

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

02. Commentary on the Teaching in Verses (02. Dhammapada-
aṭṭhakathā)

25. The Chapter on the Monk (25. Bhikkhuvaggo)



PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

25. The Chapter on Monks

1. The Story of the Five Monks

360-361. "Restraint by the eye" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to five monks.

Among them, it is said, each one guarded just one each of the five doors beginning with the eye-door. Then one day, having assembled together, having disputed "I guard what is difficult to guard, I guard what is difficult to guard," thinking "Having asked the Teacher, we shall know this matter," having approached the Teacher, they asked "Venerable sir, we, while guarding the eye-door and so on, each consider our own door that we guard as difficult to guard; who among us guards what is difficult to guard?" The Teacher, without putting down even one monk, having said "Monks, all these are indeed difficult to guard; but you were not only now unrestrained in the five states; in the past too you were unrestrained, and because of being unrestrained, not heeding the exhortation of the wise, you reached the destruction of life," being requested by them "When, venerable sir?" having expanded the story of the Takkasilā Jātaka in the past, when those in the royal family had reached the destruction of life through the power of the ogresses, by the Great Being who had received the consecration, seated on the royal throne beneath the white parasol, having looked at his own splendid achievement, what was uttered by way of an inspired utterance thinking "This energy indeed should be exerted by beings" -

"Through firm resolution in wholesome instruction, and
Through fearlessness and courage without turning back;
We did not come under the control of the ogresses,
That safety of mine came through great fear."

Having shown this verse, "At that time too, you yourselves, five persons, having surrounded with weapons in hand the Great Being who had set out for the purpose of taking the kingdom at Takkasilā, while going along the road, on the way, being unrestrained regarding visual objects and so on presented by the ogresses by way of the eye-door and so on, not heeding the exhortation of the wise one, lagging behind, devoured by the ogresses, you reached the destruction of life. But well-restrained regarding those objects, not heeding the demoness of divine appearance who was following closely behind, having gone safely to Takkasilā, the one who attained the kingdom, the king, was myself" - having connected the Jātaka, "Monks, a monk should indeed restrain all doors. For one who restrains these is indeed freed from all suffering" - having said this, expounding the Teaching, he spoke these verses -

360. "Restraint by the eye is good, good is restraint by the ear;
Restraint by the nose is good, good is restraint by the tongue.

361. "Restraint by body is good, good is restraint by speech;
Restraint by mind is good, good is restraint everywhere;
A monk restrained everywhere is freed from all suffering."

Therein, "by the eye" means when indeed a visual object comes into the range of a monk's eye-door, then for one not being lustful towards a desirable object, not being averse towards an undesirable object, not giving rise to delusion through not regarding improperly, restraint, closing, shutting, guarding at that door is said to have been done. For him, such restraint by the eye is good. The same method applies also to the ear-door and so on. However, neither restraint nor non-restraint arises at the eye-door and so on themselves; but afterwards, in the impulsion process, this is obtained. For then, non-restraint when arising is obtained as fivefold in the unwholesome process, namely: faithlessness, impatience, idleness, forgetfulness, and not knowing. Restraint when arising is obtained as fivefold in the wholesome process, namely: faith, patience, energy, mindfulness, and knowledge.

"Restraint by body" - here, however, both the sensitive body and the moving body are applicable. But both of these are the body-door itself. Therein, restraint and non-restraint at the sensitive-matter door have already been spoken of. At the moving door too, there are killing living beings, taking what is not given, and sexual misconduct, which have that as their basis. But when those arise together in the unwholesome process, that door is unrestrained; when those arising in the wholesome process, namely abstention from killing living beings and so on, it is restrained. "Good is by speech" - here too, the moving speech is also speech. When lying and so on arise together with that, that door is unrestrained; by abstention from lying and so on, it is restrained. "Restraint by mind" - here too, covetousness and so on do not exist together with any mind other than the impulsion mind. But at the mind-door, when covetousness and so on arise at the moment of impulsion, that door is unrestrained; by non-covetousness and so on, it is restrained. "Good everywhere" means restraint in all those eye-doors and so on is good. For by this much, eight doors of restraint and eight doors of non-restraint have been spoken of. A monk established in those eight doors of non-restraint is not freed from the suffering rooted in the entire round of rebirths; but one established in the doors of restraint is freed from all suffering rooted in the round of rebirths. Therefore it was said - "A monk restrained everywhere is freed from all suffering."

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

The story of the five monks is the first.

2. The Story of the Swan-Killing Monk

362. "Restrained in hand": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain monk who killed a swan.

Two friends dwelling in Sāvattthī, it is said, having gone forth among the monks, having obtained full ordination, mostly went about together. They, one day, having gone to the Aciravatī, having bathed, warming themselves in the sunshine, stood engaged in memorable talk. At that moment two swans were going through the sky.

Then one young monk, having taken a pebble, said "I shall strike the eye of one young swan," the other said "You will not be able to." Let be the eye on this side; I shall strike the eye on the other side. You will not be able to do this either. "If so, watch!" Having taken a second pebble, he threw it behind the swan. The swan, having heard the sound of the pebble, having turned back, looked. Then, having taken another round pebble, having struck it in the eye on the other side, he caused it to come out through the near eye. The swan, crying out, having turned over, fell right at their feet. Monks standing here and there, having seen this, having said "Friends, having gone forth in the Buddha's teaching, an unsuitable thing has been done by you in committing the killing of a living being," having taken them, went and showed them to the Truth-finder.

The Teacher, having asked "Is it true that the killing of a living being was done by you, monk?" when it was said "It is true, venerable sir," having said "Monk, why, having gone forth in such a Dispensation leading to liberation, did you do thus? The wise ones of old, when a Buddha had not arisen, while living in the midst of a house, had remorse even in trifling matters; but you, having gone forth in such a Buddha's teaching, did not have even a bit of remorse," being requested by them, brought up the past.

In the past, in the Kuru country, in the city of Indapatta, when Dhanañcaya was exercising kingship, the Bodhisatta, having taken conception in the womb of his chief queen, gradually having attained discretion, having learnt the crafts at Takkasilā, having been installed in the viceroyalty by his father, afterwards, by the elapse of his father, having attained the kingdom, without disturbing the ten duties of a king, practised the Kuru observances. The Kuru observances means the five precepts; the Bodhisatta, having made them pure, guarded them. And just as the Bodhisatta, so too his mother, the chief queen, the younger brother, the viceroy, the brahmin chaplain, the land-surveyor, the minister, the charioteer, the millionaire, the grain-measurer, the chief minister, the doorkeeper, the city-belle, and the courtesan - thus, while these eleven persons were guarding the Kuru observances, in the Kāliṅga country, in the city of Dantapura, when Kāliṅga was exercising kingship, in that country the rain god did not rain. Now the Great Being had a state elephant named Añjanasannibha, of great merit. The inhabitants of the country, with the perception "When that one is brought, the rain god will rain," reported to the king. The king sent brahmins for the purpose of bringing that elephant. They, having gone, requested the Great Being for the elephant. The Teacher, in order to show the reason for their request, said -

"Having known your faith and morality, O lord of people;
We bartered your praise with the collyrium-coloured one, in Kāliṅga."

He related this Jātaka in the Book of Threes. But even when the elephant had been brought, when the rain god did not rain, with the perception "That king guards the Kuru observances; therefore in his country the rain god rains," thinking "Whatever Kuru observances he guards, having written them on a golden slab, bring them," Kāliṅga again sent brahmins and ministers. When they had gone and were requesting, beginning with the king, all of them too, having had some bit of remorse regarding their own respective moral precepts, even though having refused saying "Our

morality is impure," being requested again and again by them saying "There is no breach of morality to this extent," they related their own respective moral precepts. Kālīṅga, having seen the Kuru observances brought having been inscribed on a golden slab, having accepted them, fulfilled them well. In his country the rain god rained; the country was secure and had plenty of food. The Teacher, having brought up this past -

"The courtesan was Uppalavaṇṇā, Puṇṇa was the doorkeeper at that time;
Kaccāna was the rope-holder, and Kolita was the measure-maker.

Sāriputta was then the millionaire, and Anuruddha was the charioteer;
The Elder Kassapa was the brahmin, the wise Ānanda was the viceroy.

The queen was Rāhula's mother, Queen Māyā was the mother who gave birth;
The Kuru king was the Bodhisatta, thus remember the Jātaka."

