread, in the middle with threads made of golden thread, and on top he had it woven with strings made of pearls. Its bolster was made of sandalwood. Thus, having completed the elephant hall, while holding a hall festival, having invited the Teacher together with six million eight hundred thousand monks, having given gifts for four months, on the final day he gave the three robes. Therein, for the most junior member of the Community, it reached the value of a hundred thousand.

Thus, having performed meritorious action in the time of the Buddha Vipassī, having passed away from there, wandering in the round of rebirths among gods and human

beings, in this fortunate cosmic cycle, having been reborn in a family of great wealth in Bārāṇasī, he became known as the millionaire of Bārāṇasī. One day, while going to the royal audience, having seen the chaplain, he said "What, teacher, are you examining the astrological moment?" "Yes, I am examining it; what other business have we?" "If so, what is the condition of the country?" "There will be one danger." "What danger?" "The danger of famine, millionaire." "When will it occur?" "After the elapse of three years from now." Having heard that, the millionaire, having had much agriculture done, even with the wealth existing in the house having taken only grain, having had twelve hundred and fifty storerooms built, filled all the storerooms with paddy. When the storerooms were not sufficient, having filled jars and so on, the remainder he buried in pits dug in the ground. The remainder after storing, having kneaded together with clay, he had the walls plastered.

He, at a later time, when the peril of famine had arrived, consuming the grain as it had been stored, when the grain stored in the storerooms and in the jars and so on was exhausted, having had the attendants summoned, said - "Go, dear ones, having entered the foot of a mountain, living there, when there is plenty of food, those wishing to come may come to my presence; those not wishing to come may live right there." They, weeping, with tearful faces, having paid homage to the millionaire, having asked forgiveness, having stayed for seven days, did so. But in his presence only one steward, a slave named Puṇṇa, stayed behind; together with him, the millionaire's wife, the millionaire's son, and the millionaire's daughter-in-law - there were only five persons. They, when even the grain deposited in pits in the ground was exhausted, having knocked down the wall-clay and having moistened it, sustained themselves with the grain obtained from it. Then his wife, as the famine was overwhelming, when the clay was becoming depleted, having knocked down the remaining clay at the foundations of the walls and having moistened it, having obtained about half an āḷhaka measure of paddy, having pounded it, having taken one measure of rice-grain, thinking "In times of famine there are many thieves," out of fear of thieves, having put it into a water pot, having covered it, having buried it in the ground, she placed it. Then the millionaire, having come from attendance upon the king, said to her - "Dear lady, I am hungry; is there anything?" She, without saying "There is not" about what existed, said "There is one measure of rice-grain." "Where is it?" "It has been buried and placed by me out of fear of thieves." "Then dig it up and cook something." "If I cook rice gruel, it will suffice for two times. If I cook a meal, it will suffice for only one time. What shall I cook, husband?" "There is no other requisite for us; having eaten the meal, we shall die. Cook just a meal." She, having cooked the meal, having made five portions, having made the millionaire's portion larger, placed it before him.

At that moment, on Mount Gandhamādana, an Individually Enlightened One emerged from a meditative attainment. Within the attainment, it is said, by the power of the attainment, hunger does not afflict. But for those who have emerged from the attainment, it arises strongly, as if burning the mucous membrane of the stomach. Therefore they, having looked for a place to obtain food, go. And on that day, having given a gift to them, one obtains one or another success such as the position of general and so on. Therefore he too, looking with the divine eye, having seen "The peril of famine has arisen in the whole Indian subcontinent, and in the millionaire's house, for five persons, only a measure of cooked rice has been prepared; are these

