

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

26. The Chapter on Brahmins

1. The Story of the Brahmin Abundant in Confidence

383. "Cut the stream" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a brahmin abundant in confidence.

That brahmin, it is said, having heard the Blessed One's proclamation of the Teaching, with a gladdened mind, having established a regular meal for sixteen monks in his own house, at the time of the monks' arrival, having taken the bowl, whatever he said, saying "Let the venerable Worthy Ones come, let the venerable Worthy Ones sit down," he spoke only what was connected with the address of Worthy Ones. Among them, the worldlings thought "This one perceives us as Worthy Ones," and those who had eliminated the mental corruptions thought "This one knows our state of having eliminated the mental corruptions." Thus all of them, being scrupulous, did not come to his house. He, afflicted, unhappy, thinking "Why indeed do the noble ones not come?" having gone to the monastery, having paid homage to the Teacher, reported that matter. The Teacher, having addressed the monks, having asked "What is this, monks?" when that matter was reported by them, said "But do you, monks, consent to the address of Worthy Ones?" "We do not consent, venerable sir." "This being so, this is an expression of devotion of human beings. There is no offence, monks, in an expression of devotion. But the brahmin has exceeding love towards the Worthy Ones; therefore it is proper for you too, having cut the stream of craving, to attain arahantship itself" - having said this, expounding the Teaching, he spoke this verse -

383. "Cut the stream, having exerted, dispel sensual pleasures, brahmin;
Having known the elimination of activities, you are a knower of the uncreated,
brahmin."

Therein, "having exerted" means the stream of craving cannot be cut by a trifling effort; therefore, having exerted with great exertion associated with knowledge, cut that stream. Dispel, remove both kinds of sensual pleasures. "Brahmin" - this is the form of address of those who have eliminated the mental corruptions. "Of activities" means having known the elimination of the five aggregates. "Knower of the uncreated" means this being so, you, because of knowing Nibbāna which is not made by anyone among gold and so on, are called a knower of the uncreated.

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

The story of the brahmin abundant in confidence is the first.

2. The Story of Several Monks

384. "When in the two things" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to several monks.

For one day, about thirty monks dwelling in the various directions, having come, having paid homage to the Teacher, sat down. The Elder Sāriputta, having seen their decisive support for arahantship, having approached the Teacher, while standing right there, asked this question - "Venerable sir, 'two things' is said, which indeed are the two things?" Then the Teacher, having said to him "The two things, Sāriputta, are called serenity and insight," spoke this verse -

384. "When in the two things, the brahmin has gone beyond;
Then all his bondages come to an end, for one who knows."

Therein, "when" means at whatever time, in the things of serenity and insight standing in two ways, this one who has eliminated the mental corruptions has gone beyond by way of direct knowledge, going beyond, and so on; then all bondages - the bond of sensuality and so on - capable of fettering in the round of rebirths, for one knowing thus, come to an end, to utter elimination - this is the meaning.

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

The story of many monks is the second.

3. The Story of Māra

385. "For whom the far shore": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Māra.

It is said that on one day, having become like a certain man, he approached the Teacher and asked - "Venerable sir, 'the far shore, the far shore' is said; what indeed is this called 'the far shore'?" The Teacher, having understood "this is Māra," having said "Evil One, what use to you is the far shore? For that is to be attained by those without lust," spoke this verse -

385. "For whom neither the far shore nor the near shore, nor both shores are found;
Free from anguish, unbound, him I call a brahmin."

Therein, "the far shore" means the six internal sense bases. "The near shore" means the six external sense bases. "Both shores" means both of those. "Is not found" means for whom all this does not exist by the absence of grasping as "I" or "mine," him, free from anguish by the disappearance of the disturbances of mental defilements, unbound from all mental defilements, I call a brahmin - this is the meaning.

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

The story of Māra is the third.

4. The Story of a Certain Brahmin

386. "A meditator": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain brahmin.

It is said that he thought - "The Teacher calls his own disciples 'brahmins'; and I am a brahmin by birth and clan; is it fitting to call me too thus?" He, having approached the Teacher, asked him about that matter. The Teacher, having said "I do not call one a brahmin merely by birth and clan; but one who has attained the highest good, arahantship - him I call thus," spoke this verse -

386. "A meditator, stainless, sitting alone, having performed one's obligations,
without mental corruptions,
Having attained the highest good, him I call a brahmin."

Therein, "a meditator" means one meditating with the twofold meditative absorption; stainless from the dust of sensual pleasure; sitting alone in the forest; having performed one's obligations because of the accomplishment of the sixteen functions by the four paths; without mental corruptions due to the absence of the mental corruptions; having attained the highest good, arahantship - I call a brahmin - this is the meaning.

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

The story of a certain brahmin is the fourth.

5. The Story of the Elder Ānanda

387. "Shines by day" - the Teacher, while dwelling at Migāramātā's mansion, spoke this proclamation of the Teaching referring to the Elder Ānanda.

It is said that King Pasenadi of Kosala, at the great invitation ceremony, adorned with all ornaments, having taken perfumes, garlands, and so on, went to the monastery. At that moment, the Elder Kāḷudāyī, having attained meditative absorption, was seated at the edge of the assembly; but this was just his name, for his body was golden-coloured. But at that moment, the moon was rising and the sun was setting. The Elder Ānanda, looking at the light of the setting sun and the rising moon, looked at the radiance of the king's body, the radiance of the elder's body, and the radiance of the Truth-finder's body. Therein, having surpassed all the lights, the Teacher alone shone. The elder, having paid homage to the Teacher, said: "Venerable sir, today, as I look at these lights, only your light is pleasing to me. For your body, having surpassed all the lights, shines." Then the Teacher said to him: "Ānanda, the sun shines by day, the moon at night, the king only at the time of being adorned, one who has eliminated the mental corruptions shines only within the attainment itself, having abandoned the company of groups; but Buddhas shine both by night and by day with fivefold radiance" - and having said this, he spoke this verse -

387. "The sun shines by day, the moon radiates at night;
The noble shines when armoured, the brahmin shines when meditating;
But throughout all day and night, the Buddha shines with radiance."

Therein, "shines by day" means it shines by day; but at night, even the path it has traversed is not discerned. "The moon" means the moon too, freed from clouds and so on, shines only at night, not by day. "Armoured" means a king shines only when

adorned with all ornaments variegated with gold and jewels, surrounded by a fourfold army, not when standing in the guise of an unknown person. "A meditator" means one who has eliminated the mental corruptions shines only when meditating, having dismissed the group. "With radiance" means the Perfectly Enlightened One, having exhausted the fire of immorality by the fire of morality, the fire of non-virtue by the fire of virtue, the fire of lack of wisdom by the fire of wisdom, the fire of demerit by the fire of merit, and the fire of what is not the Teaching by the fire of the Teaching, shines constantly by this fivefold radiance. 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 Ānanda is the fifth.

6. The Story of a Certain Brahmin Gone Forth

388. "One who has warded off evil": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain brahmin who had gone forth.

It is said that a certain brahmin, having gone forth into the ascetic life of another faith, thought "The ascetic Gotama calls his own disciples 'those who have gone forth'; and I too have gone forth; is it fitting to call me too thus?" - and having approached the Teacher, asked about this matter. The Teacher, having said "I do not call one 'one who has gone forth' by just this much; but because of the driving out of the stains of mental defilement, one is called 'one who has gone forth,'" spoke this verse -

388. "One who has warded off evil is a brahmin, by living in spiritual calm one is called an ascetic;
Driving out one's own stain, therefore one is called 'one who has gone forth.'"

Therein, "by living in spiritual calm" means by conduct having calmed all unwholesome things. "Therefore" means because by having warded off evil one is a brahmin, and by conduct having calmed unwholesome things one is called an ascetic, therefore whoever lives driving out and dispelling one's own stain of lust and so on, he too by that driving out is called one who has gone forth - this is the meaning.

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

The story of a certain brahmin gone forth is the sixth.

7. The Story of the Elder Monk Sāriputta

389-390. "Not against a brahmin": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Sāriputta.