Having connected the Jātaka, having said "Monk, thus in the past too the wise, even when a trifle of remorse had arisen, suspected a breach of their own morality; but you, having gone forth in the Dispensation of a Buddha such as me, committing the killing of living beings, did an excessively heavy deed; a monk should indeed be restrained in hands, feet, and speech" - he spoke this verse -

362. "Restrained in hand, restrained in foot,
Restrained in speech, supremely restrained;
delighting internally, concentrated,
Alone, content - him they call a monk."

Therein, "restrained in hand" means restrained in hand through the absence of playing with the hands and so on, or of striking others with the hand and so on. In the second term too, the same method applies. But restrained in speech through the non-performance of lying and so on by speech. "Supremely restrained" means one whose individual existence is restrained; the meaning is one who does not do bodily swaying, head-tossing, eyebrow-contorting and so on. "Delighting internally" means delighted in the meditation development of the meditation subject, which is reckoned as the internal resort. "Concentrated" means well established. "Alone, content" means having become one who dwells alone, well satisfied, with a satisfied mind through one's own achievement beginning from the practice of insight. For beginning with the virtuous worldling, all trainees too are content through their own achievement, thus they are "content"; but the Worthy One is exclusively content indeed. With reference to that, this was said.

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

The story of the swan-killing monk is the second.

3. The Story of Kokālika

363. "Whatever monk is restrained in speech" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Kokālika. The story has come in the discourse as "Then the monk Kokālika approached the Blessed One." And

the meaning of this should be understood in the manner stated in the commentary.

But when Kokālika had arisen in the Paduma hell, they raised up a discussion in the Teaching hall: "Alas, the monk Kokālika, in dependence on his own mouth, has met with destruction; for indeed, while he was reviling the two chief disciples, the earth gave an opening to him." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too the monk Kokālika, in dependence on his own mouth alone, was destroyed," requested by the monks who wished to hear that matter, for the purpose of making it known, he brought up the past.

In the past, in the Himalayan region, a tortoise lived in a certain lake. Two young swans, wandering about for their food resort, having become intimate with him, having become firm friends, one day asked the tortoise - "My dear, in the Himalayas, at the foot of the Cittakūṭa mountain, in a golden cave is our dwelling place, a delightful region; will you go together with us?" "My dear, how shall I go?" "We shall take you, if you are able to guard your mouth." "I shall guard it; take hold of me properly and go." They, having said "Very well," having caused the tortoise to bite on a stick, themselves having bitten both its ends, plunged into the sky. Village boys, having seen him being carried thus by the swans, said "Two swans are carrying a tortoise by a stick." The tortoise, wishing to say "If my friends are taking me, what is it to you, you wicked servants?" at the time when, due to the swift speed of the swans, they had arrived above the king's residence in the city of Bārāṇasī, released the stick from the place where he had bitten, and falling in the open courtyard of the sky, split in two. The Teacher, having brought up this past -

"Indeed the tortoise killed himself, uttering a word;
While the stick was well-grasped, by his own speech he killed himself.

"Having seen this too, O foremost in energy among men,
One should utter wholesome speech, not excessively;
Do you see, through much talking, the tortoise gone to disaster."

Having expanded this Bahubhāṇi Jātaka in the Book of Twos, having said "Monks, a monk should be one restrained in speech, of righteous conduct, unagitated, with mind quenched," he spoke this verse -

363. "Whatever monk is restrained in speech, speaking with wisdom, unagitated;
He explains the meaning and the Teaching, sweet is his saying."

Therein, "restrained in speech" means restrained by the mouth through not saying such things as "you are ill-born, you are immoral" even to slaves, outcasts, and others. "Speaking with wisdom" means "mantā" is called wisdom; one whose habit is to speak with that. "Unagitated" means with mind quenched. "He explains the meaning and the Teaching" means he speaks both the meaning of what is said and the Teaching of the exposition. "Sweet" means the saying of such a monk is called sweet. But whoever accomplishes only the meaning, not the text, or accomplishes only the text, not the meaning, or else accomplishes neither, his saying is not called sweet.

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

The story of Kokālika is the third.

4. The Story of the Elder Dhammārāma

364. "Delighting in the Teaching": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Dhammārāma.

When the Teacher announced "My final Nibbāna will take place after the elapse of four months from now," many thousands of monks went about having surrounded the Teacher. Therein, the worldly monks were not able to hold back their tears; religious emotion arose among those who had eliminated the mental corruptions. All of them too went about forming groups, saying "What indeed shall we do?" But one monk named Dhammārāma did not approach the presence of the monks. When asked by the monks "What is it, friend?" without even giving a reply, thinking "The Teacher, it is said, will attain final Nibbāna after the elapse of four months; and I am not free from lust; while the Teacher is still living, having striven, I shall attain arahantship" - dwelling alone, he reflects upon, thinks about, and recollects the Teaching taught by the Teacher. The monks reported to the Truth-finder - "Venerable sir, Dhammārāma has not even a mere measure of affection towards you; he does not even consult with us to the slightest extent, saying 'The Teacher, it is said, will attain final Nibbāna; what indeed shall we do?'" The Teacher, having had him summoned, asked "Is it true that you act thus?" "True, venerable sir." "Why?" "You, it is said, will attain final Nibbāna after the elapse of four months; and I am not free from lust; while you are still living, having striven, I shall attain arahantship" - thus I reflect upon, think about, and recollect the Teaching taught by you.

The Teacher, having given him applause saying "Good, good!" said "Monks, any other monk who has affection towards me should indeed be just like Dhammārāma. For those who make offerings to me with garlands, scents, and so on do not indeed venerate me; but those who proceed in accordance with the Teaching venerate me" - and having said this, he spoke this verse -

364. "Delighting in the Teaching, devoted to the Teaching, reflecting on the Teaching;
A monk remembering the Teaching does not fall away from the Good Teaching."

Therein, the mental states of serenity and insight meditation are his park in the sense of dwelling - thus "delighting in the Teaching." Devoted to that very Teaching - thus "devoted to the Teaching." "Reflecting on the Teaching" means by way of thinking about that very Teaching again and again; the meaning is: turning his mind to that Teaching, attending to it. "Remembering" means remembering that very Teaching. "From the Good Teaching" means: such a monk does not fall away from the qualities conducive to enlightenment of thirty-seven divisions and the nine kinds of supramundane mental states. This is the meaning.

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

The story of the Elder Dhammārāma is the fourth.

5. The Story of the Monk Siding with the Enemy

365-366. "One's own gain": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a certain monk who sided with the enemy.

There was, it is said, a certain monk who was a partisan of Devadatta, who was his companion. He, having seen him coming back after having walked for almsfood together with the monks, having finished his meal, asked "Where have you gone?" "I went to such and such a place for almsfood." "Did you obtain almsfood?" "Yes, I obtained it." "Here there is great material gain and honour for us; stay right here for a few days." He, at his word, having dwelt there for a few days, went to his own place. Then the monks reported to the Truth-finder: "This one, venerable sir, consumes the arisen material gain and honour of Devadatta; he is a partisan of Devadatta." The Teacher, having had him summoned, asked "Is it true that you did thus?" "Yes, venerable sir, I dwelt there for a few days in dependence on a certain young one, but I do not approve of Devadatta's view." Then the Blessed One said to him: "Although you do not approve of the view, yet you go about as if approving the view of those very ones who hold that view. You do not act thus only now; in the past too you were of just such a nature." Having said this, being requested by the monks "Now, venerable sir, he has been seen by us ourselves; but in the past, whose view did he go about as if approving? Please tell us," he brought up the past -

"Having heard the words of the ancient thieves,
The woman-faced one went about killing;
But having heard the words of the well-restrained,
The noble elephant stood firm in all virtues."

Having expanded this Mahiḷāmukha Jātaka, having said "Monks, a monk should be content with his own gain alone; it is not proper to desire the gain of others. For one who desires the gain of others, not even one mental state among meditative absorption, insight, path, and fruition arises; but for one who is content with his own gain, meditative absorptions and so on arise," expounding the Teaching, he spoke these verses -

365. "One should not despise one's own gain, nor should one wander longing for others';

A monk longing for others', does not attain concentration.

366. "Even if a monk has little gain, he does not despise his own gain;

Him indeed the gods praise, one of pure livelihood, not lazy."

