

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-
aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

21. The Chapter on Miscellaneous

1. The Story of One's Own Past Action

290. "By giving up limited happiness": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to his own former deed.

For on one occasion Vesālī was prosperous and flourishing, populous, and crowded with people. For therein, of the warriors who exercised kingship by turns, there were seven thousand seven hundred and seven warriors. For their dwelling there were just as many mansions and just as many pinnacle buildings, and for recreation in the parks there were just as many parks and lotus ponds. At a later time it was afflicted by famine and bad harvest. There, first the destitute people died from fear of famine. By the odour of the corpses of those thrown here and there, non-human spirits entered the city. Due to the affliction of the non-human spirits, even more died. Due to the loathsomeness of the stench of those corpses, a snake-wind disease arose among the beings. Thus three fears arose: the fear of famine, the fear of non-human spirits, and the fear of disease.

The citizens, having assembled, said to the king - "Great king, three fears have arisen in this city; from before this, up to the seventh succession of kings, such a fear has never arisen before. For such a fear arises in the time of unrighteous kings." The king, having assembled everyone in the council hall, said "If there is any unrighteous conduct in me, investigate that." The inhabitants of Vesālī, investigating the entire tradition, not seeing any fault of the king, having said "Great king, there is no fault in you," consulted "How indeed might this fear of ours be appeased?" When it was said by some "By oblations, by supplications, by performing auspicious ceremonies," having performed all those rites, they were not able to prevent it. Then others said thus - "The six teachers are of great might; upon their merely coming here, the fear would be appeased." Others said "A Perfectly Enlightened One has arisen in the world. For that Blessed One expounds the Teaching for the welfare of all beings, of great supernormal power, of great might. When he has come here, these fears would be appeased." All having delighted in their words, said "Where indeed does that Blessed One dwell at present?" At that time, however, the Teacher, when entering the rains retreat was approaching, having given his acknowledgment to King Bimbisāra, was dwelling at the Bamboo Grove. Now at that time, a Licchavi named Mahāli, who had attained the fruition of stream-entry together with Bimbisāra at the meeting with Bimbisāra, was seated in that assembly.

The inhabitants of Vesālī, having prepared a great present, having convinced King Bimbisāra, sent both Mahāli the Licchavi and the son of the royal chaplain, saying "Bring the Teacher here." They, having gone, having given the present to the king, having reported that news, requested "Great king, send the Teacher to our city." The

king did not accept, saying "You yourselves know." They, having approached the Blessed One, having paid homage, requested - "Venerable sir, three fears have arisen in Vesālī; when you have come, they will be appeased. Come, venerable sir, let us go." The Teacher, having heard their words, reflecting, having known "When the Ratana Sutta is spoken at Vesālī, that protection will pervade a hundred thousand crores of world-circles; at the conclusion of the discourse, there will be the full realisation of the Teaching by eighty-four thousand living beings; and those fears will be appeased," accepted their words.

King Bimbisāra, having heard "The going to Vesālī has been accepted by the Teacher, it seems," having had a proclamation made in the city, having approached the Teacher, having asked "What, venerable sir, has the going to Vesālī been accepted?" when it was said "Yes, great king," having said "If so, venerable sir, wait, I shall prepare the road," having levelled the ground of five yojanas between Rājagaha and the Ganges, having established a monastery at every yojana, he announced the time for the Teacher's departure. The Teacher set out on the road together with five hundred monks. The king, having had flowers of five colours scattered to a depth reaching the knees at every yojana interval, having raised up flags, banners, plantain trees and so on, having made an extraordinary umbrella for the Blessed One, holding two white parasols above and one white parasol for each and every monk, together with his retinue, making offerings with flowers, scents and so on, having the Teacher stay at each monastery, having given great gifts and so on, in five days having brought him to the bank of the Ganges, while adorning a boat there, he sent a message to the Vesālikans - "Having prepared the road, let them go out to meet the Teacher." They, saying "We shall make a twofold offering," having levelled the ground of three yojanas between Vesālī and the Ganges, having prepared umbrellas upon umbrellas with four white parasols for the Blessed One and two each for each monk, making offerings, having come, they stood on the bank of the Ganges. Bimbisāra, having joined two boats together, having made a pavilion, having had it adorned with garlands of flowers and so on, prepared a Buddha-seat made of all jewels. The Blessed One sat down on it. The monks too, having boarded the boat, having surrounded the Blessed One, sat down. The king, following after, having waded into water up to the neck, having said "Until, venerable sir, the Blessed One arrives, I shall remain right here on the bank of the Ganges," having dispatched the boat, turned back. The Teacher, having travelled a distance of about one yojana along the Ganges, reached the boundary of the Vesālikans.

The Licchavi kings, having gone out to meet the Teacher, having waded into water up to the neck, having brought the boat to the shore, brought the Teacher down from the boat. As soon as the Teacher had descended and set foot on the shore, a great cloud arose and rained down a shower of lotus petals. Everywhere, waters flowing knee-deep, thigh-deep, waist-deep and so on carried all the corpses into the Ganges; the piece of ground became pure. The Licchavi kings, having the Teacher stay at every yojana, having given a great gift, making a twofold offering, in three days led him to Vesālī. Sakka, the king of gods, surrounded by a host of gods, came; by the assembly of influential gods, the non-human spirits for the most part fled. The Teacher, standing at the city gate in the evening, addressed the Elder Ānanda - "Learn this Ratana Sutta, Ānanda, and wandering together with the Licchavi princes within the three walls of Vesālī, perform the protection."

