

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

24. The Chapter on Craving

1. The Story of the Fish Kapila

334-337. "Of a human being": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Kapila fish.

In the past, it is said, at the time of the final Nibbāna of the Blessed One Kassapa, two brothers of good family, having gone out, went forth in the presence of the disciples. Among them, the elder was named Sāgata, the younger was named Kapila. Their mother was named Sādhinī, and their younger sister was named Tāpanā. They too went forth among the nuns. Thus, when they had gone forth, the two brothers, having performed all kinds of duties for their teachers and preceptors, dwelling thus, one day, having asked "Venerable sir, how many charges are there in this Dispensation?" and having heard "The charge of scriptural study and the charge of insight - there are two charges," the elder, thinking "I shall fulfil the charge of insight," having dwelt five years in the presence of his teachers and preceptors, having taken a meditation subject up to arahantship, having entered the forest, striving, attained arahantship. The younger, having begun the charge of scriptural study, thinking "I am still young; in old age I shall fulfil the charge of insight," learnt the three Canons. In dependence on his learning, a great retinue arose for him; in dependence on the retinue, material gain arose. He, intoxicated by the vanity of great learning, overcome by craving for material gain, through the conceit of considering himself too clever, declared what was said by others to be allowable as "not allowable," what was not allowable as "allowable," what was blameworthy as "blameless," and what was blameless as "blameworthy." He, even when being exhorted by well-behaved monks who said "Do not, friend Kapila, speak thus" and showed the Teaching and the monastic discipline, having said such things as "What do you know? You are like empty fists," went about jeering at and scoffing at them. Then monks reported that matter even to his brother, the Elder Sāgata. He too, having approached him, exhorted him: "Friend Kapila, for those like you, right practice is indeed the life of the Dispensation; therefore, abandoning the practice and obstructing what is allowable and so on, do not speak thus." He did not heed even his words. Even this being so, the elder, having exhorted him two or three times, knowing that he would not accept the exhortation, thinking "This one does not carry out my word," having said "Then, friend, you will be known by your own action," departed. Thenceforth the other well-behaved monks abandoned him.

He, having become one of bad conduct, surrounded by those of bad conduct, dwelling thus, one day in the Observance hall, thinking "I shall recite the Pātimokkha," having taken a fan, having sat down on the Teaching seat, having asked "Is the Pātimokkha in order, friends, for the monks assembled here?" having seen the monks remaining silent, thinking "What is the use of a reply being given to this?" having said "Friends,

there is neither Teaching nor monastic discipline; what is the use of the Pātimokkha whether heard or not heard?" he rose from his seat. Thus he caused the Dispensation of the Scriptures of the Blessed One Kassapa to decline. The Elder Sāgata too attained final Nibbāna on that very day. Kapila, at the end of his life span, was reborn in the great hell of Avīci. And his mother and sister too, having followed his example, having reviled and abused well-behaved monks, were reborn right there.

But at that time, five hundred men, having done such things as plundering villages, living by theft, being pursued by the country people, fleeing, having entered the forest, not seeing any refuge there, having seen a certain forest-dwelling monk, having paid homage, said "Be a refuge for us, venerable sir." The elder said "There is no refuge equal to morality for you; all of you undertake the five precepts." They, having accepted saying "Very well," undertook the precepts. Then the elder exhorted them - "Now you are virtuous; even for the sake of your life, morality should not be transgressed by you, nor should ill-will be harboured." They accepted, saying "Very well." Then the country people, having reached that place, searching here and there, having seen those thieves, deprived them all of life. They, having died, were reborn in the heavenly world; the chief of the thieves became the chief young god.

They, by way of forward and reverse order, having wandered in the round of rebirths in the heavenly world for one interval between Buddhas, in this arising of a Buddha, were reborn in a fishermen's village of five hundred families at the gate of the city of Sāvattī. The chief young god took conception in the house of the chief fisherman; the others in the others. Thus their taking of conception and their coming forth from the mother's womb were on the very same day. The chief fisherman, having had a search made "Are there indeed other boys born today in this village?" having known the fact of their birth, thinking "These will be companions of my son," gave a sustenance allowance to all of them. They all, having become companions who played together in the dust, gradually came of age. Among them, the son of the chief fisherman was the foremost person in fame and in power.

Kapila too, having been tormented in hell for one interval between Buddhas, by the remainder of the result, at that time was reborn as a gold-coloured, foul-mouthed fish in the Aciravatī. Then one day, those companions, having taken nets and so on, thinking "We shall catch fish," cast them into the river. Then that fish entered inside their net. Having seen it, all the inhabitants of the fishermen's village made a loud noise - "Our sons, while catching fish for the first time, have caught a golden fish; now the king will give us much wealth." Those companions too, having put the fish into the boat, having lifted up the boat, went to the presence of the king. When the king too, having seen it, said "What is this?" they said "A fish, Sire." The king, having seen the gold-coloured fish, thinking "The Teacher will know the reason for its golden colour," having had the fish taken, went to the presence of the Blessed One. The very moment the fish opened its mouth, the entire Jeta's Grove became exceedingly foul-smelling. The king asked the Teacher - "Why, venerable sir, was the fish born gold-coloured, and why does a bad smell blow from its mouth?"

This one, great king, was a monk named Kapila in the Scriptures of the Blessed One Kassapa, very learned, with a great retinue, overcome by craving for material gain, one who reviled and abused those who did not accept his word, and he caused the Dispensation of that Blessed One to decline. By that action, having been reborn in

Avīci, by the remainder of the result, he has now been born as a fish. But that he recited the Buddha's teaching for a long time and spoke of the Buddha's virtues - as an outcome of that, he obtained this golden colour. That he was one who reviled and abused monks - on account of that, a bad smell blows from his mouth. "Shall I make him speak, great king?" "Make him speak, venerable sir." Then the Teacher asked her - "Are you Kapila?" "Yes, venerable sir, I am Kapila." "Where have you come from?" "From the Avīci great hell, venerable sir." "Where has your elder brother Sāgata gone?" "He has attained final Nibbāna, venerable sir." "But where is your mother Sādhinī?" "She has been reborn in the great hell, venerable sir." "And where is your younger sister Tāpanā?" "She has been reborn in the great hell, venerable sir." "Where will you go now?" Having said "To the Avīci great hell itself, venerable sir," overcome by remorse, having struck the boat with his head, having died at that very moment, he was reborn in hell. The great multitude was agitated, with hair standing on end.

Then the Blessed One, at that moment, having surveyed the disposition of the minds of the assembly that had gathered together, in order to expound the Teaching suitable to that moment, having spoken the Kapila Discourse in the Suttanipāta beginning with "Righteous conduct, the holy life, this they call the highest treasure," spoke these verses -

- 334. For one who lives heedlessly, craving grows like a creeper;
He floats from existence to existence, like a monkey in the forest desiring fruit.
- 335. Whomever this contemptible craving in the world, this attachment, overcomes;
His sorrows increase, like bīraṇa grass rained upon.
- 336. Whoever overcomes this contemptible craving in the world, difficult to pass over;
Sorrows fall from him, like a water drop from a lotus.
- 337. This I say to you, may you be blessed, as many as are assembled here;
Dig up the root of craving, as one desiring usīra digs up bīraṇa grass;
Let not Māra break you again and again, as a stream breaks a reed."