At one place, it is said, many people spoke of the elder's virtues thus: "Oh, our noble one is endowed with the power of patience; when others revile or strike him, there is not even a measure of irritation." Then a certain brahmin of wrong view asked "Who is this one who does not become angry?" "Our elder monk." "Would there not be one

who could make him angry?" "There is not that, brahmin." "Then shall I make him angry?" "If you are able, make him angry." He, thinking "So be it, I shall find out what is to be done to him," having seen the elder entered for almsfood, having gone from behind, gave a great blow with the hand in the middle of his back. The elder, without even looking back, thinking "What is this?" went on. A burning fever arose in the brahmin's whole body. He, saying "Oh, the noble one is accomplished in virtues," having lain down at the elder's feet, having said "Forgive me, venerable sir," and when it was said "What is this?" said "I struck you for the purpose of investigation." "So be it, I forgive you." "If, venerable sir, you forgive me, please sit down in my house itself and accept almsfood" - he took the elder's bowl, and the elder too gave the bowl. The brahmin, having led the elder to his house, served him food.

The people, having become angry, saying "By this one our guiltless noble one has been struck; even with a stick there is no release for him; right here we shall kill him," stood at the brahmin's house-gate with clods, sticks and so on in their hands. The elder, having risen and going, gave the bowl into the brahmin's hands. The people, having seen him going together with the elder, said "Venerable sir, take your bowl and send the brahmin back." "What is this, lay followers?" "You have been struck by the brahmin; we shall find out what is to be done to him." "But were you struck by this one, or was I?" "You, venerable sir." Having dismissed the people saying "This one, having struck me, asked my forgiveness; go you," and having sent the brahmin back, the elder went to the monastery itself. The monks grumbled: "What indeed is this? The Elder Sāriputta, struck by a brahmin, having sat down in that very one's house and having taken almsfood, has come back. From the time the elder was struck, now whom will he be ashamed before? He will go about striking the rest." 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, a brahmin striking a brahmin does not exist; but a householder-brahmin will have struck an ascetic-brahmin. Wrath indeed goes to uprooting by the path of non-returning," expounding the Teaching, spoke these verses -

389. "One should not strike a brahmin, nor should a brahmin release anger towards him;
Shame on the slayer of a brahmin, more shame on him who releases anger.
390. "For a brahmin there is nothing better than this, when there is restraint of the mind from dear things;
Whenever the harming mind turns away, from that and that, suffering is indeed appeased."

Therein, "should strike" means one who knows "I am a brahmin who has eliminated the mental corruptions" should not strike one who has eliminated the mental corruptions or a certain brahmin by birth. "Nor should he release towards him" means that brahmin who has eliminated the mental corruptions, even when struck, should not release enmity towards the one who stands having struck him; the meaning is he should not generate irritation towards him. "Shame on the slayer of a brahmin" means I censure the slayer of a brahmin who has eliminated the mental corruptions. "More shame on him" means but whoever, striking back at the one who strikes, releases enmity upon him, I censure him even more than that.

"There is nothing better than this" means the not reviling back of one who reviles one who has eliminated the mental corruptions, or the not striking back of one who strikes - this for that brahmin who has eliminated the mental corruptions is not just something better, it is not a trifling amount better, it is exceedingly better. This is the meaning. "When there is restraint of the mind from dear things" means for one prone to wrath, the arising of wrath itself is what is called dear to the mind. For this wrath offends even against one's mother and father, even against the Buddha and others. Therefore, whatever restraint of the mind from those things there may be for him, the suppression of consciousness arising through the power of wrath - this is nothing less than better. This is the meaning. "Harming mind" means a mind of wrath. That, going to uprooting by the path of non-returning, turns away from whatever and whatever basis of his. "From that and that" means from that and that basis, even the entire suffering of the round of rebirths turns away indeed. 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 Sāriputta is the seventh.

8. The Story of Mahāpajāpati Gotamī

391. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Mahāpajāpati Gotamī, beginning with "One who by body, by speech."

For Mahāpajāpati Gotamī, together with her retinue, having accepted with bowed head, as a man of the ornament-loving type would a garland of fragrant flowers, the eight rules of respect laid down by the Blessed One before a case had arisen, obtained full ordination; there is no other preceptor or teacher for her. Referring to the elder nun who had thus obtained full ordination, at a later time they raised up a discussion: "No teacher and preceptor of Mahāpajāpati Gotamī can be seen; she took the ochre robes with her own hand." And having said thus, the nuns, being scrupulous, performed neither the Observance nor the invitation ceremony to admonish together with her; they, having gone, reported that matter even to the Truth-finder. The Teacher, having heard their talk, said: "By me the eight rules of respect were given to Mahāpajāpati Gotamī; I myself am her teacher, I myself am her preceptor. Regarding those who have eliminated the mental corruptions, who are without bodily misconduct and so on, remorse should not be entertained" - and having said this, expounding the Teaching, he spoke this verse -

391. "One who has no wrong-doing by body, by speech, by mind;
Restrained in three states, him I call a brahmin."

Therein, "wrong-doing" means blameworthy action with painful consequences, conducive to the realms of misery. "In three states" means by these three causes beginning with body, the door is shut for the purpose of preventing the entry of bodily misconduct and so on; him I call a brahmin - this is the meaning.

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

The story of Mahāpajāpati Gotamī is the eighth.

9. The Story of the Elder Monk Sāriputta

392. "From whom": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Sāriputta.

It is said that that venerable one, from the time of having heard the Teaching in the presence of the Elder Assaji and attained the fruition of stream-entry, whenever he hears "The elder dwells in such and such a direction," having raised his joined palms and having placed his head in that very direction, he lies down. The monks reported that matter to the Truth-finder: "Sāriputta holds wrong view; even today he goes about venerating the directions." The Teacher, having had the elder summoned, having asked "Is it true, Sāriputta, that you go about venerating the directions?" when it was said "Venerable sir, whether I venerate the directions or not, you yourselves know," said "No, monks, Sāriputta does not venerate the directions; but having heard the Teaching from the presence of the Elder Assaji, because of having attained the fruition of stream-entry, he venerates his own teacher. For the teacher in dependence on whom a monk learns the Teaching, that one should indeed be thoroughly venerated, like fire by a brahmin" - and having said this, expounding the Teaching, he spoke this verse -

392. "From whom one would learn the Teaching, taught by the Perfectly Enlightened One;
One should venerate him thoroughly, as a brahmin the fire-sacrifice."

Therein, "as the fire-sacrifice" means: just as a brahmin venerates the fire-sacrifice thoroughly by proper attending to it and by salutation with joined palms and so on, so from whatever teacher one would learn the Teaching made known by the Truth-finder, one should venerate him thoroughly. 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 Sāriputta is the ninth.

10. The Story of the Matted-Hair Ascetic Brahmin

393. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain matted-hair brahmin, beginning with "Not by matted hair."

It is said that he, thinking "I am well-born on both my mother's side and my father's side, born in a brahmin family. If the ascetic Gotama calls his own disciples 'brahmins,' is it fitting to call me too thus?" - having gone to the Teacher's presence, he asked him about that matter. Then the Teacher, having said to him "I, brahmin, do not call one a brahmin merely by matted hair, nor merely by birth and clan; but one who has penetrated the truth - him I call a brahmin," expounding the Teaching, spoke this verse -

393. "Not by matted hair, not by clan, not by birth is one a brahmin;
In whom there is truth and the Teaching, he is pure, he is a brahmin."

Therein, "truth" means in whatever person there is the knowledge of truth established having penetrated the four truths in sixteen aspects, and the ninefold supramundane Teaching, he is pure, he is a brahmin - this is the meaning.

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

The story of the matted-hair ascetic brahmin is the tenth.

11. The Story of the Deceitful Brahmin

394. "What is the use of your" - the Teacher, while dwelling in the Pinnacled Hall, spoke this proclamation of the Teaching referring to a deceitful brahmin who practised the bat-observance.

It is said that he, having climbed a kakudha tree at the gate of the city of Vesālī, having grasped a branch of the tree with both feet, hanging head downward, says "Give me a hundred tawny cows, give me coins, give me a female attendant; if you will not give, falling from here and dying, I shall make the city a non-city." At the time when the Truth-finder, surrounded by the Community of monks, was entering the city, the monks, having seen that brahmin, even at the time of leaving saw him hanging in just the same way. The citizens too, having thought "This one, hanging thus since right early, having fallen and dying, might make the city a non-city," frightened of the destruction of the city, having assented "Whatever he requests, let us give all," gave. He, having descended, having taken everything, went away. The monks, in the precincts of the monastery, having seen him going along crying aloud like a cow, having recognised him, having asked "Have you obtained what you wished for, brahmin?" having heard "Yes, I have obtained it," having gone to the inner monastery, reported that matter to the Truth-finder. The Teacher said "Not only now, monks, is he a deceitful thief; in the past too he was indeed a deceitful thief. But now he deceives foolish people; at that time, however, he was not able to deceive the wise." Having said this, being requested by them, he brought up the past.