The elder, having learnt the Ratana Sutta given by the Teacher, having taken water with the Teacher's stone bowl, standing at the city gate, beginning from the aspiration, having reflected upon all these virtues of the Buddha - the Truth-finder's ten perfections, ten secondary perfections, ten ultimate perfections, thus thirty perfections, five great relinquishments, three kinds of conduct namely conduct for the world's welfare, conduct for the welfare of relatives, and conduct for the welfare of enlightenment, in the final existence the descent into the womb, birth, the great renunciation, the practice of striving, the victory over Māra at the seat of enlightenment, the penetration of omniscient knowledge, the setting in motion of the wheel of the Teaching, and the nine supramundane states - having entered the city, he went about performing the protection within the three walls throughout the three watches of the night. By that, as soon as "Whatever" was uttered, the water thrown upwards fell upon the non-human spirits. Beginning from the speaking of the verse "Whatever beings have assembled here," drops of water, like silver wreaths, having gone through the sky, fell upon the sick people. At that very moment, people whose diseases were allayed, rising up again and again, surrounded the elder. But beginning from the utterance of the word "Whatever," all the non-human spirits who had not fled, who were dwelling at rubbish heaps, walls, places and so on, touched and touched by the drops of water, fled through this and that gate. The gates were without space. They, not finding space, even breaking through the wall, fled.

The great multitude, having anointed the council hall in the middle of the city with all scents, having tied above a canopy variegated with golden stars and so on, having prepared a Buddha-seat, brought the Teacher. The Teacher sat down on the prepared seat. The Community of monks too and the group of Licchavis too, having surrounded the Teacher, sat down. Sakka, the king of gods, surrounded by a host of gods, stood in a suitable place. The elder too, having wandered through the entire city, having come together with the great multitude whose diseases were allayed, having paid homage to the Teacher, sat down. The Teacher, having looked at the assembly, spoke that same Ratana Sutta. At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings. Thus on the following day too - for seven days, having taught that same Ratana Sutta, having known the state of all fears being allayed, having addressed the group of Licchavis, he departed from Vesālī. The Licchavi kings, making twofold honour, again in three days led the Teacher to the bank of the Ganges.

The nāga kings dwelling in the Ganges thought - "Humans make offerings of honour to the Truth-finder; shall we not do so?" They, having built boats made of gold, silver, and gems, having prepared divans made of gold, silver, and gems, having made the water covered with lotuses of five colours, requested the Teacher for the purpose of boarding their own respective boats, saying "Venerable sir, show favour to us too." "Humans and nāgas make offerings to the Truth-finder; but shall we not do so?" Beginning with the earth-dwelling gods, up to the Akaniṭṭha Brahmā world, all the gods paid honour. There the nāgas raised up umbrellas upon umbrellas measuring a yojana in extent. Thus below the nāgas, on the surface of the ground, on trees, shrubs, mountains and so on the earth-dwelling deities, in the sky the space-dwelling gods - beginning with the nāga realm, to the limit of the world-circle, up to the Brahmā world, umbrellas upon umbrellas were raised. Between the umbrellas were flags, between the flags were banners, and at intervals between them there was

honour with garlands of flowers, perfumed powder, incense and so on. Young gods adorned with all ornaments, having assumed festive attire, went about in the sky proclaiming aloud. There were, it is said, only three great assemblies -the assembly of the Twin Wonder, the assembly of the Descent from Heaven, and this assembly of the Descent to the Ganges.

On the far bank, Bimbisāra too, having prepared honour twofold that of the honour made by the Licchavis, stood looking out for the coming of the Blessed One. The Teacher, having surveyed the great generosity of the kings on both sides of the Ganges, and having known the disposition of the nāgas and others, created on each boat one mind-created buddha with a retinue of five hundred monks each. Each one was seated beneath a white parasol, a wish-fulfilling tree, and a garland of flowers, surrounded by a company of nāgas. Among the earth-dwelling deities and others too, in each place he created one mind-created buddha with retinue. Thus, when a single decoration, a single festival, and a single celebration had arisen in the entire interior of the world-circle, the Teacher, showing favour to the nāgas, boarded one jewelled boat. Among the monks too, each one boarded one each. The nāga kings, having ushered the community of monks headed by the Buddha into the nāga realm, having heard a talk on the Teaching in the presence of the Teacher the whole night, on the second day served the community of monks headed by the Buddha with divine solid and soft food. The Teacher, having given thanksgiving, having departed from the nāga realm, being venerated by the deities of the entire world-circle, crossed the river Ganges with five hundred boats.

The king, having gone out to meet him, having brought the Teacher down from the boat, having made honour twofold that of the honour made by the Licchavis at the time of the coming, in the former manner itself, in five days led him to Rājagaha. On the second day, the monks, having returned from the alms round, in the evening, seated together in the Teaching hall, raised up a discussion - "Oh, the great majesty of the Buddhas! Oh, the confidence of gods and humans in the Teacher! On the road of eight yojanas on both this side and the far side of the Ganges, through confidence directed towards the Buddha, the kings, having made the ground level, scattered sand, flowers of various colours were spread to a depth reaching the knees, the water of the Ganges was covered with lotuses of five colours by the power of the nāgas, umbrellas upon umbrellas were raised up to the Akaniṭṭha realm, the entire interior of the world-circle became as if a single decoration, a single festival." 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, this offering of honour did not arise through the might of the Buddha, nor through the might of nāgas, gods, or Brahmās. But it arose through the power of a trifling relinquishment in the past" - and being requested by the monks, he brought up the past.