Therein, "for one who lives heedlessly" means for a person who lives heedlessly through negligence, which has the characteristic of the release of mindfulness, neither meditative absorption nor insight nor paths and fruits grow. But just as a māluvā creeper grows, interweaving and enveloping a tree, for its destruction, so craving grows because it arises again and again in dependence on the six doors. This is the meaning. "He floats from existence to existence" means that person, subject to craving, floats and runs from existence to existence. Like what? "Like a monkey in the forest desiring fruit" - just as a monkey desiring tree-fruit runs in the forest, seizes a branch of this and that tree, having released that, seizes another, having released that too, seizes another, and it never comes to the point where one could say "not having obtained a branch, he sat down" - just so, a person subject to craving, running from existence to existence, never comes to the point where one could say "not having obtained an object, he has reached the non-occurrence of craving."

"Whomever" means whomever this craving of the six doors - contemptible by its inferior nature, which has come to the designation "attachment" because of carrying away like poison, because of flowering like poison, because of bearing fruit like poison, because of the enjoyment of poison, because of being spread out among matter and so on, and because of clinging - overcomes. Just as bīraṇa grass rained upon by the god raining again and again in the rainy season grows, so the sorrows rooted in the round of rebirths increase within that person. This is the meaning.

"Difficult to pass over" means whatever person overcomes, conquers the craving that is difficult to pass over because of the difficulty of surpassing and abandoning it, as described above, from that person the sorrows rooted in the round of rebirths fall away. Just as a drop of water fallen on a lotus, a lotus petal, does not find a footing, so they do not find a footing. This is the meaning.

"This I say to you" means for that reason I say to you. "May you be blessed" means may it be well for you; do not, like Kapila, reach destruction. This is the meaning. "The root" means dig up the root of this craving of the six doors with the knowledge of the path of arahantship. Like what? "As one desiring usīra digs up bīraṇa grass" - just as a man desiring usīra digs up bīraṇa grass with a great spade, so dig up its root. This is the meaning. "Let not Māra break you again and again, as a stream breaks a reed" means let not the Māra of mental defilements, the Māra of death, and the Māra who is a young god break you again and again, like a river stream coming with great force breaks a reed grown in the river stream. This is the meaning.

At the conclusion of the teaching, all five hundred fishermen's sons, having been stirred with a sense of urgency, aspiring to the making an end of suffering, having gone forth in the presence of the Teacher, before long, having made an end of suffering, were of one enjoyment with the Teacher through the enjoyment of the Teaching of the attainment of the imperturbable abiding.

The story of the fish Kapila is the first.

2. The Story of the Young Sow

338-343. "Just as when the root": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a dung-eating young sow.

At one time, it is said, the Teacher, while entering Rājagaha for almsfood, having seen a young sow, manifested a smile. Having seen the circle of radiance from his teeth that emerged from the opening of his mouth as he was smiling, the Elder Ānanda asked the reason for the smile: "What now, venerable sir, is the cause for the manifestation of a smile?" Then the Teacher said to him - "Do you see this young sow, Ānanda?" "Yes, venerable sir." She was a hen in the vicinity of a certain sitting hall in the Dispensation of the Blessed One Kakusandha. She, having heard the sound of the Teaching of a certain practitioner of meditation who was reciting the insight meditation subject, having passed away from there, having been reborn in a royal family, was a king's daughter named Ubbarī. She, at a later time, having entered a place for bodily discharge, having seen a heap of worms, having aroused the perception of worms there, attained the first meditative absorption. She, having remained there as long as life lasted, having passed away from there, was reborn in the Brahma world. Having passed away from there, being tossed about again by the

force of destination, she has now been reborn in the womb of a sow; having seen this reason, a smile was manifested by me. Having heard that, the monks headed by the Elder Ānanda obtained great religious emotion. The Teacher, having aroused religious emotion in them, making known the danger of craving for existence, while standing right there in the middle of the street, spoke these verses -

338. "Just as when the root is free from danger and firm,
Even a cut tree grows again;
So too when the underlying tendency of craving is not rooted out,
This suffering arises again and again.
339. "For one whose thirty-six streams, flowing towards the agreeable, are strong;
Thoughts dependent on lust carry along one of wrong view in great force.
340. "Streams flow everywhere, the creeper having arisen stands;
And having seen that creeper arisen, cut the root with wisdom.
341. "Remembrances and affections,
Pleasures arise for a being;
They, attached to comfort, seekers of happiness,
They indeed are men who go to birth and ageing.
342. "Generation led by craving,
They tremble like a hare that is bound;
Attached to the fetters and bonds,
They undergo suffering again and again for a long time.
343. "Generation led by craving,
They tremble like a hare that is bound;
Therefore one should dispel craving,
Longing for dispassion for oneself."

Therein, "the root" means: of whatever tree whose fivefold root, having gone in four ways in the four directions and straight down below, is firm through having attained stability, being free from danger by any misfortune such as cutting, splitting, burning, piercing and so on, that tree, even though cut above, grows again by means of its branches. Just so, when the underlying tendency of craving belonging to the six doors has not been rooted out by the knowledge of the path of arahantship, has not been completely cut off, this suffering classified as birth and so on arises again and again in each and every existence - this is the meaning.

"For whom" means for whatever person, craving - endowed with thirty-six streams by way of these thoughts of craving, namely "thus eighteen thoughts of craving with reference to the internal, eighteen thoughts of craving with reference to the external" - which flows towards and proceeds in agreeable forms and so on, and is thus called "flowing towards the agreeable," is strong and powerful; having become great through greatness, because of arising again and again as wrong view through the failure of knowledge regarding that person, thoughts dependent on lust, not depending on meditative absorption or insight, carry along that person - this is the meaning.

"Streams flow everywhere" means these streams of craving are called "flowing everywhere" because they flow through all objects such as forms and so on by way of the eye-door and so on; all craving for visible form, etc. craving for mental objects - or because they flow in all existences, they are called "flowing everywhere." "A creeper" means it is called a creeper because it is like a creeper in the sense of entwining and in the sense of interweaving. "Having arisen, it remains" means having arisen through the six doors, it remains in objects such as forms and so on. "And having seen that" means having seen that creeper of craving by way of its place of arising, thus: "Here this craving when arising arises." "With wisdom" means cut it at the root with path wisdom, just as one would cut a creeper grown in the forest with a knife - this is the meaning.

"Remembrances" means gone after, proceeded forth. "Affections" means moistened by the affection occurring towards robes and so on, smeared with the affection of craving - this is the meaning. "Pleasures" means such pleasures arise for a being who is subject to craving. "Those attached to pleasure" means those persons subject to craving, having become dependent on pleasure and dependent on happiness, become seekers of happiness, searchers for happiness. "Those indeed" means whatever men are of such a nature, they are called "those who go to birth and ageing" because they indeed undergo birth, ageing, illness, and death. "Generation" means these beings, having been led by and surrounded by craving, which has come to be reckoned as "thirst" because it causes trembling.