In the past, in dependence on a village of Kāsi, a certain deceitful ascetic made his dwelling. One family looked after him. From the solid and soft food that arose during the day, just as for their own sons, they gave him too one portion; the portion that arose in the evening, having set it aside, they gave on the second day. Then one day, having obtained iguana meat in the evening, having cooked it well, having set aside a portion from it, on the second day they gave it to him. The ascetic, having eaten the meat, bound by craving for flavour, having asked "What meat is this called?" having heard "Iguana meat," having gone for almsfood, having obtained ghee, curds, spices, and so on, having gone to the hermitage, placed them to one side. Now not far from the hermitage, in a certain ant-hill, dwelt the king of iguanas. He came from time to time to pay homage to the ascetic. But on that day, he, thinking "I shall kill him," having concealed a stick, sat down as if sleeping in a place not far from that ant-hill. The king of iguanas, having come out from the ant-hill, even while approaching his presence, having observed his manner, thinking "Today the manner of my teacher does not please me," turned back from that very place. The ascetic, having known his

turning back, threw the stick for the purpose of killing him; the stick, having missed, went past. The king of iguanas too, having entered his hole, having put out his head from there, looking at the path by which he had come, said to the ascetic -

"Imagining him to be an ascetic, I approached that restrained one;
He struck me with a stick, just as one who is not an ascetic would.

"What is the use of your matted hair, O imprudent one, what is the use of your garment of skin?
Within you is a thicket, yet you polish the outside."

Then the ascetic, in order to entice him with his own possessions, said thus -

"Come, iguana, turn back, eat the cooked rice with fine rice;
I have oil and salt, and abundant long pepper."

Having heard that, the king of iguanas, having said "The more you speak, the more there is in me only the desire to flee," spoke this verse -

"I will enter more, the ant-hill of a hundred men's height;
You praised oil and salt, long pepper is harmful to me."

And having said thus, "For so long a time I held the perception of you as an ascetic, but now a stick was thrown by you out of the desire to strike me; at the very time it was thrown, you became a non-ascetic. What is the use of matted hair for such an unwise person, what is the use of a razor and a hide garment? For within you is a thicket; you only polish the outside," he said. The Teacher, having brought up this past, having said "At that time this one was the deceitful ascetic, but the king of the iguanas was myself," having connected the Jātaka, showing the reason for the rebuke of him by the wise iguana at that time, spoke this verse -

394. "What is the use of your matted hair, O imprudent one, what is the use of your garment of skin?
Within you is a thicket, yet you polish the outside."

Therein, "what is the use of your matted hair" means: hey, you unwise one, what is the purpose of even these matted hair bound by you, and of this hide garment of skin even though worn with a razor? "Within" means: for within you is a thicket of mental defilements beginning with lust; you only polish the outside, which is smooth like elephant dung or horse dung. This is the meaning.

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

The story of the deceitful brahmin is the eleventh.

12. The Story of Kisāgotamī

395. "Wearer of rag robes" - the Teacher, while dwelling on the Vulture's Peak mountain, spoke this proclamation of the Teaching referring to Kisāgotamī.

At that time, it is said, Sakka, at the end of the first watch, together with the assembly of gods, having approached the Teacher, having paid homage, sat down to one side listening to a talk on the Teaching on the principles of cordiality. At that moment, Kisāgotamī, thinking "I shall see the Teacher," having come through the sky, having seen Sakka, turned back. He, having seen her turning back after paying homage, asked the Teacher - "What is the name of this one, venerable sir, who, even while coming, having seen you, turns back?" The Teacher, having said "Her name is Kisāgotamī, great king, my daughter, the chief among the elder nuns who are wearers of rag-robles," spoke this verse -

395. "A being who wears rag robes, lean, with veins spread over the body;
Alone in the forest meditating, him I call a brahmin."

Therein, "lean" - for wearers of rag-robles, fulfilling the practice suitable to themselves, have little flesh and blood and have bodies covered with veins; therefore he said thus. "Alone in the forest" means: alone in a secluded place, meditating in the forest, him I call a brahmin - this is the meaning.

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

The story of Kisāgotamī is the twelfth.

13. The Story of a Single Brahmin

396. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain brahmin, beginning with "And I do not."

It is said that he, thinking "The ascetic Gotama calls his own disciples 'brahmins'; and I have been born in a brahmin womb; is it fitting to call me too thus?" - having approached the Teacher, asked him about that matter. Then the Teacher, having said to him "I, brahmin, do not say thus merely by being born in a brahmin womb; but whoever owns nothing, without grasping, him I call a brahmin," spoke this verse -

396. "And I do not call one a brahmin who is womb-born, arisen from a mother;
He is called a 'bho-sayer' by name, if he has possessions;
One who owns nothing, without grasping, him I call a brahmin."

Therein, "womb-born" means born in a womb. "Arisen from a mother" means arisen in the womb belonging to a brahmin mother. "Bho-sayer" means he, however, going about saying "bho, bho" in forms of address and so on, is called a 'bho-sayer' by name, if he has possessions through the possessions of lust and so on. But I call one who owns nothing of lust and so on, without grasping through the four kinds of clinging, a brahmin - this is the meaning.

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

The story of a single brahmin is the thirteenth.

14. The Story of Uggasena the Merchant's Son

397. "All mental fetters": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a merchant's son named Uggasena. The story has been explained in detail in the commentary on the verse "Release the past, release the future."

For then the Teacher, when the monks said "Venerable sir, Uggasena says 'I am not afraid'; methinks he declares the final liberating knowledge with what is not factual," having said "Monks, those who have cut the mental fetters, like my sons, do not fear indeed," spoke this verse -

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

Therein, "all mental fetters" means the tenfold mental fetter. "Is not agitated" means does not fear through craving. "Him I" means him I call a brahmin who has gone beyond attachment because of having surpassed the attachments of lust and so on, and who is unbound by the absence of all four mental bonds - this is the meaning.

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

The story of Uggasena the merchant's son is the fourteenth.

15. The Story of the Two Brahmins

398. "Having cut the thong" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to two brahmins.

Among them, it is said, one had a bull named Cūḷarohita, and one had one named Mahāroḥita. They, one day, having disputed "Your bull is powerful, my bull is powerful," thinking "What use is our contention? Having driven them, we shall find out," on the bank of the Aciravatī, having filled a cart with sand, yoked the bulls. At that moment, monks too had gone there to bathe. The brahmins drove the bulls. The cart stood motionless, but the thongs and straps broke. The monks, having seen, having gone to the monastery, reported that matter to the Teacher. The Teacher, having said "Monks, these thongs and straps are external; anyone at all can cut these; but it is fitting for a monk to cut the internal thong of wrath and the strap of craving," spoke this verse -

398. "Having cut the thong and the strap, the chain together with the knot;
With the bar lifted, awakened, him I call a brahmin."

Therein, "thong" means wrath occurring in the manner of binding. "Strap" means craving occurring in the manner of bondage. "The chain together with the knot" means the chain of the sixty-two views accompanied by the succession of underlying tendencies; having cut all this and standing firm, because of the lifting of the cross-bar of ignorance, one whose bar is lifted; because of having awakened to the four truths, awakened - him I call a brahmin - this is the meaning.

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

16. The Story of Akkosaka Bhāradvāja

399. "Reviling": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Akkosaka Bhāradvāja.

For his brother Bhāradvāja had a brahmin woman named Dhanañjānī who was a stream-enterer. She, whether having sneezed, or having coughed, or having stumbled, uttered this inspired utterance: "Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One." She, one day, while the serving of food to the brahmins was taking place, having stumbled, uttered the inspired utterance in the same way in a loud voice. The brahmin, having become angry, having said "Just so indeed this outcast woman, having stumbled here and there, praises that shaveling, that petty ascetic," said "Now I, outcast, having gone, will refute that teacher of yours." Then she said to him: "Go, brahmin, I do not see anyone who could refute that Blessed One; but having gone, ask that Blessed One questions." He, having gone to the Teacher's presence, without paying homage, standing to one side, asking a question, spoke this verse -

"Having cut off what does one sleep happily, having cut off what does one not grieve?

Of what one thing do you approve the murder, Gotama?"