indeed faithful, and will they be able to show me kindness?" - having seen their state of faith and their ability to show kindness, having taken his bowl and robes, showed himself standing right at the door before the great millionaire. He, having seen him, with a gladdened mind, thought: "In the past too, because of not having given gifts, I have seen such a famine. But this meal would protect me for only one day. But what is given to the noble one will bring me welfare and happiness throughout many tens of millions of cosmic cycles." Having removed that food bowl, having approached the Individually Enlightened One, having paid homage with the fivefold prostration, having ushered him into the house, having washed the feet of him seated on a seat, having placed them on a golden footstool, having taken the food bowl, he poured it into the bowl of the Individually Enlightened One. When half the food remained, the Individually Enlightened One covered the bowl with his hand. Then he said to him: "Venerable sir, from one measure of rice-grain, of the cooked rice for five persons, this is one portion; it is not possible to divide this in two. Do not make provision for me in this world; I wish to give it without remainder." Having said this, he gave all the food. And having given, he established an aspiration: "May I, venerable sir, never again see such a peril of famine in whatever place I am reborn. Henceforth may I be able to give seed and food to the inhabitants of the whole Indian subcontinent. May I not earn a livelihood by doing work with my own hands. Having had twelve hundred and fifty storerooms cleaned, having bathed my head, having sat at their doors, at the very moment of looking upwards, may streams of red rice fall and fill all the storerooms. And in whatever place I am reborn, may this very one be my wife, this very one my son, this very one my daughter-in-law, this very one my slave."

His wife too, having thought "While my husband is being afflicted by hunger, it is not possible for me to eat," having given her own portion to the Individually Enlightened One, established an aspiration: "Venerable sir, henceforth in whatever place I am reborn, may I not see such a peril of famine. Having placed a food dish before me, even while giving food to the inhabitants of the whole Indian subcontinent, as long as I do not get up, so long may whatever place from which food is taken remain filled. May this very one be my husband, this very one my son, this very one my daughter-in-law, this very one my slave." His son too, having given his own portion to the Individually Enlightened One, established an aspiration: "Venerable sir, henceforth may I not see such a peril of famine. And having taken one bag of a thousand coins, even while giving coins to the inhabitants of the whole Indian subcontinent, may this bag of a thousand coins remain completely full. May these very ones be my mother and father, this my wife, this my slave."

His daughter-in-law too, having given her own portion to the Individually Enlightened One, established the aspiration: "Henceforth may I not see such a peril of famine; and having placed one basket of grain before me, even while giving seed and food to the inhabitants of the whole Indian subcontinent, may the state of being exhausted not appear; in whatever place I am reborn, may these very same parents-in-law be there, this very same husband, this very same slave." The slave too, having given his own portion to the Individually Enlightened One, established the aspiration: "Henceforth may I not see such a peril of famine; may all these be my masters; and when I am ploughing, three from this side, three from that side, and one in the middle - seven furrows each, the width of a wooden plough-handle, may they go." He, though able on that day to aspire to and obtain the position of general, out of affection for his

masters, established the aspiration: "May these very ones be my masters." The Individually Enlightened One, at the conclusion of the words of all of them, having said "May it be so" -

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

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

Having given the thanksgiving with the verses of the Individually Enlightened One, having thought "It is fitting for me to gladden the minds of these people," having determined "May these see me as far as Mount Gandhamādana," he departed. They too stood just looking on. He, having gone, shared that food together with five hundred Individually Enlightened Ones. That, by his power, was sufficient for all of them. They stood just looking on.

But when midday had passed, the millionaire's wife, having washed the pot, having covered it, put it aside. The millionaire too, oppressed by hunger, having lain down, fell into sleep. He, having awoken in the evening, said to his wife - "Dear lady, I am exceedingly hungry; are there indeed any burnt grains of rice at the bottom of the pot?" She, although knowing that it had been washed and put away in the pot, without saying "There is nothing," thinking "Having opened the pot, I shall tell him," having risen, having gone to the base of the pot, opened the pot; at that very moment the pot, full of food the colour of jasmine buds, having pushed up the lid, stood there. She, having seen that, with her body suffused with joy, said to the millionaire - "Rise, husband, I washed the pot and covered it, but it is full of food the colour of jasmine buds. Meritorious deeds are indeed things that should be done; giving is indeed something fit to be done. Rise, husband, eat." She gave food to the two, father and son. When those two, having heard, had risen, having sat down together with the daughter-in-law, having eaten, she gave food to Puṇṇa. Whatever was taken from each place taken was not exhausted; only the place taken once with a ladle was apparent. On that very day the store-rooms and so on were filled again in the same manner as they had been filled before. He had a proclamation made in the city: "Food has arisen in the millionaire's house; let those who need seed and food come and take it." People took seed and food from his house. The inhabitants of the whole Indian subcontinent, in dependence on that, obtained their lives indeed.