"Bound" means like a hare bound in the forest by a hunter, they tremble and fear. "Attached to the fetters and bonds" means beings bound by the tenfold attachment of mental fetters and by the sevenfold attachment of lust and so on, or having become stuck therein. "For a long time" means they undergo suffering consisting of birth and so on again and again for a long time, for a long duration - this is the meaning. "Therefore" means because beings are led by and entwined by craving, therefore a monk aspiring for and longing for dispassion for oneself, the departure of lust and so on, Nibbāna, should dispel this craving by the path of arahantship, having driven it away, having removed it, should discard it - this is the meaning.

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

That young sow too, having passed away from there, was reborn in a royal family in Suvaṇṇabhūmi; having passed away from there, in Bārāṇasī; having passed away from there, she was reborn in the house of a horse-dealer at the port of Suppāraka; having passed away from there, she was reborn in the house of a sailor at the port of Kāvīra; having passed away from there, she was reborn in the house of a noble family in Anurādhapura; having passed away from there, she was reborn in the village of Bhokkanta in the southern direction of that very place, having become the daughter of a householder named Sumana, by the name Sumanā herself. Then her father, when that village was abandoned, having gone to the Dīghavāpi country, dwelt in a village named Mahāmuni. There, a minister of King Duṭṭhagāmaṇī named Lakuṇḍaka Atimbara, having gone on some business, having seen her, having performed a great wedding ceremony, having taken her, went to the village of Mahāpuṇṇa. Then an elder named Mahā Anuruddha, a resident of the Koṭṭipabbata Great Monastery, having walked for almsfood there, standing at the door of her house, having seen her, spoke

together with the monks: "Friends, the one named the young sow has attained the state of being the wife of the chief minister Lakuṇḍaka Atimbara - oh, how marvellous!" She, having heard that talk, having opened up past existences, obtained the knowledge of remembering past births. At that very moment, with religious urgency having arisen, having entreated her husband, with great wealth, having gone forth in the presence of the elder nuns of the five powers, having heard the discourse on the Mahāsatipaṭṭhāna Sutta at the Tissa Great Monastery, she became established in the fruition of stream-entry. Afterwards, when the crushing of the Tamils had been done, having gone to the village of Bhokkanta itself, the dwelling place of her relatives, dwelling there, having heard the Āsīvisopama Suttanta at the Kalla Great Monastery, she attained arahantship.

She, on the day of final Nibbāna, being questioned by monks and nuns, having spoken continuously to the community of nuns all this incident, having compared it in the midst of the assembled community of monks together with the Elder Mahātissa, the reciter of the Dhammapada, dwelling at Maṇḍala Monastery, "I, formerly having been born in a human womb, having passed away from there, having become a hen, there having received beheading from a hawk, was reborn in Rājagaha; having gone forth among the female wandering ascetics, having been reborn in the plane of the first meditative absorption, having passed away from there, was reborn in a millionaire's family; before long having passed away, having gone to the pig realm, having passed away from there, to Suvaṇṇabhūmi; having passed away from there, to Bārāṇasī; having passed away from there, to the port of Suppāraka; having passed away from there, to the port of Kāvīra; having passed away from there, to Anurādhapura; having passed away from there, to Bhokkanta village" - thus having reached thirteen individual existences in even and uneven states, having said "Now, having become dissatisfied, having gone forth, I have attained arahantship; strive, all of you, with diligence," having stirred the four assemblies, she attained final Nibbāna.

The story of the young sow is the second.

3. The Story of the Monk Who Left the Monastic Community

344. "Whoever, free from craving": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a certain monk who had left the monastic community.

It is said that a certain one, having been a co-resident pupil of the Elder Mahākassapa, even though he had produced the four meditative absorptions, having seen a disagreeable object at the house of his maternal uncle the goldsmith, with his mind bound to it, left the monastic community. Then people drove him out of the house, as he was unwilling to do work due to his laziness. He, through association with evil friends, went about earning his livelihood by the work of thieves. Then one day, having seized him, having bound him with his hands behind his back with tight binding, beating him with whips at each and every crossroad, they led him to the place of execution. The Elder, while entering to walk for almsfood, having seen him being led out through the southern gate, having caused the binding to become loose, said "Attend again to the meditation subject previously practised by you." He, having gained the arising of mindfulness through that exhortation, again produced the fourth meditative absorption. Then they impaled him on a stake, thinking "Having led him to

the place of execution, we shall kill him." He does not fear, he is not terrified. Then people standing in each and every region, even having raised up weapons such as swords, spears, lances, and so on, having seen him just not trembling, said "Look, sirs, at this man; indeed in the midst of many hundreds of men with weapons in hand, he neither trembles nor quakes - oh, how marvellous!" Having become filled with wonder and amazement, having uttered a great roar, they reported that incident to the king. The king, having heard that reason, said "Release him, will you not?" Having gone also to the Teacher's presence, they reported that matter. The Teacher, having pervaded with light, expounding the Teaching to him, spoke this verse -

344. "Whoever, free from craving, was intent upon the forest,
Freed from the forest, runs back to the forest;
Come, look at that person,
Released, he runs back to bondage."

Its meaning is - Whatever person, having abandoned the craving reckoned as attachment in the state of a householder, free from craving through the state of having gone forth, intent upon the forest of austere practice reckoned as a divine dwelling, having become released from the forest of craving reckoned as the bondage of household life, runs back to the very forest of craving reckoned as the bondage of household life; come, look at that person - this one, released from the bondage of household life, runs back to the very bondage of household life.

But having heard this teaching, he, while just seated on the tip of the stake among the king's men, having established the rise and fall, having applied the three characteristics, meditating on activities, having attained the fruition of stream-entry, experiencing the happiness of meditative attainment, having flown up into the sky, having gone through space to the Teacher's presence, having paid homage to the Teacher, in the very midst of the assembly including the king, attained arahantship.

The story of the monk who left the monastic community is the third.

4. The Story of the Prison

345-346. "Not that strong" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the prison.

At one time, it is said, they brought many thieves who were housebreakers, highway robbers, and killers of humans, and showed them to the king of Kosala. The king had them bound with bondage by fetters, bondage by ropes, and bondage by chains. About thirty country monks, having come wishing to see the Teacher, having seen and paid homage to him, on the following day, while walking for almsfood in Sāvattṥi, having gone to the prison, having seen those thieves, having returned from their alms round, in the evening, having approached the Truth-finder, asked: "Venerable sir, today while we were walking for almsfood, many thieves were seen in the prison bound with bondage by fetters and so on, experiencing great suffering; they are unable to cut those bonds and escape. Is there, venerable sir, any other bondage that is more firm than those bonds?" The Teacher, having said "Monks, what are those bonds? But that bondage of mental defilements reckoned as craving for wealth, grain, sons, wives, and so on - that is a hundredfold, a thousandfold, a hundred-thousandfold more firm than those. But even such a great and difficult-to-cut

bondage, the wise ones of old, having cut it, having entered the Himalayas, went forth," brought up the past -

In the past, when Brahmadata was exercising kingship in Bārāṇasī, the Bodhisatta was born in a certain poor householder family. When he had come of age, his father died. He, having taken up employment, supported his mother. Then his mother, even against his wishes, having established a daughter of a good family in the house, afterwards died. And an embryo was established in his wife's womb. He, not even knowing the established state of the embryo, said: "My dear, you earn your living by working; I shall go forth." She said: "Husband, surely an embryo has been established in me; when I have given birth, having seen the child, you shall go forth." He, having accepted saying "Very well," at the time of her giving birth, asked permission: "My dear, you have given birth safely; now I shall go forth." Then she, having said "Wait at least until the time of the son's departure from breast-feeding," conceived again. He thought - "It is not possible to go having gained her acceptance; I shall flee without telling her and go forth." He, without telling her, having risen in the night-time, fled. Then the city guards seized him. He, having had himself released saying "I, sir, am called a supporter of my mother; release me," having dwelt in a certain place, having gone forth in the going forth of sages, having attained the direct knowledges and meditative attainments, dwelt sporting in the play of meditative absorption. He, while dwelling right there, uttered this inspired utterance: "Even such a difficult-to-cut bondage of children and wife, a bondage of mental defilements of mine, has been cut."