In the past, in Takkaṣilā there was a brahmin named Saṅkha. His son, a young man named Susīma, sixteen years of age, one day having approached his father, said - "I wish, dear father, to go to Bārāṇasī to study the sacred texts." Then his father said to him - "If so, dear son, there is a brahmin named so-and-so who is my friend; having gone to his presence, study." He, having assented "Very well," having gone gradually to Bārāṇasī, having approached that brahmin, informed him of the fact that he had been sent by his father. Then he, having received him saying "He is the son of my

friend," when his fatigue had subsided, on an auspicious day began to teach him the sacred texts. He, grasping quickly and grasping much, retaining what he had learnt and learnt without it perishing, like lion's oil placed in a golden vessel, before long, having learnt everything that was to be learnt in the presence of the teacher, while rehearsing, saw only the beginning and the middle of the craft he had learnt, not the end.

He, having approached the teacher, having said "I see only the beginning and the middle of this craft, not the end," when the teacher said "I too, dear son, do not see it," having asked "Then who, teacher, knows the end?" when the teacher said "These, dear son, are sages dwelling at Isipatana; they would know; having approached their presence, ask them" - having approached the Individually Enlightened Ones, he asked - "You, it is said, know the end?" "Yes, we know." "Then please tell me." "We do not tell one who has not gone forth. If you have need of the end, go forth." He, having accepted saying "Very well," went forth in their presence. Then they, having said to him "Learn this for now," instructed him in the fundamentals of conduct by the method beginning with "Thus should you dress the lower robe, thus should you wear the upper robe." He, training there, because of being endowed with decisive support, before long, having fully awakened to individual enlightenment, became well-known throughout the whole city of Bārāṇasī like a full moon in the sky, having attained the highest gain and the highest fame. He, because of having done action conducive to a short life span, before long attained final Nibbāna. Then the Individually Enlightened Ones and the great multitude of people, having performed the funeral rites, having taken the relics, had a stupa built at the city gate.

The brahmin Saṅkha too, thinking "My son has been gone a long time; I shall find out news of him," wishing to see him, having departed from Takkaṣilā, having gradually reached Bārāṇasī, having seen a great multitude of people assembled, thinking "Surely among these, even one will know news of my son," having approached, asked - "A young man named Susīma came here; do you indeed know news of him?" "Yes, brahmin, we know. Having recited the three Vedas in the presence of such and such a brahmin, having gone forth, having realised individual enlightenment, he attained final Nibbāna. This stupa of his has been established." He, having struck the ground with his hand, having cried and wailed, having gone to that shrine courtyard, having pulled up the grass, having brought sand with his upper cloth, having scattered it in the shrine courtyard, having sprinkled it with water from a water-pitcher, having made an offering with forest flowers, having raised a banner with his cloth, having tied his own umbrella above the stupa, departed.

The Teacher, having brought up this past, said "At that time, monks, I was the brahmin Saṅkha. By me the grass was pulled up in the shrine courtyard of the Individually Enlightened One Susīma; as an outcome of that action of mine, having made the eight-yojana road free from stumps and thorns, they made it pure and level. By me sand was scattered there; as an outcome of that of mine, they scattered sand on the eight-yojana road. By me an offering was made there with forest flowers; as an outcome of that of mine, flowers of various colours were scattered on the eight-yojana road, and at the one-yojana stretch the water of the Ganges was covered with lotuses of five colours. By me the ground there was sprinkled with water from a water-pitcher; as an outcome of that of mine, at Vesālī a shower of lotus petals rained

down. By me a banner was raised there, and an umbrella was tied; as an outcome of that of mine, up to the Akaniṭṭha realm, with flags, banners, umbrellas upon umbrellas and so on, the entire interior of the world-sphere became like one festival. Thus indeed, monks, this veneration and honour for me was produced neither by the power of the Buddha, nor by the power of serpents, gods, or Brahmās, but rather by the power of a trifling relinquishment in the past" - and having said this, expounding the Teaching, he spoke this verse -

290. "If by giving up limited happiness, one would see abundant happiness;
The wise one should give up limited happiness, seeing abundant happiness."

Therein, "by giving up limited happiness": "limited happiness" is called happiness that is proportionate, slight happiness; by the giving up of that. "Abundant happiness": lofty happiness, the happiness of Nibbāna, is what is called; if one were to see that - this is the meaning. This is what is meant - For when one has had a single bowl of food prepared and is eating it, what is called limited happiness arises; but having given that up, for one who is observing the Observance or for one who is giving a gift, what is called abundant, lofty happiness of Nibbāna is produced. Therefore, if thus by the giving up of that limited happiness one sees abundant happiness, then the wise person, rightly seeing this abundant happiness, should give up that limited happiness.

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

The story of one's own past action is first.

2. The Story of the Hen's Egg Eater

291. "By causing suffering to others" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain hen's-egg-eater.