Then the Teacher, answering his question, spoke this verse -

"Having cut off wrath one sleeps happily, having cut off wrath one does not grieve;

Of wrath with its poisonous root, with its sweet tip, brahmin,

The noble ones praise the murder, for having cut that off one does not grieve."

He, having gained confidence in the Teacher, having gone forth, attained arahantship. Then his younger brother Akkosaka Bhāradvāja, having heard "My brother, it seems, has gone forth," having come angry, reviled the Teacher with vulgar and harsh speech. He too, convinced by the Teacher with the simile of giving solid food and so on to guests, having gained confidence in the Teacher, having gone forth, attained arahantship. Furthermore, his two younger brothers, Sundarika Bhāradvāja and Biliṅgaka Bhāradvāja, while reviling the Teacher, were disciplined by the Teacher, and having gone forth, attained arahantship.

Then one day they raised up a discussion in the Teaching hall: "Friends, how marvellous indeed are the virtues of the Buddha! When four brothers were reviling him, the Teacher, without saying anything, became their very support." 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, because I am endowed with the power of patience, not being averse towards the hostile, I become indeed a support for the great multitude," spoke this verse -

399. "Whoever, without anger, endures reviling, murder and bondage;
Whose power is patience, whose military unit is power, him I call a brahmin."

Therein, "without anger" means whoever, having become one with an unangered mind, endures reviling with the ten grounds for reviling, and beating with the hand and so on, and bondage with fetters and so on - because of being endowed with the power of patience, "whose power is patience"; because of being endowed with that very power of patience which has become a military unit by arising again and again, "whose military unit is power" - him of such a kind I call a brahmin - this is the meaning.

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

The story of Akkosaka Bhāradvāja is the sixteenth.

17. The Story of the Elder Monk Sāriputta

400. "Without wrath": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Sāriputta.

At that time, it is said, the elder monk, walking for almsfood together with five hundred monks, went to his mother's house door in the village of Nālaka. Then she, having caused him to sit down, while serving him food, reviled him - "Hey, you eater of leftovers! Not obtaining leftover rice-gruel, you have gone forth, abandoning eighty ten millions of wealth, to consume rice-gruel scraped with a ladle in others' houses! We have been ruined by you! Eat now!" While giving food to the monks also, she said "You have made my son your minor attendant; now eat!" The elder monk, having taken the almsfood, went to the monastery itself. Then the Venerable Rāhula asked permission of the Teacher with his almsfood. Then the Teacher said to him - "Rāhula, where did you go?" "To grandmother's village, venerable sir." "But what was said to your preceptor by your grandmother?" "My preceptor was reviled by my grandmother, venerable sir." "Having said what?" "This, venerable sir." "But what was said by your preceptor?" "Nothing, venerable sir." Having heard that, the monks raised up a discussion in the Teaching hall: "Friends, how marvellous indeed are the virtues of the Elder Sāriputta! When his own mother was reviling him thus, there was not even a measure of wrath in 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 "Monks, those who have eliminated the mental corruptions are indeed without wrath," spoke this verse -

400. "Without wrath, observant of religious duties, virtuous, without excess;
Tamed, bearing the final body, him I call a brahmin."

Therein, "observant of religious duties" means by the ascetic practice of austerity; "virtuous" means endowed with the morality of fourfold purity; "without excess" means by the absence of the excess of craving; "tamed" means by the restraint of the six faculties; "bearing the final body" means with an individual existence standing at the end - him I call a brahmin - 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 Sāriputta is the seventeenth.

18. The Story of the Elder Nun Uppalavaṇṇā

401. "Like water on a lotus leaf" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Nun Uppalavaṇṇā. The story has been explained in detail in the commentary on the verse "The fool imagines it is sweet." For it is said there -

At a later time, the great multitude raised up a discussion in the Teaching hall: "Even those who have eliminated the mental corruptions, methinks, consent to sensual happiness, indulge in sensuality; why would they not indulge? For these are not dead trees, nor ant-hills; they have bodies of moist flesh, therefore they too consent to sensual happiness." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "No, monks, those who have eliminated the mental corruptions do not consent to sensual happiness, do not indulge in sensuality. For just as a drop of water fallen on a lotus petal does not smear, does not remain, having rolled off it falls away. And just as a mustard seed on a needle's tip does not smear, does not remain, having rolled off it falls away; so too in the mind of one who has eliminated the mental corruptions, even the twofold sensual pleasure does not smear, does not remain" - having made the connection, expounding the Teaching, he spoke this verse -

401. Like water on a lotus leaf, like a mustard seed on a needle's tip;
Whoever does not cling to sensual pleasures, him I call a brahmin."

Therein, "whoever does not cling" means just so, whoever internally does not cling to even the twofold sensual pleasures, in whom those sensual pleasures do not remain, him I call a brahmin - 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 Nun Uppalavaṇṇā is the eighteenth.

19. The Story of a Certain Brahmin

402. "Whoever of suffering": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain brahmin.

It is said that one slave of his, when the training rule had not been laid down, having run away, having gone forth, attained arahantship. The brahmin, looking for him but not seeing him, one day having seen him entering for almsfood together with the Teacher in the space between the gates, firmly seized his robe. The Teacher, having turned back, asked "What is this, brahmin?" He is my slave, Master Gotama. This one has put down his burden, brahmin. And when "one who has put down his burden" was said, the brahmin observed "a Worthy One." Therefore, when he again said "Yes, Master Gotama," the Teacher, having said "Yes, brahmin, one who has put down his burden," spoke this verse -

402. "Whoever understands the elimination of his own suffering right here;
With burden laid down, unbound, him I call a brahmin."

Therein, "of suffering" means of the suffering of the aggregates. "With burden laid down" means one whose burden of the aggregates has been laid down, unbound from the four mental bonds or from all mental defilements, him I call a brahmin - this is the meaning. At the conclusion of the teaching, that brahmin became established in the fruition of stream-entry, and the proclamation of the Teaching was beneficial for those who had assembled.

The story of a certain brahmin is the nineteenth.

20. The Story of the Nun Khemā

403. "Of profound wisdom" - the Teacher, while dwelling at the Vulture's Peak, spoke this proclamation of the Teaching referring to a nun named Khemā.

For one day, immediately after the first watch of the night, Sakka, the king of gods, having come together with his assembly, sat down listening to a talk on the Teaching on the principles of cordiality in the presence of the Teacher. At that moment, the nun Khemā, having come thinking "I shall see the Teacher," having seen Sakka, standing right there in the sky, having paid homage to the Teacher, turned back. Sakka, having seen her, asked "Who is she, venerable sir, who having come, standing right there in the sky, having paid homage to the Teacher, turned back?" The Teacher, having said "She, great king, is my daughter named Khemā, of great wisdom, skilled in what is the path and what is not the path," spoke this verse -

403. "Of profound wisdom, intelligent, skilled in what is the path and what is not the path;

Having attained the highest good, him I call a brahmin."

Therein, "of profound wisdom" means endowed with wisdom that operates regarding the profound aggregates and so on; "intelligent" means endowed with wisdom nourished by the Teaching; "skilled in what is the path and what is not the path" means skilled through cleverness regarding the path and the non-path thus: "this is the path to an unfortunate realm, this is the path to a fortunate realm, this is the path to Nibbāna, this is a non-path"; "having attained the highest good" means having attained the highest good reckoned as arahantship; him I call a brahmin - this is the meaning.

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

The story of the Nun Khemā is the twentieth.

21. The Story of the Elder Tissa Who Dwelt in a Cave

404. "Unassociated": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Tissa who dwelt in a rock overhang.

It is said that he, having taken a meditation subject in the presence of the Teacher, having entered the forest, while looking for a suitable lodging, reached a certain cave overhang, and at the very moment of arriving his mind attained unified focus. He thought "Dwelling here, I shall be able to accomplish the task of one gone forth." The

deity dwelling in the cave too thought "A moral monk has come; it is difficult to dwell in one place together with him. But this one, having dwelt here for just one night, will depart," and having taken her children, went out. On the following day the elder monk entered the village as food resort for almsfood right early. Then a certain female lay follower, having seen him, having obtained affection as for a son, having caused him to sit down in the house, having fed him, requested him to dwell for three months in dependence on herself. He too, having consented thinking "It is possible for me, in dependence on this one, to make escape from existence," went to that very rock cell. The deity, having seen him coming, thought "He must certainly have been invited by someone; he will go tomorrow or the day after."