The Teacher, having brought up this past, making known the inspired utterance uttered by him, spoke these verses -

345. "The wise do not call that a strong bondage,
Which is made of iron, of wood, or of grass;
Thoroughly infatuated with jewelled earrings,
The longing for sons and wives.
346. "This the wise call a strong bondage,
Dragging down, loose, difficult to escape;
Having cut even this, they wander forth,
Without longing, having abandoned sensual happiness."

Therein, "the wise" means wise persons beginning with the Buddha; that which is made of iron (āyasaṃ), reckoned as a chain (saṅkhalikā), produced from iron; that which is made of wood (dārujaṃ), reckoned as a fetter-bond (andubandhana); and that rope-bond (rajjubandhana) made by making a rope from pabbaja grass or from other materials such as bark and so on - they do not call that firm, because it is able to be cut with swords and so on. This is the meaning. "Thoroughly infatuated" means having been filled with lust, infatuated; the meaning is infatuated with exceedingly intense lust. "With jewelled earrings" means with jewels and with earrings, or with earrings decorated with jewels. "This is strong" means those who are thoroughly infatuated with jewelled earrings, their lust and the longing which is craving for sons and wives - this bondage consisting of mental defilements, wise persons call strong. "Dragging down" means because it drags down, carries below, by pulling and casting

into the four realms of misery, it is called "dragging down." "Loose" means it does not cut the skin, hide, and flesh at the place of binding, it does not draw out blood, and without even making one aware of the state of being bound, it allows one to perform work on land-routes, water-routes, and so on - thus it is loose. "Difficult to escape" means because the bondage of mental defilements, once arisen even a single time through the influence of greed, is difficult to release, like a turtle from the place where it has bitten - thus it is difficult to escape. "Having cut even this" means having cut even this strong bondage of mental defilements with the sword of knowledge, having become without longing, having abandoned sensual happiness, they wander forth; the meaning is they depart, they go forth.

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

The story of the prison is the fourth.

5. The Story of the Elder Nun Khemā

347. "Those infatuated with lust": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the queen-consort of King Bimbisāra named Khemā.

She, it is said, having aspired her aspiration at the feet of Padumuttara, was exceedingly lovely and pleasing. Having heard "The Teacher, it is said, speaks of the faults of matter," however, she did not wish to go to the Teacher's presence. The king, having known her state of intoxication with the vanity of beauty, had songs composed connected with descriptions of the Bamboo Grove and had them given to dancers and others. Having heard the sound of them singing those songs, the Bamboo Grove became for her as if never seen before and as if never heard of before. She, having asked "With reference to which park are you singing?" when it was said "Queen, it is your very own Bamboo Grove park," she wished to go to the park. The Teacher, having known of her coming, having sat down in the midst of the assembly, while expounding the Teaching, created a lovely woman holding a fan, standing at his side, fanning. Khemā, the queen too, just as she was entering, having seen that woman, thought - "They say the Perfectly Enlightened One speaks of the faults of matter, yet this woman stands near him fanning. I do not amount to even a fraction of her. Such a woman's beauty has never been seen by me before. They misrepresent the Teacher with what is not factual, I think" - having thought thus, not even attending to the sound of the Truth-finder's talk, she stood looking at that very woman. The Teacher, having known the esteem that had arisen in her for that form, having shown that form by way of the first stage of life and so on, in the very manner stated above, at the conclusion, showed it ending with nothing but bones. Khemā, having seen that, thought "Even such a form as this has in just a moment reached destruction and passing away. There is indeed no substance in this form." The Teacher, having surveyed the disposition of her mind, having said "Khemā, you thought 'There is substance in this form.' Now see its lack of substance," spoke this verse -

"Afflicted, impure, putrid, see, Khemā, this body;
Oozing and dripping, longed for by the foolish."

She, at the conclusion of the verse, became established in the fruition of stream-entry. Then the Teacher, having said to her "Khemā, these beings, infatuated with lust, corrupted by hate, deluded by delusion, are unable to transcend their own stream of craving; they remain stuck right there," expounding the Teaching, spoke this verse -

347. "Those infatuated with lust fall into the stream,
Like a spider into its self-made web;
Having cut even this, the wise go forth,
Without longing, having abandoned all suffering."

Therein, "like a spider into its web" means just as a spider, having made a thread net, lying down in the middle place at the centre of the hub, having gone quickly to a grasshopper or a fly that has fallen at the edge, having pierced it, having drunk its juice, having gone back again, lies down in that very same place - just so, whatever beings, infatuated with lust, corrupted by hate, deluded by delusion, fall into the self-made stream of craving, they are unable to transcend it; thus it is difficult to pass over. "Having cut even this, the wise go forth" means the wise, having cut this bondage, being without longing, free from attachment, having abandoned all suffering by the path of arahantship, go forth, proceed - this is the meaning.

At the conclusion of the teaching, Khemā became established in arahantship. The proclamation of the Teaching was beneficial for the great multitude as well. The Teacher said to the king - "Great king, it is fitting for Khemā either to go forth or to attain final Nibbāna." "Venerable sir, give her the going forth; enough with final Nibbāna." She, having gone forth, became a chief female disciple.

The story of the elder nun Khemā is the fifth.

6. The Story of Uggasena

348. "Release the past": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Uggasena.

It is said that five hundred dancers, when a year or six months had arrived, having gone to Rājagaha, having performed a festive gathering for the king for seven days, obtained much gold and silver; in between, there was no end to the gifts thrown up. The great multitude, standing on beds upon beds and so on, watched the festive gathering. Then a certain acrobat's daughter, having ascended a bamboo pole, having turned about on top of it, walking about in the air at its end, danced and sang. At that time, a merchant's son named Uggasena, standing on beds upon beds together with a friend, having looked at her, with affection arisen for the throwing about of her hands and feet and so on, having gone home, having made an arrest of food, saying "If I obtain her I shall live; if I do not obtain her, death for me is right here," lay down on the small bed. Even when asked by his mother and father "Dear son, what ails you?" having said "If I obtain that dancer's daughter, there is life for me; if I do not obtain her, death for me is right here," even when it was said "Dear son, do not do thus; we shall bring another young woman suitable for our family and wealth," having said the same thing, he lay down. Then his father, even though having entreated much, being unable to convince him, having had his friend summoned, having given a thousand coins, sent him saying "Having taken these

coins, let him give his daughter to my son." He said "I do not give her having taken coins; but if he, not obtaining her, is unable to live, then let him wander together with us; I shall give him my daughter." The mother and father informed their son of that matter. He, having said "I shall wander together with them," not heeding the words of those who were entreating, having departed, went to the presence of the actor. He, having given him his daughter, wandered together with him, showing his craft in villages, market towns, and royal cities.