It is said that not far from Sāvatthī there was a village named Paṇḍura; there a certain fisherman dwelt. He, while going to Sāvatthī, having seen turtle eggs in the Aciravatī, having taken them, having gone to Sāvatthī, having had them cooked in a certain house, while eating, gave one egg also to a girl in that house. She, having eaten it, thenceforth did not wish for any other solid food whatsoever. Then her mother, having taken one egg from the hen's laying place, gave it to her. She, having eaten it, bound by craving for flavour, thenceforth herself took the hen's eggs and ate them. The hen, each time she gave birth, having seen her taking her own eggs and eating them, troubled by her, having bound resentment, having set up the aspiration "Having passed away from here now, may I be reborn as a demoness, able to devour your newborn children," having died, was reborn as a she-cat in that very house. The other too, having died, was reborn right there as a hen. The hen laid eggs; the she-cat, having come, having eaten them, for the second time and the third time too ate them likewise. The hen, having made the aspiration "Having eaten my eggs three times, now you wish to eat me too; having passed away from here, may I be able to eat her together with her young," having passed away from there, was reborn as a female panther. The other too, having died, was reborn as a hind. At the time of her giving birth, the female panther, having come, ate her together with her young. Thus devouring each other, having caused suffering to one another through five hundred individual existences, at the end one was reborn as a demoness, and one was reborn

as a daughter of a good family in Sāvattthī. From here onwards it should be understood by the very method stated in the verse "For never are enmities appeased by enmity." But here the Teacher, having said "For enmity is appeased by non-enmity, not by enmity," expounding the Teaching to both of them, spoke this verse -

291. "By causing suffering to others, he wishes happiness for himself;
Conjoined with the bonding of enmity, he is not released from enmity."

Therein, "by causing suffering to others" means by the causing of suffering to another, by the producing of suffering for another - this is the meaning. "Conjoined with the bonding of enmity" means whatever person is conjoined with the bonding of enmity mutually made by way of reviling and reviling back, striking and striking back, and so on. "He is not released from enmity" means he always reaches only suffering by way of enmity - this is the meaning.

At the conclusion of the teaching, the demoness, having become established in the refuges, having taken upon herself the five precepts, was freed from enmity; the other too 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 hen's egg eater is second.

3. The Story of the Monk Bhaddiya

292-293. "For whatever function" - the Teacher, while dwelling in the Jātiyā grove in dependence on Bhaddiya, spoke this proclamation of the Teaching referring to the monks at Bhaddiya.

They, it is said, were engaged in sandal decoration. As he said - "Now at that time the monks at Bhaddiya were dwelling engaged in the pursuit of various kinds of sandal decoration, they made and had others make grass shoes, they made and had others make muñja-grass shoes, they made and had others make reed shoes, date-palm shoes, kamala-grass shoes, woollen shoes, neglecting the recitation, the interrogation, the higher morality, the higher consciousness, and the higher wisdom." The monks, having known their behaviour of acting thus, having grumbled, reported to the Teacher. The Teacher, having reproached those monks, having said "Monks, you have come for one function but are engaged in quite another function," expounding the Teaching, spoke these verses -

292. "For whatever function is thrown away, and what is not one's function is done;
For the arrogant and the heedless, their mental corruptions grow.
293. "And for those by whom mindfulness of the body is thoroughly undertaken,
constantly;
They do not pursue what is not their function, acting continuously in their
function;
For the mindful, for the fully aware, mental corruptions come to an end."

Therein, "for whatever function" means for a monk, from the time of going forth onwards, the guarding of the immeasurable mass of morality, dwelling in the forest, maintaining the ascetic practices, delight in meditation - such things and so on are

called one's function. But by these persons, whatever is one's own function, that has been thrown away, abandoned. "What is not one's function" means for a monk, the decoration of umbrellas, the decoration of sandals, the decoration of shoes, bowls, small bowls, filter waterpots, waistbands, and shoulder straps is called what is not one's function. For those by whom that is done, having raised up the reed of conceit, by their conduct being arrogant, by the abandoning of mindfulness being heedless, the four mental corruptions grow - this is the meaning. "Thoroughly undertaken" means well taken up. "Mindfulness of the body" means the development of observation of the body. "What is not one's function" means they do not pursue, do not do this what is not one's function such as umbrella decoration and so on - this is the meaning. "In their function" means in what should be done, in the business beginning with the guarding of the immeasurable mass of morality and so on, from the time of going forth onwards. "Acting continuously" means acting constantly, acting steadfastly. For them, through the continuous presence of mindfulness being mindful, being fully aware with the four kinds of full awareness - full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion - all four mental corruptions come to an end, go to utter elimination, go to non-existence - this is the meaning.

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

The story of Bhaddiya is third.

4. The Story of the Elder *Lakuṇḍakabhaddiya*

294-295. "Mother": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder *Lakuṇḍakabhaddiya*.

For one day, several visiting monks, having approached the Teacher who was seated at the day-quarters, having paid homage, sat down to one side. At that moment, the Elder *Lakuṇḍakabhaddiya* was passing by not far from the Blessed One. The Teacher, having known the disposition of those monks' minds, having looked, having said "See, monks, this monk, having killed mother and father, being free from suffering, goes," when those monks, having looked at one another's faces, being plunged into doubt, said "What indeed does the Teacher say?" - "Venerable sir, what is this that you say?" - teaching them the Teaching, he spoke this verse -

294. "Having killed mother and father, and two warrior kings;
Having killed the country together with followers, the brahmin goes without trouble."

Therein, "together with followers" means together with the income-producer, the agent. Here, indeed, from the statement "craving generates a person," because of generating beings in the three existences, craving is called "mother." Because the conceit "I am" arises in dependence on a father, thinking "I am the son of such and such a king or a king's chief minister," the conceit "I am" is called "father." Just as the world follows a king, since all wrong views associate with the two views of eternalism and annihilationism, therefore the two views of eternalism and annihilationism are called "two warrior kings." The twelve sense bases, in the sense of being extended,

being like a country in extent, are called "country." Like an income-producing agent, the passionate delight dependent on that is called "follower." "Free from trouble" means free from suffering. "Brahmin" means one who has eliminated the mental corruptions. Because these, beginning with craving, have been destroyed by the sword of the knowledge of the path of arahantship, one who has eliminated the mental corruptions, having become free from suffering, goes - this is the meaning here.