When about a fortnight had thus passed, "This one, I think, will dwell right here during the rainy season; but it is difficult to dwell in one place together with one's little children together with a moral one; and it is not possible to say to him 'Go out'; is there indeed any stumbling in his morality?" - looking with the divine eye, from the time of his full ordination ceremony onwards, not seeing any stumbling in his morality, "His morality is pure; having done something to him, I shall give rise to ill repute" - having possessed the body of the eldest son of the female lay follower in the attendant's family, she twisted his neck. His eyes came out, and spittle flowed from his mouth. The female lay follower, having seen that, cried out "What is this?" Then the deity, in invisible form, said thus to her - "He has been seized by me; I have no need even of an oblation; but having asked your elder monk who is dependent on your family for liquorice, having prepared oil with it, give this one nasal treatment; thus I shall release him." Let him perish or let him die; I shall not be able to ask the noble one for liquorice. If you are not able to ask for liquorice, tell him to put asafoetida powder into his nose. We are not able to say this either. Then take his foot-washing water and pour it on his head. The female lay follower, thinking "This can be done," having caused the elder monk who had come at the proper time to sit down, having given rice gruel and hard food, having washed the feet of him seated between meals, having taken the water, having asked "Venerable sir, may we pour this water on the child's head?" when it was said "If so, pour it," she did so. That deity, at that very moment, having released him, having gone, stood at the door of the rock cell.

The elder monk too, at the conclusion of the meal, having risen from his seat, because of not having abandoned his meditation subject, departed while reciting the thirty-two aspects. Then, when he reached the door of the rock cell, that deity said "Great physician, do not enter here." He, having stood right there, said "Who are you?" I am a deity dwelling here. The elder monk, thinking "Is there indeed any occasion where medical treatment was done by me?" looking from the time of his full ordination ceremony onwards, not seeing any blemish or black spot in his own morality, said "I do not see any occasion where medical treatment was done by me; why do you speak thus?" You do not see it? Yes, I do not see it. I shall tell you. Yes, tell me. Let alone what was done long ago; this very day, was not foot-washing water poured by you on the head of the attendant's son who was seized by a spirit, or was it not poured? Yes, it was poured. Do you not see this? Is it with reference to this that you speak? Yes, I speak with reference to this. The Elder thought - "Ah, indeed my self has been rightly directed; indeed my conduct has been in conformity with the Dispensation; even the deity, not seeing any blemish or black spot in my fourfold purification morality, saw merely the pouring of foot-washing water on the child's

head" - and concerning his morality, strong rapture arose. He, having suppressed that, without even lifting a foot, having attained arahantship right there, exhorting the deity - "Having defiled a pure ascetic such as me, do not dwell here in this jungle thicket; you yourself go out" - uttered this inspired utterance -

"Pure indeed is my dwelling, stainless am I, an austere ascetic;
Do not defile the pure, depart from the wilds, you."

He, having dwelt right there for three months, having finished keeping the rains retreat, having gone to the Teacher's presence, when asked by the monks "Has the task of one gone forth been brought to its summit by you, friend?" having reported all that incident to the monks beginning from the entering of the rains retreat in that rock cell, when it was said "Friend, being thus spoken to by the deity, were you not angry?" he said "I was not angry." The monks reported to the Truth-finder: "Venerable sir, this monk declares the final liberating knowledge; he says that even when being spoken to thus by the deity, he was not angry." The Teacher, having heard their talk, having said "Indeed not, monks, my son does not become angry; there is no bonding whatsoever on his part with householders or with those gone forth; he is unassociated, of few wishes, content," expounding the Teaching, spoke this verse -

404. "Unassociated with householders, and with homeless ones, both;
Not dwelling in a home, of few wishes, him I call a brahmin."

Therein, "unassociated" means unassociated by the absence of bonding through seeing, hearing, conversation, sharing of requisites, and physical contact. "Both" means unassociated with both - with householders and with homeless ones. "Not dwelling in a home" means one who conducts oneself without attachment - him of such a kind I call a brahmin; 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 Tissa who dwelt in a cave is the twenty-first.

22. The Story of a Certain Monk

405. "Having laid aside the rod": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain monk.

It is said that he, having taken a meditation subject in the presence of the Teacher, while striving in the forest, having attained arahantship, thinking "I shall report the quality attained to the Teacher," departed from there. Then a certain woman in a certain village, having quarrelled with her husband, when he had gone outside, thinking "I shall go to my family house," having set out on the road, having seen him on the way, thinking "I shall go in dependence on this elder monk," followed closely behind step by step. But the elder monk did not see her. Then her husband, having come home and not seeing her, thinking "She must have gone to the family village," following after her, having seen her, thinking "It is not possible for this woman alone to proceed into this forest; in dependence on whom indeed does she go?" looking around, having seen the elder monk, having thought "This one must have taken her and departed," threatened the elder monk. Then that woman said to him "This

venerable one indeed does not see me, nor does he converse with me; do not say anything to him." He said "What, will you tell me about one who is taking you and going? I shall do to this one what is befitting for you alone" - and with arisen wrath, out of resentment towards the woman, having beaten the elder monk, taking her, he turned back. The elder monk's entire body became covered with swellings. Then, at the time when he had gone to the monastery, the monks, while massaging his body, having seen the swellings, asked "What is this?" He reported that matter to them. Then the monks said to him "Friend, when that man was thus striking you, what did you say, or did wrath arise in you?" When it was said "No wrath arose in me, friends," having gone to the Teacher's presence and having reported that matter, they reported "Venerable sir, this monk, when being told 'Wrath arises in you,' having spoken what is not factual by saying 'No wrath arises in me, friends,' declares the final liberating knowledge." The Teacher, having heard their talk, having said "Monks, those who have eliminated the mental corruptions have indeed laid down the rod; they do not produce wrath even towards those who strike them," spoke this verse -

405. "Having laid aside the rod towards beings, towards those that tremble and those that are firm;
Whoever neither kills nor causes to kill, him I call a brahmin."

Therein, "having laid aside" means having put down, having lowered. "Towards those that tremble and those that are firm" means towards those that tremble by the trembling of craving, and towards those that are firm by the firmness of the absence of craving. "Whoever neither kills" means whoever thus, with the rod laid down through the absence of aversion towards all beings, neither kills anyone himself nor causes others to kill - him I call a brahmin - this is the meaning.

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

The story of a certain monk is the twenty-second.

23. The Story of the Novices

406. "Unopposed" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to four novices.

A certain brahmin woman, it is said, having prepared a meal designated for four monks, said to the brahmin - "Having gone to the monastery, having had four elderly brahmins designated, bring them." He, having gone to the monastery, said "Having designated four brahmins for me, give them." For him, four seven-year-old novices who had eliminated the mental corruptions - Saṃkicca, Paṇḍita, Sopāka, and Revata - arrived. The brahmin woman, having prepared very costly seats, standing, having seen the novices, angry, sizzling like salt thrown into an oven, having said "You, having gone to the monastery, have come bringing four youngsters who are not even as big as your own grandsons," not allowing them to sit on those seats, having spread out low benches, having said "Sit on these," said "Go, brahmin, having looked for elderly ones, bring them." The brahmin, having gone to the monastery, having seen the Elder Sāriputta, brought him saying "Come, we shall go to our house." The Elder, having come, having seen the novices, having asked "Has food been received by these brahmins?" when it was said "Not received," having known that the food

was prepared for only four, said "Bring me my bowl" and having taken the bowl, departed. The brahmin woman too, having asked "What was said by him?" said "He said 'It is proper for these seated brahmins to receive it; bring me my bowl,' and having taken his own bowl, he went; he will not have wished to eat. Having gone quickly, having looked for another, bring him." The brahmin, having gone, having seen the Elder Mahāmoggallāna, having said in the same way, brought him. He too, having seen the novices, having said in the same way, having taken the bowl, departed. Then the brahmin woman said to him - "These do not wish to eat. Having gone to the brahmins' meeting hall, bring one elderly brahmin."