She too, as a consequence of living together with him, before long, having obtained a son, while playing with him, said "Son of a cart-guard, son of a goods-carrier, son of one who knows nothing." He too, having made the turning of their carts, brought grass for the oxen at the place where they stayed, and having lifted up the goods obtained at the place of showing the craft, carried them away. It is said that with reference to that very thing, that woman, while playing with her son, spoke thus. He, having known that her singing was referring to himself, asked her - "Do you speak with reference to me?" "Yes, with reference to you." "That being so, I shall run away." She, saying "What indeed is it to me whether you run away or come?" sang that very same song again and again. It is said that she, in dependence on her own beauty and gain of wealth, did not regard him as anything at all. He, reflecting "In dependence on what indeed is this conceit of hers?" having known "In dependence on her craft," thinking "So be it, I shall learn the craft," having approached his father-in-law, having learnt his craft of knowledge, showing his craft in villages, market towns and so on, having come gradually to Rājagaha, had it announced "On the seventh day from now, Uggasena the merchant's son will show his craft to the city-dwellers."

The city-dwellers, having had beds upon beds and so on set up, assembled on the seventh day. He too, having ascended a bamboo pole sixty cubits high, stood at its top. On that day, the Teacher, towards the break of dawn, surveying the world, having seen him entered within the net of his knowledge, reflecting "What indeed will happen?" thought "Tomorrow the merchant's son, thinking 'I shall show my craft,' will stand at the top of the bamboo pole; for the purpose of seeing him, the great multitude will gather together. There I shall teach a verse of four lines; having heard that, there will be the full realisation of the Teaching by eighty-four thousand living beings; Uggasena too will become established in arahantship" - thus he knew. The Teacher, on the following day, having observed the time, surrounded by the community of monks, entered Rājagaha for almsfood. Uggasena too, even before the Teacher had entered the inner city, having given a finger-signal to the great multitude for the purpose of making a shout, having established himself at the top of the bamboo pole, having turned about seven times just in the air, having descended, stood at the top of the bamboo pole. At that moment, the Teacher, while entering the city, acted in such a way that the assembly did not look at him, and caused them to look at himself alone. Uggasena, having looked at the assembly, overcome with displeasure thinking "The assembly does not look at me," thought "This is the craft to be performed by me for a year; when the Teacher enters the city, the assembly, without looking at me, looks only at the Teacher; surely my showing of craft has become in vain."

The Teacher, having known his mind, having addressed Mahāmoggallāna, said "Go, Moggallāna, tell the merchant's son 'Let him show his craft, it seems.'" The Elder, having gone, standing below the bamboo, having addressed the merchant's son, spoke this verse -

"Come now, see, son of an actor, Uggasena of great strength;
Perform a play for the assembly, delight the public."

He, having heard the Elder's words, having become satisfied in mind, thinking "The Teacher, methinks, wishes to see my craft," while standing right there on the top of the bamboo, spoke this verse -

"Come now, see, O greatly wise one, Moggallāna of great supernormal power;
I perform a play for the assembly, I delight the public."

And having said thus, having risen up into the sky from the top of the bamboo, having turned around fourteen times right there in space, having descended, he stood right there on the top of the bamboo. Then the Teacher said to him "Uggasena, a wise person should abandon attachment to the aggregates of the past, future and present, and be freed from birth and so on" - and having said this, he spoke this verse -

348. "Release the past, release the future,
Release the middle, one gone beyond existence;
With mind liberated everywhere,
You will not again undergo birth and ageing."

Therein, "release the past" means release attachment, desire, clinging, longing, prepossession, grasping, adherence, and craving in the aggregates of the past. "The future" means release attachment and so on in the aggregates of the future too. "The middle" means release those in the aggregates of the present too. "One gone beyond existence" means this being so, having become one gone beyond, one who has gone to the far shore of the threefold existence too by means of direct knowledge, full understanding, abandoning, meditative development, and realisation, dwelling with mind liberated in regard to all conditioned things classified as aggregates, elements, sense bases and so on, one does not again undergo birth, ageing and death - this is the meaning.

At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings. The merchant's son too, while standing right there on the top of the bamboo, having attained arahantship together with the analytical knowledges, having descended from the bamboo, having come to the Teacher's presence, having paid homage to the Teacher with the fivefold prostration, requested the going forth. Then the Teacher, having stretched out his right hand, said "Come, monk." He at that very moment became like a great elder of sixty years bearing the eight requisites. Then the monks, having asked "Friend Uggasena, when you were descending from the top of your bamboo of sixty cubits, was there no fear?" when it was said "There is no fear in me, friends," they reported to the Teacher "Venerable sir, Uggasena says 'I am not afraid'; having spoken what is not factual, he declares

the final liberating knowledge." The Teacher, having said "No, monks, monks who have cut the mental fetters, like my son Uggasena, do not fear, do not tremble," spoke this verse in the Brahmin Chapter -

"Having cut all mental fetters, whoever indeed is not agitated;
Gone beyond attachment, unbound, him I call a brahmin."

At the conclusion of the teaching, there was the full realisation of the teaching for many. On yet another day, monks raised up a discussion in the Teaching hall "What indeed, friends, was the reason for a monk thus accomplished with the decisive support for arahantship to wander together with actors in dependence on an actor's daughter, and what was the reason for the decisive support for arahantship?" The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Monks, both of these were done by this very one," in order to make that matter clear, he brought up the past.

In the past, it is said, when the golden shrine of Kassapa, the One of Ten Powers, was being built, sons of good family residing in Bārāṇasī, having loaded much solid and soft food onto small carriages, going to the shrine site thinking "We shall do manual labour," saw on the way a certain elder monk entering for almsfood. Then a certain daughter of a good family, having looked at the elder monk, said to her husband - "Husband, the noble one is entering for almsfood, and we have much solid and soft food in the carriage; bring his bowl, we shall give almsfood." He, having brought that bowl, having filled it with solid and soft food, having placed it in the elder's hands, both of them made an aspiration: "Venerable sir, may we be partakers of what is seen by you in this very life." That elder too was one who had eliminated the mental corruptions; therefore, looking, having known that their aspiration would succeed, he smiled. Having seen that, the woman said to her husband - "The noble one smiles at us; he must be an actor." Her husband too, having said "So it will be, dear lady," departed. This was their former action. They, having remained there as long as life lasted, having been reborn in the heavenly world, having passed away from there, the woman was reborn in an actor's house, the man in a millionaire's house. He, because of having given that reply to her "So it will be, dear lady," wandered together with actors. In dependence on the almsfood given to the elder who had eliminated the mental corruptions, he attained arahantship. That actor's daughter too, thinking "Whatever is my husband's destination, that is my destination too," having gone forth, became established in arahantship.

The story of Uggasena is the sixth.