At the conclusion of the teaching, those monks became established in arahantship.

The story of the second verse too is similar to the preceding. For then the Teacher spoke referring to the Elder Lakunḍakabhaddiya himself. Teaching them the Teaching, he spoke this verse -

295. "Having killed mother and father, and two brahmin kings;
Having killed the tiger-fifth, the brahmin goes without trouble."

Therein, "and two brahmins" means and two brahmins. In this verse, the Teacher, through his own mastery of the Teaching and through skilfulness in the method of teaching, spoke making the views of eternalism and annihilationism into two brahmin kings. "The tiger-fifth": here, a road frequented by tigers, perilous, badly practised, is called "tiger-road"; the mental hindrance of sceptical doubt too, because of its similarity to that, is called "tiger"; that being the fifth - thus the fivefold group of mental hindrances is called "the tiger-fifth." And having killed this tiger-fifth entirely with the sword of the knowledge of the path of arahantship, the brahmin goes free from trouble indeed - this is the meaning here. The remainder is similar to the preceding.

The story of the Elder Monk Lakunḍaka Bhaddiya is the fourth.

5. The Story of the Son of the Timber Carter

296-301. "Well-awakened": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the son of a wood-carter.

For in Rājagaha two boys - the son of one holding right view and the son of one holding wrong view - constantly played a ball game. Among them, the son of the one holding right view, while throwing the ball, having adverted to the recollection of Buddha's qualities, saying again and again "Homage to the Buddha," threw the ball. The other, having recited the virtues of the sectarians, saying again and again "Homage to the Worthy Ones," threw. Among them, the son of the one holding right view won, while the other lost. He, having seen his action, thinking "This one, having recollected thus and having said thus while throwing the ball, defeats me; I too shall do likewise," became familiar with the recollection of Buddha's qualities. Then one day his father, having harnessed a cart, going for the purpose of firewood, having taken that boy too, having gone and having filled the cart with firewood in the forest, while coming back, outside the city near the cemetery, at a place convenient for water, having released the oxen, took his meal. Then his oxen, in the evening period, together with a herd of cattle entering the city, entered the city itself. The carter too,

following the oxen, having entered the city, having seen the oxen in the evening, while going out having taken them, did not reach the gate. For even before he arrived, the gate had been shut.

Then his son, all alone, in the night-time, having lain down beneath the cart, fell into sleep. Now Rājagaha was by nature abundant with nonhuman spirits. And this one was lying down near the cemetery. There two nonhuman spirits saw him. One was an opponent of the Dispensation, holding wrong view; one held right view. Among them, the one holding wrong view said - "This one is our prey; let us devour him." The other prevented him, saying "Enough, do not find delight in this." He, even though being prevented by him, not heeding his words, having seized the boy by the feet, dragged him. He, because of being familiar with the recollection of Buddha's qualities, at that moment said "Homage to the Buddha." The nonhuman spirit, frightened by great fear, having stepped back, stood. Then the other said to him "An improper deed has been done by us; let us make amends to him," and stood guarding him. The one holding wrong view, having entered the city, having filled the king's food bowl, brought food. Then both of them, having become like his mother and father, having attended to him and having fed him, making known that incident, thinking "Let only the king see these letters, not another," by the power of the demon, having carved letters on the food bowl, having placed the bowl in the wood-cart, having kept guard the whole night, departed.

On the following day, those making an uproar saying "Food provisions have been stolen by thieves from the royal family," having closed the doors and looking, not seeing them there, having gone out from the city, looking here and there, having seen a golden bowl on the wood-cart, thinking "This is the thief," having seized that boy, showed him to the king. The king, having seen the letters, having asked "What is this, dear boy?" "I do not know, Sire; my mother and father, having come, having fed me at night, stood guarding me; and I too, thinking 'My mother and father are protecting me,' went to sleep without fear. This much I know." Then his mother and father too came to that place. The king, having known that incident, having taken all three persons, having gone to the Teacher's presence, having reported everything, asked "Is indeed, venerable sir, only the recollection of Buddha's qualities a protection, or also the recollection of the Teaching and so on?" Then the Teacher said to him "Great king, not only the recollection of Buddha's qualities is a protection; but for those whose minds are well developed in the sixfold way, there is no need for any other protective safeguard or for spells and medicines," and showing the six bases, spoke these verses.

296. "They awaken well-awakened, always, the disciples of Gotama;
Those whose mindfulness by day and by night, is constantly directed to the
Buddha.
297. "They awaken well-awakened, always, the disciples of Gotama;
Those whose mindfulness by day and by night, is constantly directed to the
Dhamma.
298. "They awaken well-awakened, always, the disciples of Gotama;
Those whose mindfulness by day and by night, is constantly directed to the
Community.

299. "They awaken well-awakened, always, the disciples of Gotama;
Those whose mindfulness by day and by night, is constantly directed to the
body.
300. "They awaken well-awakened, always, the disciples of Gotama;
Those whose mind by day and by night, delights in non-violence.
301. "They awaken well-awakened, always, the disciples of Gotama;
Those whose mind by day and by night, delights in meditation."