Therein, "one's own gain" means the material gain that arises for oneself. For one who, having avoided walking successively for alms, earns his livelihood by wrong means of livelihood, despises, scorns, and loathes his own gain. Therefore, by not

acting thus, one should not despise one's own gain. "Longing for others" means one should not wander about desiring the material gain of others - this is the meaning. "Does not attain concentration" means for one who, longing for the material gain of others, has become engaged in zeal for procuring their robes and so on, a monk does not attain either absorption concentration or access concentration. "Does not despise his own gain" means even though having little gain, a monk who walks successively in order among high and low families does not despise his own gain. "Him indeed" means that such a monk - one of pure livelihood because of the purity of his livelihood, not lazy because of not being idle through sustaining his livelihood in dependence on the strength of his legs - the gods praise, extol - this is the meaning.

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

The story of the monk siding with the enemy is the fifth.

6. The Story of the Brahmin Who Gave the Five Fires

367. "In every respect": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a brahmin named Pañcaggadāyaka.

It is said that he, while the crop was still standing in the field, gives what is called the first-fruits of the field, at the time of threshing gives what is called the first-fruits of the threshing floor, at the time of the threshing-floor produce gives what is called the first-fruits of the threshing-floor produce, at the time of cooking in small pots gives what is called the first-fruits of the water-pot, at the time of serving in the bowl gives what is called the first-fruits of the bowl - thus he gives these five gifts of the first-fruits, and he does not eat without having given to whoever has arrived. Therefore his name was indeed "Pañcaggadāyaka" (Giver of the Five First-fruits). The Teacher, having seen the decisive support for the three fruitions of him and of the brahmin woman, having gone at the brahmin's mealtime, stood at the door. He too, having sat down at the front of the doorway facing the inside of the house, was eating, and did not see the Teacher standing at the door. But the brahmin woman, while serving him food, having seen the Teacher, thought - "This brahmin eats having given the first-fruits in five instances, and now the ascetic Gotama has come and is standing at the door. If the brahmin, having seen him, takes his own meal and gives it, I shall not be able to cook again." She, thinking "Thus this one will not see the ascetic Gotama," having turned her back to the Teacher, concealing him from behind, having stooped down, stood as if concealing the full moon with her hand. But while standing thus, she looked at the Teacher with a half-closed eye, thinking "Has he gone or not?" The Teacher stood right there. But out of fear that the brahmin might hear, she does not say "Please pass by," but having stepped back, very softly said "Please pass by." The Teacher shook his head, meaning "I shall not go." When the head was shaken by the Buddha, the Teacher of the world, meaning "I shall not go," she, being unable to restrain herself, laughed a great laugh. At that moment the Teacher emitted a radiance towards the house. The brahmin too, while sitting with his back turned, having heard the sound of the brahmin woman's laughter and having looked at the radiance of the six-coloured rays, saw the Teacher. For Buddhas do not depart without having shown themselves to those accomplished in the requisite conditions, whether in a village or in a forest. The brahmin too, having seen the Teacher, having

said "Dear lady, I have been ruined by you; a prince having come and standing at the door, by you not informing me, a weighty deed has been done by you," having taken the half-eaten food bowl, having gone to the Teacher's presence, said "Master Gotama, I eat only after having given the first-fruits in five instances, and from this, having divided in the middle, only one portion of food has been eaten, one portion remains; will you accept this food of mine?" The Teacher, without saying "I have no need of your leftover food," said "Brahmin, even the first-fruits are befitting for me, even food half-eaten having been divided in the middle, even the last morsel of almsfood is befitting for me. For we, brahmin, are like ghosts who live on what is given by others" - and having said this, he spoke this verse -

"Whether from the top, from the middle, or from the remainder,
One living on what is given by others might obtain almsfood;
He is not fit to praise, nor is he one who speaks disparagingly,
Him too the wise proclaim as a sage."

The brahmin, having merely heard that, with a gladdened mind, thinking "Oh, how wonderful! A prince who is the lord of the island, without saying 'I have no need of your leftover food,' will speak thus!" while standing right there at the door, asked the Teacher a question - "Master Gotama, you call your own disciples 'monks'; in what respect is one called a monk?" The Teacher, reflecting "What kind of proclamation of the Teaching would be suitable for this one?" thinking "These two people, in the time of the Buddha Kassapa, heard a discourse of those speaking about 'mentality-materiality'; it is fitting to expound to them the Teaching without departing from mentality-materiality," having said "Brahmin, one who is not lustful towards mentality and materiality, not clinging, not grieving, is called a monk" - spoke this verse -

367. "In whom there is no appropriation towards mentality-materiality in every respect;
And who does not grieve over what is non-existent, he indeed is called a monk."

Therein, "in every respect" means in mentality-materiality occurring by way of the five aggregates - the four beginning with feeling and the aggregate of matter. "Appropriation" means for whom there is no grasping as "I" or "mine". "And does not grieve over what is non-existent" means when that mentality-materiality has reached destruction and passing away, "my matter is eliminated" etc. "my consciousness is eliminated" - one does not grieve, is not vexed, but sees "what is subject to destruction and passing away for me is eliminated". "He indeed" means such a one, even while mentality-materiality exists, being free from appropriation, and not grieving over what is non-existent - he is called a monk; this is the meaning.

At the conclusion of the teaching, both husband and wife became established in the fruition of non-returning, and the proclamation of the Teaching was beneficial for those who had assembled.

The story of the brahmin who gave the five fires is the sixth.

7. The Story of Several Monks

368-376. "One who abides in friendliness" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to several monks.

For on one occasion, while the Venerable Mahākaccāna was dwelling at Pavatta Mountain in dependence on Kuraraghara in the Avanti country, a lay follower named Soṇa Koṭṭikaṇṇa, having become devoted through the elder's talk on the Teaching, wishing to go forth in the elder's presence, though rejected twice by the elder who said "It is difficult, Soṇa, the holy life of one meal a day and one sleeping place for as long as life lasts," having become exceedingly enthusiastic for the going forth, having entreated the elder on the third occasion, having gone forth, because of the scarcity of monks in the southern route, having obtained full ordination after the elapse of three years, wishing to see the Teacher face to face, having asked permission of his preceptor, having taken the message given by him, having gone gradually to Jeta's Grove, having paid homage to the Teacher, having been received with friendly welcome, having been permitted a lodging by the Teacher in the very same perfumed chamber, having spent much of the night in the open air, in the night-time having entered the perfumed chamber, having spent that portion of the night in his own allotted lodging, towards the break of dawn, being requested by the Teacher, he recited all sixteen sections of the Eights with melodic chanting. Then the Blessed One, at the conclusion of the melodic recital, giving thanks - gave applause saying "Good, good, monk." Having heard the applause given by the Teacher, the terrestrial deities, the serpents, the supaṇṇas - thus up to the Brahma world there was one single applause.

At that moment, in the city of Kuraraghara at the end of two thousand yojanas from Jeta's Grove, a deity dwelling in the house of the elder's mother, the great female lay follower, also gave applause with a loud sound. Then the female lay follower said to her - "Who is this giving applause?" "I, sister." "Who are you?" "A deity dwelling in your house." "You, not having given me applause before this, why do you give it today?" "I am not giving applause to you." "Then to whom was your applause given?" "To your son, the Elder Soṇa Koṭṭikaṇṇa." "What has been done by my son?" "Your son today, having dwelt together with the Teacher in one perfumed chamber, expounded the Teaching; the Teacher, having heard your son's Teaching, being pleased, gave applause. On account of that, applause was given by me too. For having received the applause of the Perfectly Enlightened One, beginning with the terrestrial deities, up to the Brahma world there was one single applause." "But, my lord, was the Teaching spoken by my son to the Teacher, or spoken by the Teacher to my son?" "It was spoken by your son to the Teacher." Even as the deity was speaking thus, the fivefold rapture arose in the female lay follower and pervaded her whole body.

Then this occurred to her - "If my son, having dwelt together with the Teacher in one perfumed chamber, was able to speak the Teaching to the Teacher, he will certainly be able to speak to me too. When my son has come, having arranged a hearing of the Teaching, I shall listen to a talk on the Teaching." The Elder Soṇa too, when the applause had been given by the Teacher, thinking "This is the time to report the message given by my preceptor," having requested of the Blessed One five boons beginning with full ordination by a group with a Vinaya expert as the fifth member in

the border districts, having stayed for a few days in the very presence of the Teacher, having asked permission of the Teacher thinking "I shall see my preceptor," having departed from Jeta's Grove, he gradually went to the presence of his preceptor.