7. The Story of the Wise Man Cūḷadahanuggaha

349-350. "Of one churned by applied thought": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Cūḷadahanuggaha wise man.

It is said that a certain young monk, having taken his own bowl-ticket at the ticket hall, having taken the ticket rice gruel, having gone to the hall with sitting accommodation, drank it. There, not obtaining water, he went to one house for the purpose of water. There a certain young girl, having seen him, with affection arisen,

said "Venerable sir, whenever again there is need for drinking water, please come right here." He, from then on, whenever he did not obtain drinking water, went to that very place. She too, having taken his bowl, gave him drinking water. Thus as time went on, having given rice gruel too, on yet another day, having caused him to sit down right there, she gave him a meal. And having sat down near him, she raised up a discussion: "Venerable sir, in this house there is nothing at all lacking; we only do not obtain a man to go about with." He, having heard her talk within just a few days, became dissatisfied. Then one day visiting monks, having seen him, having asked "Why are you, friend, lean and become quite pale?" when it was said "I am dissatisfied, friends," they led him to the presence of his teachers and preceptor. They too, having led him to the Teacher's presence, reported that matter. The Teacher, having asked "Is it true, monk, that you are dissatisfied?" when it was said "True," having said "Why, having gone forth in the Dispensation of a Buddha of strenuous energy such as me, did you not have yourself declared a stream-enterer or a once-returner, but had yourself called dissatisfied? A weighty deed has been done by you," asked "For what reason are you dissatisfied?" When it was said "Venerable sir, a certain woman spoke to me thus," "Monk, this is not wonderful, that action of hers. For in the past, having abandoned the foremost wise archer in the whole Indian subcontinent, having developed affection for one seen at that very moment, she brought him to the destruction of life." Having said this, being requested by the monks for the purpose of making known the meaning of that -

In the past, at the time of the Cūḷadhaṇuggaha wise man, having learnt the craft in the presence of a world-renowned teacher at Takkaṣilā, having taken the daughter given by him who was pleased, as he was going to Bārāṇasī, at the outskirts of a certain forest, having killed forty-nine bandits with forty-nine arrows, when the arrows were exhausted, having seized the chief of the bandits, having thrown him to the ground, when it was said "Dear lady, bring the sword," she, having developed affection for the bandit seen at that very moment, having placed the sword-handle in the hand of the bandit, the bandit having made known the fact of the wise archer being killed, and the bandit, taking her and going, thinking "This one too, having seen another, will have her own husband killed just as before; what use is she to me?" having seen a river, having placed her on the near bank, having taken her goods, saying "You stay right here while I take the bundle across," having abandoned her right there, and having made known his intention to depart -

"Having taken all the goods, you have crossed to the far shore, brahmin;
Come back quickly, swiftly, help me too cross over now.

"Me, unacquainted, for one long acquainted,
The lady exchanged, the unstable for the stable;
The lady might also exchange me for another,
I shall go farther away from here.

"What is this one in the eḷagalā shrub, making loud laughter?
There is no dancing or singing here, nor well-composed music;
At a time not for laughing, beautiful-waisted one, why do you laugh, lovely one?"

"O jackal, you are ignorant, imprudent, and of little wisdom;
Having lost the fish and the piece of flesh, you brood like a miserable wretch.

"Easy to see is the fault of others, but one's own is difficult to see;
Having lost both husband and lover, methinks you yourself are brooding.

"So it is, king of beasts, as you speak, O jackal;
Surely I, having gone from here, shall be obedient to my husband."

"Whoever would steal a clay plate, he would steal a bronze plate too;
Evil has indeed been done by you, and you will do so again." -

Having expanded this Cūḷadahanuggaha Jātaka in the Book of Fives, having said "At that time thou wast the wise Cūḷadahanuggaha, that woman is now this girl, the one who came in the form of a jackal and refuted her was Sakka, the king of gods - myself," having exhorted him thus: "Thus that woman, through affection for one seen for just a moment, deprived of life the foremost wise man in the whole Indian subcontinent; having cut off the craving that has arisen in you referring to that woman, dwell, monk," having thus exhorted him, expounding the Teaching further, he spoke these two verses -

349. "For a being churned by applied thought,
With intense lust, observing beauty;
Craving increases even more,
This one indeed makes the bondage firm.

350. "And whoever delights in the peace of applied thought,
Always mindful, develops foulness;
This one indeed will put an end to it,
This one will cut the bondage of Māra."

Therein, "churned by applied thought" means churned by applied thoughts such as sensual thought and so on. "With intense lust" means with thick lust. "Observing beauty" means for one who observes as beautiful, through the state of having given up the mind by way of grasping the sign of the beautiful and so on in a desirable object. "Craving" means for one of such a nature, not even one among meditative absorption and so on grows; rather, only craving through the six doors increases even more. "This one indeed" means this person makes the bondage of craving firm and steady. "In the peace of applied thought" means in the first meditative absorption on the ten foulnesses, which is termed the appeasement of wrong thought and so on. "Always mindful" means whoever, being delighted herein, mindful through the constant establishment of mindfulness, develops that meditative absorption on foulness. "Will put an end to" means this monk will make craving that arises in the three existences gone to its end. "The bondage of Māra" means this one will also cut the bondage of Māra, which is termed the round of rebirths of the three planes. This is the meaning.

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

8. The Story of Māra

351-352. "Having reached the goal": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Māra.

For one day, at the improper time, several elder monks, having entered the Jeta's Grove monastery, having gone to the dwelling place of the Elder Rāhula, turned him out. He, not finding a dwelling place elsewhere, lay down at the entrance of the Truth-finder's perfumed chamber. At that time, that venerable one had attained arahantship while still without rains. Māra, standing right there in the Vasavattī realm, having seen that venerable one lying down at the entrance of the perfumed chamber, thought - "The one who causes pain to the ascetic Gotama's finger is lying outside; he himself is lying inside the perfumed chamber; when the finger is pressed, he himself too will be distressed." He, having created a great elephant-king appearance, having come, having encircled the Elder's head with his trunk, trumpeted the cry of a heron with a great sound. The Teacher, while seated just in the perfumed chamber, having known his nature as Māra, said: "Māra, even with a hundred thousand such as you, it is not possible to arouse fear in my son. For my son is fearless, free from craving, of great energy, of great wisdom" - having said this, he spoke these verses -

351. "Having reached the goal, fearless, free from craving, without blemish;
He cut off the darts of existence, this is the final body.
352. "Free from craving, without grasping, skilled in language and terms;
He would know the combination of syllables, and what precedes and follows;
He indeed, in his final body,
Is called of great wisdom, a great man."

Therein, "having reached the goal" means: for those gone forth in this Dispensation, arahantship is called the goal; the meaning is one who has gone to that, who has attained it. "Fearless" means one who does not tremble, due to the absence of the terror of lust and so on within. "He cut off the darts of existence" means he cut off all the darts leading to existence. "Body" means this is his final body.