Therein, "they awaken well-awakened" means those who, having taken up mindfulness directed to the Buddha, sleep well, and having taken it up, awaken - they are called "awakening well-awakened." "Always, the disciples of Gotama" means they are disciples of Gotama because of having been born at the end of hearing of the Buddha of the Gotama clan, and because of hearing his very instruction. "Mindfulness directed to the Buddha" means those for whom mindfulness arising with reference to the virtues of the Buddha, classified as beginning with "Thus indeed is the Blessed One," exists constantly - the meaning is that they always awaken well-awakened. But those unable to do so, even attending to the recollection of the Buddha on a single day at three times, at two times, or even at one time, are indeed called "awakening well-awakened." "Mindfulness directed to the Dhamma" means mindfulness arising with reference to the virtues of the Dhamma, classified as beginning with "Well proclaimed by the Blessed One is the Teaching." "Mindfulness directed to the Community" means mindfulness arising with reference to the virtues of the Community, classified as beginning with "The Community of the Blessed One's disciples is practising well." "Mindfulness directed to the body" means mindfulness arising by way of the thirty-two aspects, or by way of the nine charnel ground contemplations, or by way of the defining of the four elements, or by way of internal fine-material meditative absorption such as the blue kasiṇa and so on. "Delights in non-violence" means devoted to the development of compassion stated thus: "He dwells having pervaded one direction with a mind accompanied by compassion." "In meditation" means in the development of friendliness. Although below the development of compassion has been stated, and therefore here all the remaining are also called meditation, here however the development of friendliness alone is intended. The remainder should be understood by the very method stated in the first verse.

At the conclusion of the teaching, the boy together with his mother and father became established in the fruition of stream-entry. But afterwards, having gone forth, all of them attained arahantship, and the proclamation of the Teaching was beneficial for those who had assembled.

The story of the son of the timber carter is fifth.

6. The Story of the Vajjiputtaka Monk

302. "Going forth is difficult": the Teacher, while dwelling in dependence on Vesālī in the Great Wood, spoke this proclamation of the Teaching referring to a certain Vajjian prince who was a monk. With reference to that it was said -A certain Vajjian prince

who was a monk was dwelling at Vesālī in a certain jungle thicket. Now at that time at Vesālī there was an all-night festival. Then that monk, having heard the sound of the resounding music, drums and instruments from Vesālī, lamenting, at that time spoke this verse -

"Alone we dwell in the forest,
Like a log thrown away in the woods;
On such a night as this,
Who indeed is more wretched than us?"

It is said that he was a prince in the Vajji country who had abandoned the kingdom that had come to him by turn and gone forth. At Vesālī, when the entire city had been adorned with flags, banners, and so on, having made it connected as one with the gods ruled by the four great kings, on the full moon of Komudī, while the all-night festival occasion was taking place, having heard the resounding sound of drums and other musical instruments that were struck, and the sound of lutes and other instruments that were played - now in Vesālī there were seven thousand kings, seven hundred kings, and seven kings, and just as many were their viceroys, generals, and so on - when they, adorned and prepared, had descended into the street for the purpose of celebrating the festival, while walking up and down on the great walking path of sixty cubits, having seen the full moon standing in the middle of the sky, standing leaning against the plank at the end of the walking path, because of being devoid of wrapping and ornaments, having looked at his body as like a piece of wood discarded in the forest, thinking "Is there indeed anyone else more inferior than us?" - though by nature endowed with the virtues of a forest dweller and so on, at that moment, oppressed by discontent, he spoke thus. The deity dwelling in that jungle thicket, with the intention "I shall arouse spiritual urgency in this monk" -

"Alone you dwell in the forest, like a log thrown away in the woods;
Many envy you, as those doomed to hell envy those going to heaven."

Having heard this verse that was spoken, on the following day, having approached the Teacher, having paid homage, he sat down. The Teacher, having known that occurrence, wishing to make known the painfulness of the household life, having gathered together five kinds of suffering, spoke this verse -

302. "Going forth is difficult, it is difficult to delight in; houses are difficult to dwell in, painful;
Living with those who are not equal is painful, the traveller is oppressed by suffering;
Therefore one should not be a traveller, nor should one be oppressed by suffering."

Therein, "going forth is difficult" means having abandoned a mass of wealth, whether small or great, and the circle of relatives, and having given one's breast to this Dispensation, the going forth is painful. "Difficult to delight in" means even for one who has thus gone forth, striving to manage one's livelihood by going about for alms, it is painful to delight in by way of guarding the immeasurable aggregate of morality and fulfilling the practice in conformity with the Teaching. "Difficult to dwell in" means because one dwelling in a house must bear the royal duties for kings, the duties of

lords for lords, and attendants as well as righteous ascetics and brahmins must be supported. Even this being so, the household life is difficult to fill, like a pot with holes, and like the great ocean. Therefore these household lives are difficult to dwell in, painful to inhabit; for that very reason they are painful - this is the meaning. "Living with those who are not equal is painful" means whether householders who, though being equal in birth, clan, family, and wealth, or those gone forth who, though being equal in morality, conduct, great learning, and so on, having said such things as "Who are you? Who am I?" become engaged in legal cases - they are called unequal; communion with them is painful - this is the meaning. "The traveller is oppressed by suffering" means those who are travellers because of having entered upon the course reckoned as the round of rebirths, they are indeed oppressed by suffering. "Therefore one should not be a traveller" means because the state of being oppressed by suffering is painful and the state of being a traveller is also painful, therefore one should not be a traveller by way of travelling the course reckoned as the round of rebirths, nor should one be oppressed by suffering of the kind above explained - this is the meaning.

At the conclusion of the teaching, that monk, becoming disenchanted with the suffering shown in the five states, having broken through the five lower mental fetters and the five higher mental fetters, became established in arahantship.