On the following day the elder, having taken him along, walking for almsfood, went to the house door of his mother, the female lay follower. She too, having seen her son, with a satisfied mind, having paid homage, having carefully served food, asked - "Is it true, dear son, that you, having dwelt together with the Teacher in one perfumed chamber, spoke a talk on the Teaching to the Teacher?" "Lay follower, by whom was this told to you?" "Dear son, a deity dwelling in this house, having given applause with a loud sound, when I said 'Who is this?' having said 'I,' spoke thus and thus. Having heard that, this occurred to me - 'If my son spoke a talk on the Teaching to the Teacher, he will be able to speak to me too.' Then he said to him - 'Dear son, since the Teaching was spoken by you in the presence of the Teacher, you will certainly be able to speak to me too. On such and such a day, having arranged a hearing of the Teaching, I shall listen to your Teaching, dear son.'" He consented. The female lay follower, having given a gift to the community of monks, having made an offering, thinking "I shall listen to my son's talk on the Teaching," having left behind just one female slave as a house guard, having taken all her retinue, went to hear the talk on the Teaching of her son who was expounding the Teaching, having ascended the decorated preaching seat in a pavilion that had been built for the purpose of hearing the Teaching inside the city.

But at that time nine hundred thieves went about looking for a chance at that female lay follower's house. Her house, however, was surrounded by seven walls, fitted with seven gate-porches, and there at those various places they had tied fierce dogs and placed them. Inside the house, moreover, at the place where water falls from the roof, they had dug a moat and filled it with lead. That, during the day, melted by the sun's heat, remains as if boiling; at night it becomes hard and rough. Next to that, they placed large iron traps continuously on the ground. Thus, on account of this protection and the female lay follower's state of being inside the house, those thieves, not finding an opportunity, having known the fact of her having gone on that day, having broken a tunnel, having entered the house by way of the lower portion beneath the lead moat and the iron traps, they sent the chief of the thieves to her presence, saying "If she, having heard of our having entered here, turns back and comes facing towards the house, strike her with a sword and kill her." He, having gone, stood near her.

The thieves too, having lit a lamp inside the house, opened the door of the coin chamber. That female slave, having seen the thieves, having gone to the presence of the female lay follower, reported "Lady, many thieves, having entered the house, have opened the door of the coin chamber." "Let the thieves take whatever coins they have seen; I am listening to my son's talk on the Teaching; do not create an obstacle to the Teaching for me; go to the house" - thus she sent her away. The thieves too, having emptied the coin chamber, opened the silver chamber. She, having gone again, reported that matter. The female lay follower too, saying "Let the thieves take whatever they wish; do not create an obstacle for me," again sent her away. The thieves, having emptied the silver chamber too, opened the gold chamber. She, having gone again, reported that matter to the female lay follower. Then the

female lay follower, having addressed her, said "My good woman, you have come to my presence on many occasions; even though I have said 'Let the thieves take whatever they like; I am listening to my son's talk on the Teaching; do not create an obstacle for me,' not heeding my words, you keep coming again and again. If you come now, I shall know what is to be done to you; go to the house itself" - thus she sent her away.

The chief of the thieves, having heard her words, thinking "A thunderbolt might fall and split the heads of those who steal the property of such a woman," having gone to the presence of the thieves, said "Quickly restore the female lay follower's property to its original state." They filled the coin chamber again with coins, and the silver and gold chambers with silver and gold. This is indeed the natural order, that the Teaching protects those who practise the Teaching. Therefore he said -

"The Teaching indeed protects one who practises the Teaching,
The Teaching well practised brings happiness;
This is the benefit when the Teaching is well practised,
One who practises the Teaching does not go to an unfortunate realm."

The thieves too, having gone, stood at the place for hearing the Teaching. The elder too, having expounded the Teaching, when the night became light, descended from the seat. At that moment the chief of the thieves, having lain down at the feet of the female lay follower, said "Forgive me, lady." "What is this, dear one?" "Indeed I, having harboured resentment towards you, stood wishing to kill you." "If so, dear one, I forgive you." The remaining thieves too, having spoken in the same way, when it was said "Dear ones, I forgive," they said - "Lady, if you forgive us, have our going forth granted in the presence of your son." She, having paid homage to her son, said - "Dear son, these thieves, being confident in my virtues and in your talk on the Teaching, request the going forth; give them the going forth." The elder, having said "Good!" having had the edges of their worn garments cut into ten strips, having had them dyed with red clay, having given them the going forth, established them in the precepts of morality. And at the time of full ordination, he gave each one of them a separate meditation subject. Those nine hundred monks, having taken nine hundred separate meditation subjects, having ascended a certain mountain, having sat down in the shade of this and that tree, practised the ascetic duty.

The Teacher, while just seated in the great monastery of Jetavana at the end of two thousand yojanas, having observed those monks, having determined the proclamation of the Teaching according to their temperament, having pervaded with light, as if sitting before them and speaking, spoke these verses -

368. "Whatever monk abides in friendliness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness.
369. "Bail out, monk, this boat, bailed out it will go lightly for you;
Having cut off both lust and hate, from that you will reach Nibbāna.
370. "One should cut off five, give up five, and further develop five;
A monk who has gone beyond five attachments is called a crosser of the
mental floods."

371. "Meditate, monk, do not be heedless,
Do not let your mind delight in the types of sensual pleasure;
Do not, being heedless, swallow a metal ball,
Do not cry 'this is suffering' while burning.
372. "There is no meditative absorption for one without wisdom, there is no wisdom
for one who does not meditate;
In whom there is both meditative absorption and wisdom, he indeed is near to
Nibbāna.
373. "For a monk who has entered an empty house, with peaceful mind;
There is non-human delight, rightly seeing the Teaching with insight.
374. "Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who understand.
375. "Therein this is the beginning, for a wise monk here;
Guarding of the faculties, contentment, and restraint in the Pātimokkha.
376. "Associate with good friends, those of pure livelihood, not lazy;
One should be skilled in good conduct, with the practice of friendly welcome;
Then, full of gladness, he will make an end of suffering."

Therein, "one who abides in friendliness" means even one who does the work in the meditation subject of friendliness, or even one who, having produced the third and fourth meditative absorptions by means of friendliness, remains established - he is indeed called one who abides in friendliness. "Devoted" means whoever is devoted to the Buddha's teaching, he approves of confidence - this is the meaning. "The peaceful state" - this is a name for Nibbāna. For such a monk attains the peaceful portion, Nibbāna which has received the name "the stilling of activities" because of the stilling of all activities, and "happiness" because of being the highest bliss - he finds it indeed, this is the meaning.

"Bail out, monk, this boat" means monk, bail out this boat reckoned as individual existence, throwing away the water of wrong applied thought. "Bailed out it will go lightly for you" means just as indeed a boat in the great ocean, filled with water only, having blocked its holes, bailed out by the bailing out of the water, having become light, not sinking in the great ocean, goes quickly to a good harbour, so too for you also this boat of individual existence filled with the water of wrong applied thought, having blocked the holes beginning with the eye-door by restraint, bailed out by the bailing out of the arisen water of wrong applied thought, being light, not sinking in the round of rebirths, will go quickly to Nibbāna. "Having cut off" means cut the bonds of lust and hate. For indeed, having cut these off, having attained arahantship, thereafter afterwards you will come to, will go to, the Nibbāna element without residue of clinging itself - this is the meaning.

"One should cut off five" means one should cut off the five lower mental fetters that lead to the realms of misery below, just as a man with a knife cuts a rope bound to his feet, by means of the triad of lower paths. "One should give up five" means one should give up, should abandon, should cut off the five higher mental fetters that lead

to the higher heavenly worlds above, just as a man gives up a rope bound to his neck, by the path of arahantship - this is the meaning. "And further develop five" means for the purpose of abandoning the higher mental fetters, one should further develop the five faculties beginning with faith. "One who has gone beyond five attachments" means this being so, by the overcoming of the five attachments of lust, hate, delusion, conceit, and wrong view, a monk who has gone beyond the five attachments is called a crosser of the mental floods - he is called one who has crossed the four mental floods indeed, this is the meaning.

"Meditate, monk" means monk, you should meditate by means of the two kinds of meditative absorption, and do not be negligent by dwelling diligently in bodily action and so on. "Should delight" means do not let your mind delight in the fivefold types of sensual pleasure. "Do not a metal ball" means for indeed, through negligence which has the characteristic of the release of mindfulness, the negligent swallow a red-hot metal ball in hell; therefore I say to you: "Do not, being heedless, swallow a metal ball; do not, while burning in hell, cry 'this is suffering'" - this is the meaning.