The novices too, not receiving anything from right early, sat oppressed by hunger. Then, through the power of their virtue, Sakka's seat showed signs of heat. He, reflecting, having known the wearied state of those who had been seated since right early, thinking "It is fitting for me to go there," having become an old brahmin decrepit with age, sat on the best seat of the brahmins in that brahmins' meeting hall. The brahmin, having seen him, thinking "Now my brahmin woman will be delighted," saying "Come, we shall go to the house," having taken him, went home. The brahmin woman, having seen him, with a gladdened mind, having spread a covering on just one of the two seats, said "Noble sir, sit down here." Sakka, having entered the house, having paid homage to the four novices with the fivefold prostration, sat cross-legged on the ground at the end of their seats. Then, having seen him, the brahmin woman said to the brahmin - "Oh, what a brahmin you have brought! You have come bringing this madman too; he goes about paying homage to those not even as big as his own grandsons. What is the use of him? Throw him out!" He, even though being dragged out, seized by the shoulders, by the hands, and by the armpits, did not even wish to get up. Then the brahmin woman said "Come, brahmin, you seize one hand, I shall seize the other hand," and both, having seized him by the two hands, striking his back, put him outside through the house door. Sakka too, seated right at the place where he had been sitting, turned his hand. They, having turned back, having seen him still seated, crying out with frightened cries, gave up. At that moment, Sakka made known his own state as Sakka. Then they gave them food. All five persons, having taken the food, one having pierced through the roof-peak circle, one through the front part of the roof, one through the rear part, one having dived into the earth, and Sakka too having departed by one place - thus they went in five directions. And from then on, that house became known, it is said, as the "house of five holes."

When the novices had gone to the monastery, the monks asked "Friends, how was it?" Do not ask us; from the time she saw us, the brahmin woman, overcome by wrath, without even giving us permission to sit on the prepared seats, said "Quickly, quickly, bring an old brahmin." Our preceptor, having come, having seen us, saying "It is fitting for these seated brahmins to receive," having had the bowl brought, went out. When it was said "Bring another old brahmin," the brahmin brought the Elder Mahāmoggallāna; he too, having seen us, having said in the same way, departed. Then the brahmin woman sent the brahmin saying "These do not wish to eat; go to the brahmin meeting place and bring one old brahmin." He, having gone there, brought Sakka who had come in the guise of a brahmin; at the time of his arrival, they gave us food. But when they were acting thus, were you not angry? We were not angry. The monks, having heard that, reported to the Teacher - "Venerable sir, these, having spoken what is not factual by saying 'We were not angry,' declare the final

liberating knowledge." The Teacher, having said "Monks, those who have eliminated the mental corruptions indeed do not oppose even among the opposed," spoke this verse -

406. "Unopposed among the opposed, quenched among those who have taken up the rod;
Without grasping among those with grasping, him I call a brahmin."

Therein, "unopposed" means unopposed through the absence of resentment even among worldly common people who are opposed through the influence of resentment. Quenched among people who have taken up the rod - who, even when there is no stick or knife in hand, have not refrained from giving blows to others - means one who has laid down the rod; without grasping among those with grasping - who have grasped the five aggregates as "I" and "mine" - means one without that grasping through the absence of that seizing; him of such a kind I call a brahmin - this is the meaning.

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

The story of the novices is the twenty-third.

24. The Story of the Elder Mahāpanthaka

407. "For whom lust and": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Mahāpanthaka.

For that venerable one, having driven out Cūḷapanthaka from the monastery - who was unable to make even one verse well-practised in four months - saying "You are incapable in the Dispensation, fallen away even from a layman's enjoyments, what use is your dwelling here, get out from here," he shut the door. The monks raised up a discussion: "Friends, such and such was done by the Elder Mahāpanthaka; even for those who have eliminated the mental corruptions, methinks, wrath arises." 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 "No, monks, for those who have eliminated the mental corruptions there are no mental defilements beginning with lust; it was done by my son out of regard for the good and regard for the Teaching," he spoke this verse -

407. For whom lust and hate, conceit and contempt have been felled;
Like a mustard seed from a needle's tip, him I call a brahmin."

Therein, "from a needle's tip" means: for whom these mental defilements beginning with lust, and this contempt which has the characteristic of disparaging others' virtues, have been felled like a mustard seed from a needle's tip; just as a mustard seed does not remain on a needle's tip, so they do not remain in the mind - him I call a brahmin - 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 Mahāpanthaka is the twenty-fourth.

25. The Story of the Elder Pilindavaccha

408. "Not harsh": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Pilindavaccha.

It is said that that venerable one, saying such things as "Come, outcast, go, outcast," addressed both householders and those gone forth with the term "outcast" only. Then one day many monks reported to the Teacher - "The Venerable Pilindavaccha, venerable sir, addresses the monks with the term 'outcast'." The Teacher, having had him summoned, having asked "Is it true that you, Pilindavaccha, address the monks with the term 'outcast'?" when it was said "Yes, venerable sir," having attended to that venerable one's past lives, said "Do not, monks, grumble at the monk Vaccha. Vaccha, monks, does not address the monks with the term 'outcast' with hate within. For the monk Vaccha, monks, five hundred births uninterrupted were all reborn in a brahmin family. That term 'outcast' of his has been practised for a long time. For one who has eliminated the mental corruptions, there is simply no harsh, rough speech that strikes at the vital spots of others. Indeed, by force of habit my son speaks thus" - and having said this, he spoke this verse -

408. One who utters speech that is not harsh, informative, truthful;
By which one does not offend anyone, him I call a brahmin."

Therein, "not harsh" means not rough. "Informative" means making the meaning known. "Truthful" means what is factual. "Does not offend" means by which utterance one would not cause another to become attached by way of making them angry; one who has eliminated the mental corruptions would speak only speech of such a kind; therefore, "him I call a brahmin" - 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 Pilindavaccha is the twenty-fifth.

26. The Story of a Certain Elder Monk

409. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain elder, beginning with "Whoever here does not take what is long."

It is said that a certain brahmin of wrong view in Sāvattthī, out of fear of his body odour being detected, having removed his upper garment and having placed it to one side, sat down facing the house door. Then a certain one who had eliminated the mental corruptions, having done the meal duty, while going to the monastery, having seen that cloth, having looked here and there, not seeing anyone, having determined it as a rag robe thinking "This is ownerless," took it. Then the brahmin, having seen him, reviling him, having approached, said "Shaveling, ascetic, you are taking my cloth!" "This is yours, brahmin." "Yes, ascetic." "It was taken by me, not seeing anyone, with the perception of a rag robe; take it" - having given it to him, having gone to the monastery, he reported that matter to the monks. Then, having heard his words, the monks, making sport with him, said "What then, friend, was the cloth long, short, coarse, or smooth?" "Friends, whether it be long or short or coarse or smooth,

there is no attachment in me to it; I took it with the perception of a rag robe." Having heard that, the monks reported to the Truth-finder - "This monk, venerable sir, having spoken what is not factual, declares the final liberating knowledge." The Teacher, having said "He speaks what is factual, monks; those who have eliminated the mental corruptions do not take what belongs to others," spoke this verse -

409. Whoever here does not take what is not given in the world, whether long or short, subtle or gross, beautiful or ugly;
Him I call a brahmin."

Its meaning is - Among cloths, ornaments, and so on, whether long or short; among gems, pearls, and so on, whether subtle or gross; whether beautiful or ugly by way of being costly or of little value - whatever person in this world does not take what belongs to another, him I call a brahmin - this is the meaning.

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

The story of a certain elder monk is the twenty-sixth.

27. The Story of the Elder Monk Sāriputta

410. "Hopes in whom": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Sāriputta.

It is said that the Elder, attended by five hundred monks, having gone to a certain monastery in the countryside, entered the rains retreat. The people, having seen the Elder, promised much in rains-residence gifts. The Elder, having performed the invitation ceremony, while all the rains-residence gifts had not yet arrived, going to the Teacher's presence, said to the monks - "When the rains-residence gifts have been brought by the people, having taken them, you should send them to the young ones and the novices, or else setting them aside, you should send a message." Having said thus, however, he went to the Teacher's presence. The monks raised up a discussion: "Even today, methinks, the Elder Sāriputta still has craving. For thus, when the rains-residence gifts were given by the people, having told the monks 'You should send the rains-residence gifts to his own co-resident pupils, or else setting them aside, you should send a message,' he has come." 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 "No, monks, my son does not have craving; but lest there be decline from the merit of the people and from the rightful gains of the young ones and the novices - therefore it was thus spoken," he spoke this verse -

410. "One in whom hopes are not found, in this world or the next;
Desireless, unbound, him I call a brahmin."

Therein, "hopes" means craving. "Desireless" means free from craving. "Unbound" means unbound from all mental defilements, him I call a brahmin - this is the meaning.