The story of the Vajjiputtaka monk is sixth.

7. The Story of the Householder Citta

303. "Faithful" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the householder Citta. The story has been expanded in the commentary on the verse "He might wish for non-existing esteem" in the Fool Chapter. The verse too was spoken in that very place. For this has been said there -

"But, venerable sir, does this material gain and honour arise for him only when coming to your presence, or does it arise even when going elsewhere?" "Ānanda, whether coming to my presence or going elsewhere, it arises indeed for him. For this lay follower is faithful, devoted, accomplished in morality; whatever place such a person frequents, there material gain and honour arise for him." Having said this, he spoke this verse -

303. "Faithful, accomplished in morality, endowed with fame and wealth;
Whatever place he frequents, there he is venerated."

Therein, "faithful" means possessed of mundane and supramundane faith. "By morality" - morality is twofold: household morality and homeless morality. Among these, here household morality is intended; the meaning is endowed with that. "Endowed with fame and wealth" - such household fame as is reckoned as the retinue of five hundred lay followers of Anāthapiṇḍika and others; with just such fame, wealth is twofold: that consisting of money, grain, and so on, and that reckoned as the sevenfold noble treasure; the meaning is endowed with that. "Whatever place" - in the directions such as the eastern and so on, whatever place such a son of good family frequents, there he is venerated with such material gain and honour - this is the meaning.

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

The story of the householder Citta is seventh.

8. The Story of Cūḷasubhaddā

304. "The peaceful from afar": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the daughter of Anāthapiṇḍika named Cūḷasubhaddā.

It is said that from childhood, a merchant's son named Ugga, a resident of the city of Ugga, was a friend of Anāthapiṇḍika. They, while learning a craft in the household of one teacher, made an agreement among themselves: "When we have come of age, if sons and daughters are born to us, whoever proposes marriage for his son to the other's daughter, to him that daughter should be given." They both, having come of age, became established in the position of millionaire each in his own city. Then on one occasion the millionaire Ugga, engaging in trade, went to Sāvattthī with five hundred carts. Anāthapiṇḍika, having addressed his own daughter Cūḷasubhaddā, commanded: "Dear daughter, your father the millionaire Ugga has arrived; all the duties to be done for him are your burden." She, having assented "Very well," from the day of his arrival, with her own hand prepares lentil curries, vegetables and so on, arranges garlands, perfumes, ointments and so on, and at mealtime, having had bathing water prepared for him, from the time of bathing onwards she does all the duties well.

The millionaire Ugga, having seen her accomplishment in good conduct, with a gladdened mind, one day, seated with Anāthapiṇḍika in pleasant conversation, having reminded him "We made such and such an agreement when we were young," proposed marriage for Cūḷasubhaddā for the sake of his own son. He, however, was by his very nature one of wrong view. Therefore, having reported that matter to the One of Ten Powers, permitted by the Teacher who saw the decisive support in the millionaire Ugga, having consulted with his wife, having accepted his word, having fixed the day, sending off his daughter just as giving Visākhā, having made a great honour like the millionaire Dhanañcaya, having addressed Subhaddā, "Dear daughter, for one dwelling in the father-in-law's family, the inner fire should not be taken outside," having given the ten exhortations in the very same manner as given by the millionaire Dhanañcaya to Visākhā, having taken eight householders as sureties saying "If a fault arises in my daughter at the place where she has gone, it should be investigated by you," having given a great gift to the community of monks headed by the Buddha on the day of her departure, as if showing to the world the splendour of the fruit of good conduct performed by his daughter in a former existence, making it well known, he sent off his daughter with great honour. When she gradually reached the city of Ugga, a great multitude together with the father-in-law's family went out to meet her.

She too, in order to make her own glory and wealth well known, like Visākhā, showing herself to the whole city, standing on a chariot, having entered the city, having received the presents sent by the citizens, sending appropriate ones to each of them, she bound the whole city to herself by her own virtues. But on auspicious days and so

on, her father-in-law, while making an offering to the naked ascetics, sent a message saying "Let her come and pay homage to our ascetics." She, out of shame, being unable to look at naked ones, does not wish to go. He, even though having sent again and again, being refused by her, having become angry, said "Put her out." She, saying "It is not possible to attribute fault to me without reason," having had the householders summoned, reported that matter. They, having known her faultless state, convinced the millionaire. He informed his wife: "This one, being shameless, did not pay homage to my ascetics." She, thinking "What kind of ascetics does this one have, that she praises them so very much?" having had her summoned, said -

"What kind are your ascetics, that you praise them so very much?
Of what morality, of what conduct? Tell me this, being asked."

Then Subhaddā, making known to her the virtues of the Buddhas and the disciples of the Buddha -

"With peaceful faculties, with peaceful mind, peaceful is their going and standing;
With eyes downcast, speaking moderately, such are my ascetics.

"Their bodily action is pure, their verbal action is undisturbed;
Their mental action is well purified, such are my ascetics.

"Spotless, with the radiance of a conch shell or pearl, pure within and without;
Full of pure qualities, such are my ascetics.

"The world is elated by gain, and dejected by loss;
Steadfast in gain and loss, such are my ascetics.

"The world is elated by fame, and dejected by disgrace;
Steadfast in fame and disgrace, such are my ascetics.

"The world is elated by praise, and dejected by blame;
Even amidst blame and praise, such are my ascetics.

"The world is elated by happiness, and dejected by suffering;
Unshaken in happiness and suffering, such are my ascetics."