"There is no meditative absorption" means for one without the wisdom of effort that produces meditative absorption, there is no such thing as meditative absorption. "There is no wisdom" means for one who does not meditate, there is no wisdom of the characteristic stated as "a concentrated monk knows and sees as it really is." "In whom there is both meditative absorption and wisdom" means in whatever person both of these exist, he is standing near to Nibbāna indeed - this is the meaning.

"For one who has entered an empty dwelling" means for one who, in whatever secluded place, without abandoning the meditation subject, is seated with attention to the meditation subject. "Of peaceful mind" means of one whose mind is quenched. "Completely" means for one who sees with insight the phenomena by cause, by reason, there is, there arises, non-human delight reckoned as insight and also divine delight reckoned as the eight meditative attainments - this is the meaning.

"Whenever one meditates" means working among the thirty-eight objects, by whatever manner, or at times such as before the meal and so on, at whatever time preferred by oneself, or working at a preferred meditation subject, one meditates. "Rise and fall" means the rise of the five aggregates by twenty-five characteristics, and the fall also by twenty-five characteristics. "Joy and gladness" means thus, meditating on the rise and fall of the aggregates, one obtains joy in the Teaching and gladness in the Teaching. "The Deathless" means that joy and gladness arisen when mentality-materiality with its conditions becomes obvious and presents itself, because of leading to the Deathless Nibbāna, is the Deathless itself for those who understand, for the wise - this is the meaning.

"Therein this is the beginning" means therein this is the beginning, this is the preliminary foundation. "For a wise one here" means for a wise monk in this Dispensation. Now, showing the preliminary foundation stated as "that beginning," he said beginning with "guarding of the faculties" and so on. For the fourfold purification morality is indeed the preliminary foundation. Therein, "guarding of the faculties" means sense restraint. "Contentment" means contentment with the four requisites.

By that, both purification of livelihood and morality dependent on requisites are spoken of. "In the Pātimokkha" means the fulfilment in the chief morality reckoned as the Pātimokkha is spoken of.

"Associate with good friends" means having avoided those who have abandoned their work, companions who are unsuitable, one should associate with, should attend upon, good friends who are of pure livelihood for the sake of a good life, who are not lazy, not indolent, relying on the strength of their legs for the sustaining of their livelihood. This is the meaning. "One of hospitable conduct" means through being accomplished in conduct by way of both hospitality through material things and hospitality through the Teaching, he should be one of hospitable conduct, he should be a doer of hospitality. This is the meaning. "Versed in good conduct" means morality too is good conduct, and all kinds of duties too are good conduct. Therein one should be skilled, one should be clever. This is the meaning. "Then full of gladness" means from that hospitable conduct and from that proficiency in good conduct, having become full of gladness through the arisen gladness in the Teaching, he will make the end of the entire suffering of the round of rebirths. This is the meaning.

Thus, in these verses taught by the Teacher, at the conclusion of each verse, each hundred monks, just as they were seated in the place where they sat, having attained arahantship together with the analytical knowledges, having risen up into the sky, all those monks, through space itself, having crossed the wilderness of two thousand yojanas, praising and extolling the golden-coloured body of the Truth-finder, paid homage at his feet.

The story of several monks is the seventh.

8. The Story of the Five Hundred Monks

377. "Like jasmine flowers": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to five hundred monks.

It is said that they, having taken a meditation subject in the presence of the Teacher, practising the ascetic duty in the forest, having seen right early the blooming jasmine flowers falling from their stalks in the evening, strove thinking "Before the flowers are released from their stalks, we shall be freed from lust and so on." The Teacher, having observed those monks, having said "Monks, a monk should indeed strive to be freed from suffering just like a flower releasing from its stalk," while just seated in the perfumed chamber, having pervaded with light, spoke this verse -

377. "Just as the jasmine sheds its withered flowers,
So should you, monks, release lust and hate."

Therein, "jasmine" (vassikā) means the sumanā flower. "Withered" (maddavāṇi) means faded. This is what is meant - Just as the jasmine releases the flowers that bloomed yesterday, having become old on the following day, lets them go from the stalk, so you too should release the faults beginning with lust and so on.

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

The story of the Five Hundred Monks is the eighth.

9. The Story of the Elder Santakāya

378. "Peaceful in body": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the elder monk named Santakāya.

It is said that he had no fidgeting of hands and feet whatsoever; he was devoid of bodily restlessness, his body was of a peaceful nature indeed. It is said that the elder had come from a lion's realm of rebirth. It is said that lions, having taken their food on one day, having entered one of the caves of silver, gold, gems, and coral, having lain down for a week on the surface of red arsenic amidst yellow orpiment powder, on the seventh day, having risen, having looked at the place where they had lain down, if they see the scattering of the red arsenic and yellow orpiment powder due to the movement of the tail or the ears or the paws, thinking "This is not befitting for your birth or your clan," they lie down again for a week without food; but when there is no scattering of the powder, thinking "This is suitable for your birth and clan," having gone out from their dwelling place, having stretched themselves, having surveyed the directions, having roared the lion's roar three times, they depart for their food resort. This monk had come from such a lion's realm of rebirth. Having seen his bodily conduct, the monks reported to the Teacher - "We have never before seen a monk like the Elder Santakāya, venerable sir. For at his place of sitting there is no movement of hands or movement of feet or bodily restlessness." Having heard that, the Teacher, having said "Monks, a monk should indeed be at peace in body and so on, just like the Elder Santakāya," spoke this verse -

378. "Peaceful in body, peaceful in speech, peaceful, well concentrated;
A monk who has renounced worldly gains is called 'at peace.'"

Therein, "peaceful in body" means peaceful in body due to the absence of killing living beings and so on, peaceful in speech due to the absence of lying and so on, peaceful due to the absence of covetousness and so on, well concentrated because all three of body and so on are well concentrated, a monk who has renounced worldly gains through the renouncing of worldly gains by the four paths, is called "at peace" due to the calming of lust and so on within; this is the meaning.

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

The story of the Elder Santakāya is the ninth.

10. The Story of the Elder Naṅgalakula

379-380. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Naṅgalakula, beginning with "Urge oneself by oneself."

It is said that a certain poor man lived by working for wages for others; a certain monk, having seen him dressed in a piece of rag, lifting up a plough and going, said thus - "But is it not better for you to go forth than to live thus?" Who, venerable sir, will give the going forth to me living thus? If you will go forth, I will give you the going forth. Good, venerable sir, if you will give me the going forth, I will go forth. Then that

elder monk, having led him to Jeta's Grove, having bathed him with his own hand, having placed him in the pavilion, having given him the going forth, had the plough together with the piece of rag he had been wearing placed on a tree branch right within the boundary of the pavilion. Even at the time of his full ordination, he became known as the Elder Naṅgalakula. He, living in dependence on the material gain and honour that had arisen for the Buddhas, having become dissatisfied, being unable to dispel the dissatisfaction, thinking "I shall not now go about having put on the ochre robes given in faith," having gone to that tree-root, exhorted himself by himself - "O shameless one, O brazen one, having put this on, having left the monastic community, you have become one wishing to live by working for wages." As he was thus exhorting himself, his mind went to a state of thinning. He, having turned back, again after the lapse of a few days, having become dissatisfied, exhorted himself in the same way; again his mind turned back. He, in this very manner, whenever he became dissatisfied, having gone there, exhorted himself. Then the monks, having seen him going there repeatedly, asked "Friend, Elder Naṅgala, why do you go there?" He, having said "I am going to the teacher's presence, venerable sir," attained arahantship in just a few days.

The monks, making sport with him, said - "Friend, Elder Naṅgala, your usual path seems to have become untrodden; you do not go to the teacher's presence, I think." Yes, venerable sir, when there was bonding, we went; but now that bonding has been cut off; therefore we do not go. Having heard that, the monks, thinking "This one, having spoken what is not factual, declares the final liberating knowledge," reported that matter to the Teacher. The Teacher, having said "Yes, monks, my son, having accused himself by himself, has reached the summit of the task of one gone forth," expounding the Teaching, spoke these verses -

379. "Urge oneself by oneself, examine oneself by oneself;
Self-guarded, mindful, monk, you will dwell in happiness.

380. "Indeed, oneself is one's own protector, for who else could be a protector?
Indeed, oneself is one's own destination;
Therefore, one should restrain oneself, like a merchant a fine horse."