"Without grasping" means without seizing upon the aggregates and so on. "Skilled in language and terms" means skilled in all four analytical knowledges, namely in language and in the remaining terms; this is the meaning. "He would know the combination of syllables, and what precedes and follows" means he knows the mass of syllables reckoned as the combination of syllables, and he knows the latter syllable by the former syllable, and the former syllable by the latter syllable. "He knows the latter syllable by the former syllable" means - When the beginning is evident, even when the middle and the end are not evident, he knows "this is the middle of these syllables, this is the end." "He knows the former syllable by the latter syllable" means - When the end is evident, when the beginning and the middle are not evident, he knows "this is the middle of these syllables, this is the beginning." Even when the middle is evident, he knows "this is the beginning of these syllables, this is the end." Thus he is of great wisdom. "He indeed, in his final body" means this one whose body stands at the summit; he is of great wisdom because of being endowed with the

wisdom that encompasses the great analytical knowledges of meaning, phenomena, language, and discernment, and the aggregates of morality and so on; and from the statement "Because of having a liberated mind, Sāriputta, I say 'great man,'" he is called a great man because of having a liberated mind; this is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. Māra the Evil One too, thinking "The ascetic Gotama knows me," disappeared right there.

The story of Māra is the eighth.

9. The Story of Upaka the Ājīvaka

353. "The all-conquering one": the Teacher spoke this proclamation of the Teaching referring to Upaka the naked ascetic on the road.

For on one occasion the Teacher, having attained the knowledge of omniscience, having spent seven weeks at the seat of enlightenment, having taken his own bowl and robes, for the purpose of setting in motion the wheel of the Teaching, with reference to Bārāṇasī, having set out on the eighteen-yojana road, saw Upaka the naked ascetic on the way. He too, having seen the Teacher, asked "Your faculties are indeed very clear, friend, your complexion is pure and bright! With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?" Then the Teacher, having said to him "I have no preceptor or teacher," spoke this verse -

353. "I am the all-conquering one, the all-knowing one,
Untainted by all phenomena;
Having abandoned all, liberated through the elimination of craving,
Having directly known by myself, whom should I point to as teacher?"

Therein, "the all-conquering one" means the all-conquering one because of overcoming all phenomena of the three planes. "The all-knowing one" means one who has known all phenomena of the four planes. "In all phenomena" means untainted by craving and views in all phenomena of the three planes. "Having abandoned all" means one who stands having abandoned all phenomena of the three planes. "Liberated through the elimination of craving" means liberated by the liberation of one beyond training in arahantship, which is termed the elimination of craving, produced at the end of the elimination of craving. "Having directly known by myself" means having known by oneself the phenomena classified as what should be directly known and so on. "Whom should I point to as teacher" means whom indeed should one point to saying "this is my preceptor or teacher?"

At the conclusion of the teaching, Upaka the naked ascetic neither delighted in the Truth-finder's words nor protested against them. But having shaken his head, having wagged his tongue, having taken a footpath, he went to a certain dwelling place of hunters.

The story of Upaka the Ājīvaka is the ninth.

10. The Story of Sakka's Question

354. "All gifts" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Sakka, the king of the gods.

For on one occasion in the Tāvātimsa god realm, the deities, having assembled together, raised four questions: "Which gift among gifts, which flavour among flavours, which delight among delights is the foremost, and why is the elimination of craving called the foremost?" Not even one deity was able to judge those questions. But one god asked another god, and he too asked yet another - thus asking one another, they wandered about in the ten thousand world-systems for twelve years. Even after so much time, not seeing the meaning of the questions, the deities of the ten-thousand world-systems, having assembled together, having gone to the presence of the four great kings, when it was said "What is this, dear ones, a great assembly of deities?" they said "Having raised four questions and being unable to judge them, we have come to your presence." "What question is this, dear ones?" "Among gifts, flavours, and delights, which gift, flavour, or delight is the foremost, and why is the elimination of craving the foremost? - being unable to judge these questions, we have come." "Dear ones, we too do not know the meaning of these; but our king, having considered matters thought out by a thousand people, knows them in that very moment. He is distinguished from us in wisdom and in merit. Come, let us go to his presence." Having taken that very assembly of gods, having gone to the presence of Sakka, the king of the gods, when by him too it was said "What is this, dear ones, a great assembly of gods?" they reported that matter. "Dear ones, no one else is able to know the meaning of these questions; these are within the domain of a Buddha. But where does the Teacher dwell now?" Having asked and having heard "At Jeta's Grove," saying "Come, we shall go to his presence," together with the assembly of gods, in the night-time, having illuminated the entire Jeta's Grove, having approached the Teacher, having paid homage, standing to one side, when it was said "What is it, great king, have you come with a great host of gods?" he said "Venerable sir, these questions have been raised by the assembly of gods; there is no one else able to know their meaning; make clear to us their meaning."

The Teacher, having said "Good, great king, for by me, having fulfilled the perfections, having relinquished the great relinquishments, the knowledge of omniscience was penetrated for the very purpose of cutting off the uncertainty of those like you. Among the questions asked by you, indeed, among all gifts the gift of the Teaching is the foremost, among all flavours the flavour of the Teaching is the foremost, among all delights delight in the Teaching is the foremost, and the elimination of craving, because it leads to arahantship, is indeed the foremost" - spoke this verse:

354. "The gift of the Dhamma conquers all gifts,
The flavour of the Dhamma conquers all flavours;
Delight in the Dhamma conquers all delights,
The elimination of craving conquers all suffering."

Therein, "all gifts, the gift of the Teaching" means even if one were to make the interior of the world-circle continuous up to the Brahmā world and give to the Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions seated there, robes resembling the inner pith of the plantain tree, at that

assembly the thanksgiving made with a verse of four lines alone would be foremost. For that gift is not worth a sixteenth fraction of that verse. Thus the proclamation of the Teaching, the recitation, and the hearing too are great. And by whatever person that hearing of the Teaching was caused for many, for that person alone the benefit is great. Even more than the gift given by filling bowls with sublime almsfood for such an assembly, even more than the gift of medicine given by filling bowls with ghee, oil, and so on, even more than the gift of lodgings given by having built many hundreds of thousands of monasteries like the Great Monastery and mansions like the Brazen Palace, even more than the relinquishment made by Anāthapiṇḍika and others in connection with monasteries, even by the mere means of a thanksgiving with a verse of four lines at the very least, the gift of the Teaching that has been set forth is the excellent, the foremost. Why? For indeed those performing such meritorious deeds perform them only having heard the Teaching, not without having heard it. For if these beings were not to hear the Teaching, they would not give even a ladleful of rice gruel or a spoonful of food. For this reason, among all gifts the gift of the Teaching alone is the foremost. Furthermore, setting aside the Buddhas and the Individually Enlightened Ones, even Sāriputta and others, endowed with wisdom capable of counting the drops of water when the sky rains for an entire cosmic cycle, were not able to attain the fruition of stream-entry and so on by their own nature; having heard the Teaching spoken by the Elder Assaji and others, they realised the fruition of stream-entry; through the Teacher's proclamation of the Teaching, they realised the knowledge of the perfections of a disciple. For this reason too, great king, the gift of the Teaching alone is the foremost. Therefore it was said - "The gift of the Dhamma conquers all gifts."