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

28. The Story of the Elder Mahāmoggallāna

411. "In whom attachments" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Mahāmoggallāna. The story is similar to the preceding. But here the Teacher, having spoken of the Elder Moggallāna's state of being free from craving, spoke this verse -

411. "One in whom attachments are not found, who through final knowledge is free from doubt;
Who has reached the state grounded upon the Deathless, him I call a brahmin."

Therein, "attachments" means craving. "Through final knowledge free from doubt" means having known the eight bases as they really are, one is free from doubt regarding the doubt with eight bases. "Who has reached the state grounded upon the Deathless" means having plunged into the Deathless, Nibbāna, one who has attained it - him I call a brahmin - 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 Mahāmoggallāna is the twenty-eighth.

29. The Story of the Elder Revata

412. "One who here merit and": the Teacher, while dwelling at the Eastern Park, spoke this proclamation of the Teaching referring to the Elder Revata. The story has been explained in detail in the commentary on the verse "Whether in a village or in the wilderness." For it is said there -

Then on another day, the monks raised up a discussion: "Oh, the gain of the novice! Oh, the merit! By whom alone five hundred pinnacle buildings were made for five hundred monks." 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, for my son there is neither merit nor evil; both have been abandoned by him," spoke this verse -

412. One who here has overcome both merit and evil, the attachment;
Sorrowless, stainless, pure, him I call a brahmin."

Therein, "both" means having abandoned both the two, merit and evil; this is the meaning. "Attachment" means attachment classified as lust and so on. "Has overcome" means has surpassed. Sorrowless through the absence of sorrow rooted in the round of rebirths; stainless through the absence within of the dust of lust and so on; pure through being free from mental impurities - him I call a brahmin; 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 Revata is the twenty-ninth.

30. The Story of the Elder Candābha

413. "Like the moon" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Candābha.

Therein this is the progressive account - In the past, a certain merchant dwelling in Bārāṇasī, thinking "I shall go to the borderland and bring back sandalwood," having taken many cloths, ornaments, and so on, having gone to the borderland with five hundred carts, having taken up residence at the village entrance, asked the cowherd boys in the forest - "Is there anyone in this village who works at the foot of the mountain?" "Yes, there is." "What is his name?" "Such and such by name." "And what are the names of his wife or sons?" "Such and such and such and such." "And in what place is his house?" "At such and such a place by name." He, with the information given by them, having sat down in a comfortable carriage, having gone to his house door, having descended from the vehicle, having entered the house, called that woman saying "O such and such by name." She, thinking "He must be one of our relatives," having come quickly, prepared a seat. He, having sat down there, having stated the names, asked "Where is my friend?" "He has gone to the forest, my lord." "My son named so-and-so, my daughter named so-and-so, where are they?" - having asked while mentioning the names of all, he gave, saying "You should give these cloths and ornaments to them, and when my friend comes from the forest, you should give him this cloth and ornament." She, having made a lofty offering of honour to him, when her husband came, said "My lord, from the time of his coming, having stated the names of all, he gave such and such things." He too did for him what was fit to be done.

Then, in the evening, seated on the bed, he asked him - "My dear, while roaming at the foot of the mountain, what have you seen much of before?" "I do not see anything else, but many trees with red branches have been seen by me." "Many trees?" "Yes, many." "Then show them to us" - having gone together with him, having cut down the red sandalwood trees, having filled five hundred carts, while coming back, he said to him - "My dear, in Bārāṇasī at such and such a place by name is my house. You should come to my presence from time to time, and I have no need of any other present; you should bring only the red-branched trees." He, having said "Very well," coming to his presence from time to time, brought only red sandalwood, and he gave him much wealth.

Then at a later time, when Kassapa, the One of Ten Powers, had attained final Nibbāna, and a golden shrine had been established, that man, having taken much sandalwood, went to Bārāṇasī. Then his friend the merchant, having had much sandalwood ground, having filled a bowl, saying "Come, my dear, while the meal is being cooked, let us go to the place where the shrine is being built and come back," having taken him, having gone there, made an offering of sandalwood. His friend too, the dweller in the borderland, made a disc of the moon with sandalwood on the interior of the shrine. This much only was his former deed.

He, having passed away from there, having been reborn in the heavenly world, having spent one interval between Buddhas there, in this arising of a Buddha, was reborn in a wealthy brahmin family in the city of Rājagaha. From the circle of his navel a radiance similar to the disc of the moon arose; therefore they gave him the

name Candābha. This was, it is said, the result of making the moon disc at the shrine. The brahmins thought - "It is possible for us, having taken this one, to feed off the world." Having seated him on a vehicle, having said "Whoever touches this one's body with his hand obtains such and such supremacy and success," they went about. Only by giving a hundred or a thousand do they get to touch his body with a hand. They, thus roaming about, having arrived at Sāvattthī, took up residence between the city and the monastery. In Sāvattthī too, about five crores of noble disciples, having given a gift before the meal, after the meal, with perfumes, garlands, cloth, medicines and so on in their hands, go for hearing the Teaching. The brahmins, having seen them, asked "Where are you going?" To the Teacher's presence for hearing the Teaching. Come, having gone there, what will you do? There is no power equal to the power of our brahmin Candābha. For those touching this one's body obtain such and such; come, see for yourselves. What power is there of your brahmin Candābha? Our Teacher alone is of great majesty. They, being unable to convince each other, having said "Having gone to the monastery, we shall know the power of either Candābha or our Teacher," took him and went to the monastery.

The Teacher, just as he was approaching his presence, made the radiance of Candābha disappear. He was in the Teacher's presence like a crow on a basket of embers. Then they led him to one side; the radiance returned to its natural state. Again they brought him to the Teacher's presence; the radiance likewise disappeared. Having thus gone three times and having seen the radiance disappearing, Candābha thought - "This one knows, methinks, the spell for the disappearance of radiance." He asked the Teacher - "Do you indeed know the spell for the disappearance of radiance?" Yes, I know. Then give it to me. It is not possible to give it to one who has not gone forth. He said to the brahmins - "When this spell is obtained, I shall be the foremost in the whole Indian subcontinent. You stay right here; having gone forth, in just a few days I shall obtain the spell." He, having requested the going forth from the Teacher, received full ordination. Then he taught him the thirty-two aspects. He asked "What is this?" This is the preliminary work of the spell; it is proper to recite it. The brahmins too, coming now and then, ask "Have you obtained the spell?" I have not yet obtained it. He, having attained arahantship in just a few days, when the brahmins came and asked, said "Go, you; now I have become one of the nature of not returning." The monks reported to the Truth-finder - "This one, venerable sir, having spoken what is not factual, declares the final liberating knowledge." The Teacher, having said "One who has eliminated the mental corruptions now, monks, is my son Candābha; he speaks only what is factual," spoke this verse -

413. Like the moon, spotless, pure, serene, undisturbed;
With delight and existence exhausted, him I call a brahmin."

Therein, "spotless" means free from stains such as clouds and so on. "Pure" means free from impurity. "Serene" means with a clear mind. "Undisturbed" means free from the state of being agitated by defilements. "With delight and existence exhausted" means with craving exhausted in the three existences, him I call a brahmin - this is the meaning.

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

31. The Story of the Elder Sīvali

414. The Teacher, while dwelling at Kuṇḍakoliya in the Kuṇḍadhāna grove, spoke this proclamation of the Teaching referring to the Elder Sīvali, beginning with "Whoever this."

For on one occasion, a Koliyan daughter named Suppavāsā, having carried the embryo for seven years, for a week with an obstructed womb, touched by painful, sharp, bitter feelings, "The Blessed One is indeed a Perfectly Enlightened One who expounds the Teaching for the abandoning of such suffering as this. The Community of that Blessed One's disciples is indeed practising well, who are practising for the abandoning of such suffering as this. Very happy indeed is that Nibbāna where such suffering as this is not found" - enduring that suffering with these three applied thoughts, having sent her husband to the Teacher's presence, when by him in her words homage to the Teacher was announced, at the very moment the Teacher said "May Suppavāsā the Koliyan daughter be happy; may she, healthy, give birth to a healthy son," she, happy and healthy, having given birth to a healthy son, having invited the community of monks headed by the Buddha, gave a great gift for seven days. Her son too, from the day of birth, having taken the filter waterpot, filtered water for the Community. He afterwards, having gone out, having gone forth, attained arahantship.