Therein, "urge oneself" means urge, exhort oneself by oneself. "Examine" means think over oneself thoroughly by oneself. "He" means he, you, monk, this being so, being self-guarded through guardedness by oneself, having become mindful through the establishment of mindfulness, you will dwell in happiness in all postures - this is the meaning.

"Protector" means support, foundation. "For who else could be a protector" means since it is not possible, having established oneself in another's individual existence, to become one destined for heaven by doing what is wholesome, or one with realised fruition by developing the path, therefore the meaning is: who indeed could another be as protector? "Therefore" means since oneself alone is one's own destination, support, and refuge, therefore just as a merchant, aspiring to gain in dependence on a good thoroughbred horse, having put an end to its roaming in uneven places, restrains and looks after it by bathing and feeding it three times a day, so too you, preventing the arising of unarisen unwholesome states and abandoning unwholesome states that have arisen through lapse of mindfulness, restrain and guard yourself; this

being so, beginning with the first meditative absorption, you will attain the mundane and supramundane distinction - this is the meaning.

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

The story of the Elder Naṅgalakula is the tenth.

11. The Story of the Elder Vakkali

381. "Full of gladness": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Vakkali.

It is said that that venerable one, having been born in a brahmin family in Sāvattṥī, having come of age, having seen the Truth-finder who had entered for almsfood, having looked at the Teacher's bodily achievement, unsatisfied by the sight of his bodily achievement, thinking "Thus I shall always be able to see the Truth-finder," having gone forth in the presence of the Teacher, wherever standing one was able to see the One of Ten Powers, steady in that, having abandoned recitation, meditation subject, attention and so on, he went about just looking at the Teacher. The Teacher, waiting for the maturation of his knowledge, without saying anything, having known "Now his knowledge has reached maturity," exhorted him, having said "What is there for you, Vakkali, in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me. Whoever sees me sees the Teaching." He, even though thus exhorted, having given up the sight of the Teacher, was indeed unable to go elsewhere. Then the Teacher, thinking "This monk, without obtaining a sense of urgency, will not understand," when entering the rains retreat was approaching, having gone to Rājagaha, on the day of entering the rains retreat, dismissed him saying "Go away, Vakkali, go away, Vakkali." He, thinking "The Teacher does not speak to me," being unable to stand in the Teacher's presence for three months, thinking "What use is life to me? I shall throw myself from the mountain," ascended Vulture's Peak.

The Teacher, having known his state of distress, thinking "This monk, not obtaining encouragement from my presence, might destroy the decisive support for path and fruition," emitted a radiance to show himself. Then, from the time of seeing the Teacher, even so great a sorrow was abandoned. The Teacher, as if filling a dried-up lake with a flood, in order to produce powerful joy and gladness in the Elder, spoke this verse -

381. "The monk full of gladness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness."

Its meaning is - A monk who is full of gladness even by nature approves of confidence in the Buddha's teaching; he, thus devoted to the Buddha's teaching, would attain the peaceful state, Nibbāna which has received the name "the stilling of activities, happiness." And having spoken this verse, the Teacher, having stretched out his hand to the Elder Vakkali -

"Come, Vakkali, do not fear, look upon the Truth-finder;
I will pull you out, like an elephant stuck in the mud.

"Come, Vakkali, do not fear, look upon the Truth-finder;

I will release you, like the sun from Rāhu's grip.

"Come, Vakkali, do not fear, look upon the Truth-finder;
I will release you, like the moon from Rāhu's grip."

He spoke these verses. He, having produced powerful joy thinking "The One of Ten Powers has been seen by me, and the invitation 'Come' has also been received," not seeing a path for going, thinking "From where indeed should one go?" having flown up into the sky before the One of Ten Powers, while his first foot was still placed on the mountain, reflecting on the verse spoken by the Teacher, having suppressed the joy right there in the sky, having attained arahantship together with the analytical knowledges, descending while paying homage to the Truth-finder, he stood in the presence of the Teacher. Then the Teacher afterwards established him in the foremost position among those resolved in faith.

The story of the Elder Vakkali is the eleventh.

12. The Story of the Novice Sumana

382. "Yo have": the Teacher, while dwelling at the Eastern Park, spoke this proclamation of the Teaching referring to the novice Sumana. Therein this is the progressive account -

For in the time of the Buddha Padumuttara, a certain son of good family, having seen the Teacher establishing one monk in the foremost position among those with the divine eye in the midst of the fourfold assembly, aspiring for that achievement, having invited the Teacher, having given a great gift to the community of monks headed by the Buddha for seven days, established the aspiration: "Venerable sir, may I too in the future become the foremost among those with the divine eye in the Dispensation of a certain Buddha." The Teacher, looking over a hundred thousand cosmic cycles, having known that his aspiration would succeed, declared: "At the summit of a hundred thousand cosmic cycles from now, in the Dispensation of the Buddha Gotama, you will become the foremost among those with the divine eye, named Anuruddha." He, having heard that declaration, regarding that achievement as if it were to be attained the very next day, when the Teacher had attained final Nibbāna, having asked the monks about the preliminary work for the divine eye, having encircled a golden stupa seven yojanas high, having had many thousands of lamp-trees made, having made an offering of lamps, having passed away from there, having been reborn in the heavenly world, having wandered among gods and humans for a hundred thousand cosmic cycles, in this cosmic cycle, having been reborn in a poor family in Bārāṇasī, in dependence on the millionaire Sumana, having become his grass-carrier, he earned his livelihood. His name was Annabhāra. The millionaire Sumana too constantly gave a great gift in that city.

Then one day, an Individually Enlightened One named Upariṭṭha, having emerged from the attainment of cessation on Mount Gandhamādana, having thought "To whom indeed shall I show favour today?" having known "Today it is fitting for me to show favour to Annabhāra, and now he will be coming home having taken grass from the forest," having taken his bowl and robes, having gone by supernormal power, appeared before Annabhāra. Annabhāra, having seen him with an empty bowl in his

hand, having asked "Have you, venerable sir, obtained almsfood?" when it was said "We shall obtain it, O one of great merit," having said "If so, venerable sir, wait a little," having thrown down the grass-carrying pole, having gone home with speed, having asked his wife "Dear lady, is my stored share of food there or not?" when it was said "There is, master," having returned with speed, having taken the bowl of the Individually Enlightened One, thinking "When I have the wish to give, there is no gift; when there is a gift, I do not find a recipient. But today a recipient has been seen by me, and there is a gift; it is indeed a gain for me" - having gone home, having had the food placed in the bowl, having brought it back, having placed it in the hands of the Individually Enlightened One -

"But by this gift, may poverty not be mine;
May the word 'there is not' never be in any existence. -

Venerable sir, may I be freed from such a wretched livelihood, and may I never even hear the word 'there is not'" - thus he established the aspiration. The Individually Enlightened One, having said "May it be so, O one of great merit," having given the thanksgiving, departed.

A deity dwelling in the umbrella of the millionaire Sumana too, having said "Oh, the gift! The supreme gift, well established in Upariṭṭha!" gave applause three times. Then the millionaire said to her: "Do you not see me giving gifts for so long a time?" do not give applause referring to your gift, but having been pleased with the almsfood given by Annabhāra to Upariṭṭha, this applause was uttered by me. He, having thought "Wonderful indeed, friend, I, giving gifts for so long a time, was not able to cause a deity to give applause, yet Annabhāra, living in dependence on me, by a single almsfood alone caused applause to be given; having made a befitting response to his gift, I shall make that almsfood my own," having had him summoned, asked: "Today was anything given by you to anyone?" "Yes, master, my share of food was given today to the Individually Enlightened One Upariṭṭha." "Come, my dear, having taken a coin, give me that almsfood." "I do not give it, master." He increased it up to a thousand, but the other did not give it even for a thousand. Then he said to him: "Let it be, my dear, if you do not give the almsfood, having taken a thousand, give me the merit." He, thinking "Having consulted with the noble one, I shall know," having reached the Individually Enlightened One with speed, asked: "Venerable sir, the millionaire Sumana, having given a thousand, requests a share of the merit in your almsfood; what shall I do?"

Then he brought him a simile: "Just as, wise one, in a village of a hundred families, if in one house one were to light a lamp, and the rest, having moistened their wicks with their own oil, having had them lit, were to take the light - is the radiance of the first lamp to be said to exist or not?" "It is even greater, venerable sir." Just so, wise one, whether it be a ladleful of rice gruel or a ladleful of almsfood, for one who gives a share of his own almsfood to others, to however many he gives, by that much it increases. For you gave just one almsfood, but when the merit is given to the millionaire, there are two almsfoods - one yours, one his.