But all flavours such as odour, flavour, and so on, at the highest even the flavour of the ambrosia food of the deities, are only a condition for casting one down into the round of rebirths and undergoing suffering. But that which is the flavour of the Dhamma, termed the thirty-seven qualities conducive to enlightenment and termed the nine supramundane states, this alone is the foremost of all flavours. Therefore it was said - "The flavour of the Dhamma conquers all flavours." Whatever delight of many varieties, classified as delight in sons, delight in daughters, delight in wealth, delight in women, delight in dancing, singing, music, and so on, that too is only a condition for casting one down into the round of rebirths and undergoing suffering. But that joy which arises within one who is teaching the Dhamma, or listening, or reciting, generates elation, causes tears to flow, generates terror - this, having made an end of the round of rebirths, has arahantship as its final goal. Therefore, among all delights, such delight in the Dhamma alone is the foremost. Therefore it was said - "Delight in the Dhamma conquers all delights." But the elimination of craving means the arahantship arisen when craving is being eliminated; because of overcoming the entire suffering of the round of rebirths, it is indeed the foremost of all. Therefore it was said - "The elimination of craving conquers all suffering."

Thus, even as the Teacher was explaining the meaning of this verse, there was the full realisation of the teaching by eighty-four thousand living beings. Sakka too, having heard the Teacher's talk on the Teaching, having paid homage to the Teacher, said thus - "Venerable sir, when the gift of the Dhamma is so supreme, for what purpose do you not have the share of merit given to us? Henceforth, having spoken to the community of monks, have the share of merit given to us, venerable sir." The

Teacher, having heard his words, having assembled the community of monks, said: "Monks, from today onwards, whether having spoken a great hearing of the Dhamma, or an ordinary hearing of the Dhamma, or a talk to those sitting nearby, or at least even a thanksgiving, you should give the share of merit to all beings."

The story of Sakka's question is the tenth.

11. The Story of the Childless Millionaire

355. "Wealth destroys": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the millionaire named Aputtaka.

Having heard of his death, it is said, King Pasenadi of Kosala, having asked "To whom does heirless property go?" having heard "To the king," having had the wealth conveyed from his house to the royal family over seven days, having approached the presence of the Teacher, when it was said "Well now, from where are you coming, great king, in the middle of the day?" he said "Here, venerable sir, a millionaire, a householder, in Sāvattthī has died. I have come after having his heirless property conveyed to the royal inner palace." All this should be understood according to the method that has come in the discourse.

It is said that when various foods of the finest flavours were brought on a golden dish, he, saying "Do human beings eat such things? Are you making sport with me in this house?" when the food was served, having struck with clods of earth, sticks and so on, having put them to flight, saying "This is food for human beings," ate porridge of broken rice with vinegar as a second. Even when agreeable garments, vehicles and umbrellas were provided, having struck those people with clods of earth, sticks and so on, having put them to flight, he wore hempen garments, travelled in a decrepit little chariot with a leaf-umbrella held over him. When this was reported thus by the king, the Teacher related his former action.

Once upon a time, great king, that millionaire, that householder, provided almsfood to an Individually Enlightened One named Tagarasikhi. Having said "Give almsfood to the ascetic," he rose from his seat and departed. When that faithless fool, it is said, having said thus, had departed, his wife, who had faith and was confident, saying "At long last indeed the word 'give' has been heard from his mouth by me; today, fulfilling my wish, I shall give almsfood," having taken the bowl of the Individually Enlightened One, having filled it with sumptuous food, gave it. He too, returning and having seen him, having said "What, ascetic, has anything been obtained by you?" having taken the bowl, having seen the superior almsfood, became remorseful and thought thus - "It would be better if slaves or labourers ate this almsfood. For they, having eaten this, will do work for me; but this one, having gone and eaten, will sleep. That almsfood of mine is lost." And he deprived his brother's only son of life for the sake of property. It is said that he, taking him by the finger and going about, said such things as "This is my father's little carriage, this is his bull." Then that millionaire, thinking "For now this one speaks thus, but when he has come of age, who will protect the wealth in this house?" having led him to the forest, at the foot of a certain shrub, having seized him by the neck, having split his neck like a root-tuber, having killed him, threw him away right there. This was his former action. Therefore it was said -

"Because, great king, that millionaire, that householder, provided almsfood to the Individually Enlightened One Tagarasikhi, by the result of that action he was reborn seven times in a fortunate realm, in a heavenly world. By the remainder of the result of that very action, he held the position of millionaire seven times in this very Sāvattthī. Because, great king, that millionaire, that householder, having given, was afterwards remorseful, thinking 'It would be better if slaves or labourers ate this almsfood,' by the result of that action his mind did not incline to excellent enjoyment of food, did not incline to excellent enjoyment of clothing, did not incline to excellent enjoyment of vehicles, his mind did not incline to excellent enjoyment of the five types of sensual pleasure. Because, great king, that millionaire, that householder, deprived his brother's only son of life for the sake of property, by the result of that action he was tormented in hell for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. By the remainder of the result of that very action, this seventh time his heirless property enters the royal treasury. For that millionaire householder, great king, his old merit has been exhausted, and new merit has not been accumulated. But today, great king, that millionaire, that householder, is being tormented in the Great Roruva hell."

The king, having heard the Teacher's words, said "Alas, venerable sir, what a weighty action! With so much wealth existing, he neither consumed it himself, nor did he perform meritorious action while a Buddha such as you was dwelling in a neighbouring monastery." The Teacher, having said "So it is, great king. Imprudent persons, having obtained wealth, do not seek Nibbāna; but craving arisen in dependence on wealth destroys them for a long time," spoke this verse -

355. "Wealth destroys the imprudent, but not those seeking the far shore;
The imprudent one, through craving for wealth, destroys none other than himself."

Therein, "but not those seeking the far shore" means but those persons who are seekers of the far shore of Nibbāna, them wealth does not destroy. "None other than himself" means through craving arisen in dependence on wealth, the unwise person destroys himself alone, as if he were another. This is the meaning.

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

The story of the childless millionaire is the eleventh.

12. The Story of Aṅkura

356-359. The Teacher, while dwelling on the Paṇḍukambala stone, spoke this proclamation of the Teaching referring to Aṅkura, beginning with "Spoiled by grass." The story has been explained in detail in the verse "Those wise ones engaged in meditative absorption." For this has been said therein referring to Indaka. It is said that he gave a ladle-full of almsfood brought by himself to the Elder Anuruddha who had entered the inner village for almsfood. His merit became of more great result than the gift given by Aṅkura, who for ten thousand years had made a row of ovens twelve yojanas long and given gifts. Therefore he spoke thus. When this was said, the Teacher, making clear this meaning - "Aṅkura, giving should indeed be given with discrimination; thus it becomes of great fruit, like seed well sown in a good field. But

you did not do so; therefore your giving did not become of great fruit" -

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

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

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

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

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

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

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

Therein, "spoiled by grass" means grasses such as millet and so on, springing up, spoil the fields of early and late crops; on account of that, those are not of abundant fruit. Thus too, lust arising within beings spoils beings; on account of that, what is given to them is not of great fruit. But what is given to those who have eliminated the mental corruptions is of great fruit. Therefore it was said -

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

The same method applies in the remaining verses too.

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

The story of Āṅkura is the twelfth.

The commentary on the Craving Chapter is completed.

The twenty-fourth 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 02. Commentary on the Teaching in Verses. 24. The Chapter on Craving Retrieved from paliverse.org

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