He, having passed away from there, having been reborn in the heavenly world, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a millionaire's family in the city of Bhaddiya. His wife too, having been reborn in a family of great wealth, having come of age, went to his very house. In dependence on that former action of his, rams of the aforementioned kind arose at the back of the house. Their son too was the very same son, the daughter-in-law was the very same daughter-in-law, the slave was the very same slave. Then one day the millionaire, wishing to test his own merit, having had twelve hundred and fifty store-rooms cleaned, having bathed his head, having sat down at the door, looked

upward. All of them were filled with red rice of the aforementioned kind. He, wishing to test the merit of the others too, said to his wife and son and so on: "You too shall test your merit."

Then his wife, having adorned herself with all ornaments, while the great multitude was watching, having had rice-grain measured out, having had food cooked with it, having sat down on a prepared seat at the gateway, having taken a golden ladle, having had it proclaimed "Let those desiring food come," filled the vessels brought by those who came and came, and gave. Even though she was giving the whole day, only the place taken by the ladle could be seen. But because she had given food to the community of monks of former Buddhas too, holding the pot with her left hand and the ladle with her right hand, filling the bowls in just this way, a lotus mark arose filling the palm of her left hand, and a moon mark arose filling the palm of her right hand. But because, having taken the filter waterpot from her left hand, she went about again and again filtering and giving water to the community of monks, therefore a moon mark arose filling the sole of her right foot, and a lotus mark arose filling the sole of her left foot. For this reason they gave her the name Candapadumā.

His son too, having bathed his head, having taken a bag of a thousand coins, having said "Let those desiring coins come," filled the vessels brought by those who came and came, and gave. There were always a thousand coins in the bag. His daughter-in-law too, having adorned herself with all ornaments, having taken a basket of paddy, seated in the open courtyard, having said "Let those desiring seed and food come," filled the vessels brought by those who came and came, and gave. The basket remained just as full as before. His slave too, having adorned himself with all ornaments, having yoked the oxen with golden straps to golden yokes, having taken a golden goad-stick, having applied the five-finger scent-marks to the two oxen, having fastened golden sheaths on their horns, having gone to the field, he ploughed. Three from this side, three from that side, and one in the middle - seven furrows, having split open, went forth. The inhabitants of the Indian subcontinent took food, seed, silver, gold and so on according to their liking from the millionaire's house itself. These are the five of great merit.

The millionaire of such great majesty, having heard "The Teacher, it is said, has arrived," while going out thinking "I shall go out to meet the Teacher," having seen the sectarians on the road, even though being prevented by them saying "Why do you, householder, being a proponent of the efficacy of action, go to the presence of the ascetic Gotama who is a proponent of the inefficacy of action?" not heeding their words, having gone, having paid homage to the Teacher, sat down to one side. Then the Teacher gave him a progressive discourse. He, at the conclusion of the teaching, having attained the fruition of stream-entry, reported to the Teacher the fact that the sectarians had spoken dispraise and that he had been prevented. Then the Teacher, having said to him "Householder, these beings do not see even a great fault of their own, and making even a non-existing fault of others as existing, they winnow it here and there like chaff," spoke this verse -

252. "Easy to see is the fault of others, but one's own is difficult to see;
For he winnows the faults of others just as chaff;
But one's own he conceals, like a cheat, the fraudulent gambler."