He, having said "Good, venerable sir," having paid respect to him, having gone to the millionaire's presence, said: "Take, master, the merit." Then take these coins. I am not selling the almsfood; I give you the merit out of faith. "You give out of faith, and I

too honour your virtues. Take it, dear son, and from now on do not do work with your own hands; having built a house on the street, dwell there. And whatever you have need of, take everything from my presence." But almsfood given to one who has emerged from cessation gives its result on that very day. Therefore the king too, having heard that news, having had Annabhāra summoned, having taken a share of the merit, having given great wealth, had the position of millionaire given to him.

He, having become a friend of the millionaire Sumana, having performed meritorious deeds for as long as life, having passed away from there, having been reborn in the heavenly world, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in the house of the Sakyan Amitodana in the city of Kapilavatthu; they gave him the name Anuruddha. He was the younger brother of Mahānāma the Sakyan, a son of the Teacher's younger uncle, supremely delicate, of great merit. One day, it is said, when six warriors were playing with balls having made cakes as the stake, Anuruddha, defeated, sent to his mother's presence for the sake of cakes. She, having filled a large golden dish, sent cakes. Having eaten the cakes, playing again, defeated, he sent likewise. Thus, when cakes had been brought three times, on the fourth occasion his mother sent saying "There are no cakes now." Having heard her words, because the term "there is not" had never been heard before, having formed the notion "There must be cakes called 'there-is-not' cakes now," he sent saying "Go, bring 'there-is-not' cakes." Then his mother, when it was said "Give 'there-is-not' cakes, it seems, lady," thinking "The term 'there is not' has never been heard before by my son; how indeed could I make him know the state of absence?" having washed a golden bowl, having covered it with another golden bowl, sent it saying "Come, dear son, give this to my son." At that moment the deities who guarded the city thought "By our master, at the time of the famine, having given his share of food to the Individually Enlightened One Upariṭṭha, the aspiration was made 'May he never hear the term "there is not."' If we, having known that matter, were to look on with indifference, even our heads would split into seven pieces" - having thought thus, they filled the bowl with celestial cakes. That man, having brought the bowl, having placed it near him, opened it. Their fragrance pervaded the entire city. But a cake, merely placed in the mouth, having pervaded seventeen thousand taste conductors, stood still.

Anuruddha too thought - "My mother, methinks, has not been fond of me before this. For never at another time were 'there-is-not' cakes cooked for me by her." He, having gone, said thus to his mother - "Mother, I am not dear to you." Dear son, what are you saying? You are dearer than even my eyes and the flesh of my heart. If I am dear to you, mother, why did you not give me such 'there-is-not' cakes before? She asked that man - "Dear son, was there anything in the bowl?" Yes, lady, the bowl was full of cakes; such ones have never been seen by me before. She thought - "My son is one who has performed meritorious deeds; celestial cakes must have been sent by the deities for him." He too said to his mother - "Mother, such cakes have never been eaten by me before; from now on you should cook only 'there-is-not' cake for me." She, from that time onwards, whenever he said "I wish to eat cakes," having washed a golden bowl, having covered it with another bowl, sends it; the deities fill the bowl. Thus he, living in the midst of a house, not knowing the meaning of the term "there is not," consumed only celestial cakes.

But when Sakyan princes were going forth in family succession for the purpose of the Teacher's retinue, when Mahānāma the Sakyan said "Dear son, no one from our family has gone forth; either you should go forth, or I should," he said - "I am too delicate; I shall not be able to go forth." Then learn a trade; I shall go forth. What is this thing called a trade? For indeed he did not even know where food comes from; how then would he know a trade? Therefore he spoke thus. For one day Anuruddha, Bhaddiya, and Kimila, three persons, consulted "Where does food come from?" Among them, Kimila said "It comes from store-rooms." It is said that he had one day seen paddy being put into a store-room; therefore, with the perception "Food arises in the store-room," he spoke thus. Then Bhaddiya, having said to him "You do not know," said "Food comes from a pot." It is said that he had one day seen food being served from a pot, and formed the notion "It arises right there"; therefore he spoke thus. Anuruddha, having said to both of them "You do not know," said "Food comes in a great golden dish with a jewelled lid." It is said that by him neither those pounding paddy nor those cooking food had ever been seen before; he only sees food that has been served in a golden dish and placed before him; therefore he formed the notion "It arises in the dish itself"; therefore he spoke thus. Thus, a son of good family of great merit who does not even know where food comes from, what would he know about a trade?

He, having heard the endless nature of the tasks spoken of by his brother by the method beginning with "Come then, Anuruddha, I shall instruct you in the purpose of household life; first the field should be ploughed," having asked permission of his mother saying "I have no need of the household life," having departed together with five Sakyan princes headed by Bhaddiya, having approached the Teacher in the Anupiya mango grove, went forth. And having gone forth, practising the right practice, gradually having realised the three true knowledges, having become able to survey a thousand world systems with the divine eye, while seated on just one seat, as if emblemyrobalans placed on the palm of the hand -

"I know past lives, the divine eye has been purified;
I am a possessor of the threefold true knowledge, attained to supernormal power, the Buddha's teaching has been fulfilled."

Having uttered the inspired utterance, looking around thinking "What indeed did I do to obtain this success?" having known "He established his aspiration at the feet of Padumuttara," and again having known "While wandering in the round of rebirths, at such and such a time, living in Bārāṇasī in dependence on the millionaire Sumana, he was named Annabhāra" -

"Formerly I was Annabhāra, poor, a grass-carrier;
Almsfood was given by me, to Upaṇṇa, such a one."

He said. Then this occurred to him - "He who at that time, having given coins from the almsfood given by me to Upaṇṇa, took the merit - my friend the millionaire Sumana - where indeed has he now been reborn?" Then he saw him thus: "In the Vindhya forest, at the foot of a mountain, there is a market town named Muṇḍa; there, of a lay follower named Mahāmuṇḍa, there are two sons, Mahāsumana and Cūlasumana; among them, he has been reborn as Cūlasumana." And having seen him, he thought -

"Is there indeed any benefit if I go there, or not?" He, reflecting, saw this: "If I go there, he, while only seven years old, will depart and go forth, and will attain arahantship at the very hall of tonsure." And having seen, when the rainy season was approaching, having gone through space, he descended at the village entrance. Now the lay follower Mahāmuṇḍa was one trusted by the elder even before. He, having seen the elder putting on his robe at the time for almsfood, said to his son Mahāsumana - "Dear son, my noble master the Elder Anuruddha has arrived; before anyone else takes his bowl, go and take his bowl; I shall prepare a seat." He did so. The lay follower, having carefully served the elder inside the dwelling, obtained a promise for the purpose of dwelling for three months; the elder too consented.

Then, having looked after him for three months as if looking after him for just one day, at the great invitation ceremony, having brought the three robes and also molasses, oil, rice and so on, having placed them at the feet of the elder, he said "Accept them, venerable sir." "Enough, lay follower, I have no need of this." "If so, venerable sir, this is called a rains-residence gift; will you not accept it?" "I do not take it, lay follower." "For what purpose do you not accept it, venerable sir?" "There is not even a novice as a caretaker of legally allowable things near me." "If so, venerable sir, my son Mahāsumana shall be a novice." "I have no need of Mahāsumana, lay follower." "If so, venerable sir, give Cūḷasumana the going forth." The elder, having accepted saying "Very well," gave Cūḷasumana the going forth. He attained arahantship at the very hall of tonsure. The elder, having dwelt right there together with him for about a fortnight, having asked permission of his relatives saying "I shall see the Teacher," having gone through space itself, descended at a forest hut in the Himalayan region.