With such words and so on she pleased her mother-in-law.

Then she, having said to her "Is it possible to show your ascetics to us too?" when she said "It is possible," when it was said "If so, do as we may see them," she, having said "Very well," having prepared a great gift for the Community of monks headed by the Buddha, having stood on the upper storey of the mansion, facing towards Jeta's Grove, having paid homage carefully with the fivefold prostration, having reflected on the virtues of the Buddha, having made an offering with the smoke of scented incense and flowers, threw eight handfuls of jasmine flowers into the sky, saying "Venerable sir, I invite the Community of monks headed by the Buddha for the morrow; by this sign of mine let the Teacher know the state of being invited." The flowers, having gone, became a canopy of garlands above the Teacher who was expounding the Teaching in the midst of the fourfold assembly, and remained there.

At that moment, Anāthapiṇḍika too, having heard the talk on the Teaching, invited the Teacher for the morrow. The Teacher, having said "A meal has already been accepted by me, householder, for the morrow," when it was said "Venerable sir, no one has come before me; by whom indeed has it been accepted by you?" having said "I have been invited by Cūḷasubhaddā, householder," when it was said "Is it not so, venerable sir, that Cūḷasubhaddā dwells far away, at the end of two thousand yojanas from here?" having said "Yes, householder, for good persons, even though dwelling far away, shine forth as if standing face to face," he spoke this verse -

304. "The peaceful shine forth from afar, like the Himalaya mountain;
The unpeaceful here are not seen, like arrows shot in the night."

Therein, "the peaceful" means the Buddha and so on are called peaceful through the stilling of lust and so on. But here, beings who have made aspirations under former Buddhas, who have abundant wholesome roots, who have developed meditative development, are intended as "the peaceful." "Shine forth" means even though standing far away, coming into the range of the Buddhas' knowledge, they become well-known. "Like the Himalaya" means just as the Himalaya mountain, three thousand yojanas in extent, five hundred yojanas in height, adorned with eighty-four thousand peaks, shines forth to those standing even far away as if standing face to face, so they shine forth - this is the meaning. "The unpeaceful here" means foolish persons who value only the present life, who have gone beyond the world hereafter, who have eyes only for material gains, who have gone forth for the sake of livelihood, are called the unpeaceful. They, here, even though seated near the right knee-cap of the Buddhas, are not seen, are not apparent. "Shot in the night" means like arrows shot in darkness possessed of four factors, due to the absence of a prior cause that constitutes a decisive support of such a nature, they are not apparent - this is the meaning.

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

Sakka, the king of gods, having known "The invitation of Subhaddā has been consented to by the Teacher," commanded the young god Vissakamma - "Having created five hundred pinnacle buildings, tomorrow take the Community of monks headed by the Buddha to Ugga city." He, on the following day, having created five hundred pinnacle buildings, stood at the gate of Jeta's Grove. The Teacher, having selected five hundred who were purely those who had eliminated the mental corruptions, having taken them, together with his retinue, having sat down in the pinnacle buildings, went to Ugga city. The millionaire Ugga too, together with his retinue, in the very same manner as instructed by Subhaddā, looking along the path by which the Truth-finder had come, having seen the Teacher coming with great splendour and glory, with a gladdened mind, making great honour with garlands and so on, together with his retinue, having received him, having paid homage, having given a great gift, having invited again and again, gave a great gift for seven days. The Teacher too, having observed what was suitable for him, expounded the Teaching. Beginning with him, there was the full realisation of the teaching by eighty-

four thousand living beings. The Teacher, having turned back the Elder Anuruddha saying "For the purpose of assisting Cūḷasubhaddā, you remain right here," went straight to Sāvattihī. Thenceforth that city became accomplished in faith.

The story of Cūḷasubhaddā is eighth.

9. The Story of the Elder Monk Who Dwelt Alone

305. "One seat": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the elder monk named Ekavihāri.

It is said that elder monk became well-known among the fourfold assembly as one who alone prepares his sleeping place, alone sits down, alone walks up and down, and alone stands. Then the monks reported him to the Truth-finder, saying "Venerable sir, such indeed is this elder monk." The Teacher, having given him applause saying "Good, good!" having spoken of the benefit of seclusion, saying "A monk should indeed be secluded," spoke this verse -

305. "One seat, one sleeping place, one walking about unwearied;
One taming oneself, at the forest's edge one should delight."

Therein, "one seat, one sleeping place": even amidst a thousand monks, the seat of one who sits without having abandoned the root meditation subject, with that very attention, is called "one seat." And even in a mansion like the Lohapāsāda, the sleeping place of a monk who, even amidst a thousand monks, on a costly bed prepared with variegated bed-coverings and pillows, having established mindfulness, lies down on his right side with attention to the root meditation subject, is called "one sleeping place." The meaning is: one should resort to such a one seat and one sleeping place. "Unwearied" means: in dependence on the strength of one's legs, having become not lazy through the sustaining of one's livelihood, one walks about alone in all postures. This is the meaning. "One taming" means: having applied oneself to the meditation subject in the night-quarters and so on, having become alone by way of the achievement of the path and fruition, one tames oneself. This is the meaning. "At the forest's edge one should delight" means: thus taming oneself, one should delight at the very edge of the forest, secluded from the sounds of women and men and so on. For it is not possible for one who dwells in a crowded manner to thus tame oneself. This is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. Thenceforth the great multitude desired only the solitary dweller.

The story of the Elder Monk who dwelt alone is ninth.

The commentary on the Miscellaneous Chapter is completed.

The twenty-first 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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