Therein, "easy to see is the fault" means even the slightest fault or stumbling of another is easy to see, it can be seen with ease; but one's own, even a very great one, is difficult to see. "Of others, for" means for that very reason, that person, in the midst of the Community and so on, having placed the faults of others in a high position, winnows as if winnowing chaff. "Like a cheat, the fraudulent gambler" - here, among birds, the individual existence that does not arouse suspicion is called the losing throw; the concealment such as broken branches and so on is called the cheat; the fowler is called the fraudulent gambler. Just as a bird-hunter, wishing to catch and kill birds, conceals his individual existence like a cheat, so he conceals his own faults - this is the meaning.

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

The story of the millionaire Menḍaka is the tenth.

11. The Story of the Elder Monk Intending on Finding Fault

253. "For one observing others' faults": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain elder monk named "intending on finding fault."

It is said that he went about seeking only faults among the monks, saying "This one wears his robe thus, this one puts on his upper robe thus." The monks reported to the Teacher "Such and such an elder monk, venerable sir, does thus." The Teacher said: "Monks, one who, standing at the head of duty, exhorts thus is not blameworthy. But whoever, always with the intention of finding fault, seeking faults among others, goes about speaking thus, for him not even one distinction in meditative absorption and so on arises; only mental corruptions increase" - having said this, he spoke this verse -

253. "For one who observes the faults of others, constantly intending on finding fault;
His mental corruptions grow, he is far from the elimination of mental corruptions."

Therein, "intending on finding fault" means: for a person who is abundant in finding fault, by seeking faults among others thinking "One should wear thus, one should put on the upper robe thus," not even one mental state among meditative absorption and so on grows; rather, only mental corruptions grow for him. For that very reason, he is as if gone far away from the elimination of mental corruptions, which is termed the path of arahantship.

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

The story of the elder monk intending on finding fault is the eleventh.

12. The Story of the Wandering Ascetic Subhadda

"In space": the Teacher spoke this proclamation of the Teaching while lying on the bed of final Nibbāna at Kusinārā in the Upavattana, in the Sāla grove of the Mallas, referring to the wandering ascetic Subhadda.

It is said that in the past, when his youngest brother was giving the gift of the first-fruits of the crop on nine occasions in one crop, he, not wishing to give a gift, having drawn back, gave at the end. Therefore, he did not get to see the Teacher at the first enlightenment or at the middle enlightenment either. But at the last enlightenment, at the time of the Teacher's final Nibbāna, thinking "I, having asked elderly wandering ascetics about my uncertainty regarding three questions, did not ask the ascetic Gotama with the perception that he is 'young'; and now is the time of his final Nibbāna; afterwards regret might arise in me on account of not having asked the ascetic Gotama," having approached the Teacher, even though being prevented by the Elder Ānanda, when the Teacher made the opportunity, saying "Ānanda, do not prevent Subhadda; let him ask me a question," having entered inside the curtain, seated under the small bed, he asked these questions: "Dear ascetic, is there indeed a track in space? Is there indeed an ascetic outside of this? Are activities indeed eternal?" Then the Teacher, declaring the non-existence of those, expounded the Teaching with these verses -

254. "Just as in space there is no track, there is no ascetic outside;
People are fond of obsession, the Truth-finders are without obsession.

255. "Just as in space there is no track, there is no ascetic outside;
Activities are not eternal, there is no perturbation for the Buddhas."

Therein, "track" means: in this space there is no track of anyone that could be declared as "of such a form" by way of colour and shape. "Outside" means: outside of my Dispensation there is no ascetic established in the path and fruition. "People" means: this generation, termed the world of beings, is fond of obsessions such as craving and so on. "Without obsession" means: the Truth-finders are without obsession because all obsessions were eradicated at the very foot of the Bodhi tree. "Activities" means the five aggregates. For among those, not even one is eternal. "Perturbation" means: but among the perturbations such as craving, conceit and so on for the Buddhas, there is not even one single perturbation by which one might grasp that activities are eternal. This is the meaning.

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

The story of the wandering ascetic Subhadda is the twelfth.

254-255. The commentary on the Chapter on Stains is concluded.

The eighteenth chapter.



ABOUT THIS TRANSLATION

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

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