But the elder monk was by nature one of strenuous energy; while he was walking up and down there in the first and last watches of the night, a wind in the belly arose. Then the novice, having seen him looking weary, asked - "Venerable sir, what ails you?" "A wind in the belly has arisen in me." "Has it arisen at other times too, venerable sir?" "Yes, friend." "By what is it relieved, venerable sir?" "When drinking water from Anotatta is obtained, it is relieved, friend." "If so, venerable sir, I shall bring it." "Will you be able, novice?" "Yes, venerable sir." If so, at Anotatta there is a king of the nāgas named Pannaga who knows me; having informed him, bring one jar of drinking water for the purpose of medicine. He, saying "Very well," having paid homage to his preceptor, having risen up into the sky, went to a place five hundred yojanas away. On that day, however, the king of the nāgas, surrounded by nāga dancers, wished to play water-sports. He, having seen the novice coming, became angry at once, thinking "This shaveling ascetic goes about scattering the dust of his feet upon my head; he must have come to Anotatta for the purpose of drinking water; now I shall not give him drinking water," and covering the fifty-yojana-wide Lake Anotatta with his hood, like covering a pot with a great dish, lay down. The novice, having merely observed the demeanour of the king of the nāgas, having known "This one is angry," spoke this verse -

"Listen to me, O king of the nāgas, of risen glory and great power;
Give me a pot of drinking water, I have come for the purpose of medicine."

Having heard that, the king of the nāgas spoke this verse -

"In the eastern region, there is a great river named the Ganges;
It reaches the great ocean; from there you take drinking water."

Having heard that, the novice, having thought "This king of the nāgas will not give it of his own wish; I shall use force, make known my power, and having overcome him, take the drinking water," having said "Great king, my preceptor has me bring drinking water from Anotatta itself; therefore I shall take this very water; go away, do not obstruct me," spoke this verse -

"From here itself I shall take drinking water, with this itself I am in need;
If you have firmness and power, O king of the nāgas, prevent me."

Then the king of the nāgas said to him -

"Novice, if there is in you valour and manliness;
I delight in your words; take drinking water from me."

Then the novice, having said "Thus, great king, I shall take it," when it was said "If you are able, take it" - having obtained the acknowledgement three times saying "If so, know well," having thought "It is fitting for me to take the drinking water having shown the power of the Buddha's Dispensation," he went first to the presence of the sky-dwelling deities. They, having come and having paid homage, having said "What is it, venerable sir?" stood there. He said "On the surface of this Lake Anotatta, there will be a battle between me and the king of the nāgas Pannaga; having gone there, observe the victory and defeat." He, in this very manner, having approached the four guardians of the world, and Sakka, Suyāma, Santusita, and the Paranimmitavasavattī, reported that matter. Thereafter, in succession, having gone up to the Brahma world, when the Brahmās in each place, having come and having paid homage, stood and asked "What is it, venerable sir?" he reported that matter. Thus he, setting aside the non-percipient beings and the formless Brahmās, having wandered everywhere in just a moment, made the announcement. Having heard his words, all the deities too, filling the sky continuously above the surface of Lake Anotatta, like flour pounded and put into a measuring vessel, assembled. When the assembly of gods had gathered, the novice, standing in the sky, said to the king of the nāgas -

"Listen to me, O king of the nāgas, of risen glory and great power;
Give me a pot of drinking water, I have come for the purpose of medicine."

Then the nāga said to him -

"Novice, if there is in you valour and manliness;
I delight in your words; take drinking water from me."

He, having obtained the king of the nāgas' acknowledgment three times, while standing right there in the sky, having created a Brahmā body twelve yojanas in extent, having descended from the sky, having stepped on the hood of the king of the nāgas, pressed him face downward. At that very moment, just as wet leather trodden upon by a strong man, when the hood of the king of the nāgas was merely stepped upon, it slipped away and the hood pouches became the size of ladles. From the places where the hood of the king of the nāgas was released, torrents of water the size of palm tree trunks gushed up. The novice filled the water jar right there in the

sky. The assembly of gods gave applause. Then the king of the nāgas, being ashamed, was angry with the novice; his eyes became the colour of jayakusuma flowers. He, thinking "This one, having assembled the assembly of gods, having taken the drinking water, has put me to shame; having seized him, having thrust a hand into his mouth, I shall crush his heart-flesh, or having seized him by the feet, I shall hurl him across the Ganges," pursued with speed. Even while pursuing, he was simply unable to catch up with him. The novice, having gone, having placed the drinking water in the hands of his preceptor, said "Drink, venerable sir." The king of the nāgas too, having come from behind, said "Venerable Anuruddha, the novice has come having taken drinking water not given by me; do not drink." "Is that so, novice?" "Drink, venerable sir, the drinking water was brought given by him to me," he said. The elder, having known "There is no such thing as false speech for a novice who has eliminated the mental corruptions," drank the water. At that very moment his illness subsided. Again the nāga said to the elder - "Venerable sir, I have been put to shame by the novice who assembled the entire assembly of gods; I shall either split his heart, or having seized him by the feet, I shall hurl him across the Ganges." "Great king, the novice is of great majesty; you will not be able to fight with the novice; ask his forgiveness and go." He himself indeed knew the novice's power, but out of shame he had followed and come. Then, having asked his forgiveness at the elder's word, having established a friendly association with him, having said "Henceforth, when there is need for Anotatta water, there is no business of coming for you; you should send word to me, I myself shall bring it and give it," he departed.

The elder too, having taken the novice, set out. The Teacher, having known of the elder's coming, sat in Migāramātā's mansion looking out for the elder's arrival. The monks too, having seen the elder coming, having gone forward to meet him, received his bowl and robes. Then some, having grabbed the novice by the head, by the ears, and by the arm, having shaken him, said "What, novice, little youngest one, are you not dissatisfied?" The Teacher, having seen their action, thought - "Weighty indeed is the deed of these monks! They grab the novice as if grabbing a venomous snake by the neck; they do not know his power. Today it is fitting for me to make the virtues of the novice Sumana well known." The elder too, having come, having paid homage to the Teacher, sat down. The Teacher, having exchanged friendly welcome with him, addressed the Elder Ānanda - "Ānanda, I wish to wash my feet with Anotatta water; having given a pot to the novices, have drinking water brought." The elder assembled about five hundred novices in the monastery. Among them, the novice Sumana was the most junior of all. The elder said to the most senior novice - "Novice, the Teacher wishes to wash his feet with Anotatta lake water; having taken a pot, go and bring drinking water." He did not wish, saying "I am unable, venerable sir." The elder asked the rest too in succession; they too, having said likewise, refused. "But are there no novices here who have eliminated the mental corruptions?" There are; but they did not wish, thinking "This bouquet of flowers was not bound for us; it was bound for the novice Sumana alone." The worldlings, however, did not wish simply because of their own inability. But at the end, when Sumana's turn arrived, he said "Novice, the Teacher wishes to wash his feet with Anotatta lake water; having taken a pot, bring water, it seems." He, thinking "If the Teacher has me bring it, I shall bring it," having paid homage to the Teacher, said "Venerable sir, it seems you are having me bring water from Anotatta?" "Yes, Sumana." He, having taken by hand one large pot

capable of holding sixty pots of water from among the lodging huts with solid gold floors commissioned by Visākhā, thinking "There is no need for me to lift this up and place it on my shoulder," having let it hang down, having risen up into the sky, rushed forth facing the Himalayas.

The king of the nāgas, having seen the novice coming from afar, having gone out to meet him, having taken the water pot on his shoulder, said "Venerable sir, when slaves like me exist, why have you come yourself? When there is need for water, why did you not even send a message?" Having taken water with the pot, having lifted it up himself, he said "Go ahead, venerable sir, I myself shall bring it." "You stay, great king, I myself have been commanded by the Perfectly Enlightened One." Having sent back the king of the nāgas, having taken the water pot by the hand at the rim, he came through the sky. Then the Teacher, having looked at him coming, addressed the monks - "See, monks, the grace of the novice; he shines in the sky like a king of swans," he said. He too, having set down the water pot, having paid homage to the Teacher, stood there. Then the Teacher said to him - "How many rains retreats have you, Sumana?" "I am seven years old, venerable sir." Having said "If so, Sumana, from today onwards be a monk," he gave the inheritance ordination. It is said that only two novices, seven years old, obtained full ordination - this Sumana and Sopāka.

Thus, when he had been fully ordained, they raised up a discussion in the Teaching hall: "It is wonderful, friends, that such is the power of a young novice; such power has never been seen by us before." 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, even a young one who has rightly practised in my Dispensation indeed obtains such success," expounding the Teaching, spoke this verse -

382. "Whoever indeed, a young monk, engages in the Buddha's teaching;
He illuminates this world, like the moon released from a cloud."

Therein, "engages" means strives, endeavours. "Illuminates" means that monk, by his own knowledge of the path of arahantship, like the moon released from clouds and so on, illuminates the world - the world classified as aggregates and so on - makes it one light. This is the meaning.

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

The story of the novice Sumana is the twelfth.

The commentary on the Monk Chapter is completed.

The twenty-fifth 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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