Then one day the monks raised up a discussion in the Teaching hall: "Look, friends, a monk of such a kind, endowed with the decisive support for arahantship, experienced suffering in the mother's womb for so long a time; how much less than others! Much suffering indeed has been overcome by 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 "Yes, monks, my son, having been freed from so much suffering, now dwells having realised Nibbāna" - he spoke this verse -

414. One who has overcome this dangerous path, this difficult passage, the round of rebirths, and delusion;
Who has crossed over, gone beyond, a meditator, without longing, free from doubt;
Quenched by non-clinging, him I call a brahmin."

Its meaning is - Whatever monk has gone beyond this dangerous path of lust, this difficult passage of mental defilements, the round of rebirths, and the delusion of not penetrating the four noble truths, having crossed over the four mental floods, having reached the beyond, a meditator with the twofold meditative absorption, without longing due to the absence of craving, free from doubt due to the absence of bewilderment, without clinging due to the absence of clings, quenched through the quenching of the mental defilements - him I call a brahmin - this is the meaning.

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

32. The Story of the Elder Sundarasamudda

415. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Sundarasamudda, beginning with "One who here sensual pleasures."

It is said that in Sāvattthī a certain son of good family, a prince named Sundarasamudda, was born in a great family with wealth of forty crores. He, one day, after the meal, having seen the great multitude going to Jeta's Grove for the purpose of hearing the Teaching with scents, garlands and so on in their hands, having asked "Where are you going?" when it was said "To the Teacher's presence for the purpose of hearing the Teaching," having said "I too shall go," having gone together with them, sat down at the edge of the assembly. The Teacher, having known his disposition, gave a progressive discourse. He, thinking "It is not possible for one dwelling in a house to live the holy life that is polished like a conch shell," in dependence on the Teacher's talk on the Teaching, with enthusiasm arisen for the going forth, when the assembly had departed, having requested the going forth from the Teacher, having heard "Truth-finders do not give the going forth to one not permitted by his mother and father," having gone home, like the son of good family Raṭṭhapāla and others, with great effort having obtained permission from his mother and father, having gone forth in the presence of the Teacher, having obtained full ordination, thinking "What use is my dwelling here?" having departed from there, having gone to Rājagaha, he spent his time walking for almsfood.

Then one day in Sāvattthī, his mother and father, on a certain festival day, having seen his companion princes playing with great splendour and glory, lamented: "This has become rare for our son." At that moment a certain courtesan, having gone to that family, having seen his mother sitting and weeping, asked "Mother, for what reason are you weeping?" "Having remembered my son, I am weeping." "But where is he, mother?" "He has gone forth among the monks." "Is it not fitting to make him leave the Order?" "It is fitting, but he does not wish it; having departed from here, he has gone to Rājagaha." "If I were to make him leave the Order, what would you do for me?" "We would make you the mistress of the household of this family of yours." "Then give me the expenses" - having taken the expenses, having gone to Rājagaha with a great retinue, having observed the street where he walked for almsfood, having taken a dwelling house there, having prepared superior food right early, at the time when the elder had entered for almsfood, having given almsfood, after the lapse of a few days, saying "Venerable sir, sit down right here and take your meal," she took the bowl. He gave the bowl.

Then, having served him with superior food, having said "Venerable sir, it is convenient to walk for almsfood right here," having caused him to sit down on the veranda for a few days and having fed him, having won over the children with cakes, she said "Come, you, even though I am preventing you, when the elder has come, come here and raise dust." They, on the following day, at the elder's mealtime, even though being prevented by her, raised dust. She, on the following day, having caused him to sit down inside, saying "Venerable sir, the children, even though being prevented, not listening to my word, raise dust here; sit down inside the house," fed him for a few days. Again, having won over the children, she said "You, even though being prevented by me, should make a great noise at the elder's mealtime." They did

so. She, on the following day, having said "Venerable sir, in this place there is exceedingly great noise; the children, even though being prevented by me, do not accept my word; sit down in the upper storey of the mansion," when the elder had consented, having placed the elder in front, while ascending the mansion, closing the doors as she went, she ascended the mansion. The elder, although being a superior successive-house almsfood wandering ascetic, bound by craving for flavour, by her word ascended the seven-storeyed mansion.

She, having caused the elder to sit down, saying "Indeed, dear Puṇṇamukha, by forty reasons a woman transgresses against a man: she stretches herself, she bends, she feigns illness, she acts bashfully, she strikes nail with nail, she treads foot upon foot, she scratches the ground with a stick, she lifts up a child, she causes him to be lifted up, she plays, she causes him to play, she kisses, she causes him to kiss, she eats, she causes him to eat, she gives, she requests, she imitates what is done, she speaks loudly, she speaks softly, she speaks openly, she speaks privately, she laughs with dancing, singing, music, crying, coquetry, and adornment, she gazes, she sways her hips, she moves her private parts, she opens her thighs, she closes her thighs, she shows her breasts, she shows her armpits, she shows her navel, she buries her eyes, she raises her eyebrows, she scrapes her lips, she puts out her tongue, she loosens her cloth, she ties her cloth, she loosens her hair, she ties her hair" - thus having displayed the feminine behaviour and feminine charm that had been handed down, standing before him, she spoke this verse -

"With feet lacquered with lac, having mounted sandals, the courtesan;
You too are young for me, I too am young for you;
Both of us shall go forth, when old, with a staff as our final resort."

In the elder a great sense of urgency arose: "Alas, indeed a weighty deed has been done by me without consideration." At that moment the Teacher, seated right at Jeta's Grove at a distance of forty-five yojanas, having seen that matter, manifested a smile. Then the Elder Ānanda asked him - "Venerable sir, what now is the cause, what is the condition for the manifestation of a smile?" "Ānanda, in the city of Rājagaha, on the upper floor of a seven-storeyed mansion, a battle is taking place between the monk Sundarasamudda and a courtesan." "Whose, venerable sir, will be the victory, and whose the defeat?" The Teacher, having proclaimed the elder's victory, saying "Ānanda, Sundarasamudda's will be the victory, the courtesan's the defeat," while seated right there, having pervaded with radiance, having said "Monk, abandon both sensual pleasures, being without concern," spoke this verse -

415. One who here, having abandoned sensual pleasures, wanders forth homeless;
With sensual existence exhausted, him I call a brahmin."

Its meaning is - Whatever person here in the world, having abandoned both kinds of sensual pleasures, having become homeless, wanders forth, him, with sensual pleasures exhausted and existence exhausted, I call a brahmin - this is the meaning.

At the conclusion of the teaching, that elder, having attained arahantship, having risen up into the sky by the power of supernormal power, having pierced through the roof-peak circle, praising the body of the Teacher even as he came, paid homage to the Teacher. In the Teaching hall too, they raised up a discussion: "Friends, the Elder

Sundarasamudda lost his mind in dependence on flavour cognisable by the tongue, but the Teacher became his support." The Teacher, having heard that discussion, having said "Not only now, monks; in the past too I became the support of this one who was bound by craving for flavour indeed," being requested by them, for the purpose of making known the meaning of that, having brought up the past -

"There is surely nothing worse than flavours,
Or than residences or intimacies;
The wind-deer dwelling in the thicket,
Sañjaya brought under his control with flavours."

Having expanded this Vātamiga Jātaka in the Book of Ones, he connected the Jātaka, saying "At that time Sundarasamudda was the wind-deer, but the one who, having spoken this verse, had him released, the king's chief minister, was myself indeed."

The story of the Elder Sundarasamudda is the thirty-second.

33. The Story of the Elder Jaṭila

416. "One who here craving": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Jaṭila.

Therein this is the progressive account - In the past, it is said, in Bārāṇasī two brothers who were householders had a great sugar-cane field cultivated. Then one day the younger brother, having gone to the sugar-cane field, thinking "I shall give one to the elder brother, one will be for me," having tied two sticks of sugar-cane at the cut place for the purpose of the juice not coming out, took them. At that time, it is said, there was no task of crushing sugar-canes with a machine; having cut at the top or at the root, at the time of lifting them up, the juice comes out by itself like water from a filter waterpot. But while he was coming having taken the sticks of sugar-cane from the field, on Mount Gandhamādana an Individually Enlightened One, having emerged from a meditative attainment, reflecting "To whom indeed shall I show favour today?" having seen him entered within the net of his own knowledge, and having known his ability to be treated kindly, having taken his bowl and robe, having come by supernormal power, stood before him. He, having seen him, with a gladdened mind, having spread his upper garment on a higher piece of ground, having caused the Individually Enlightened One to sit down saying "Venerable sir, please sit here," saying "Please offer your bowl," having released the tied place of the stick of sugar-cane, he placed it over the bowl; the juice flowed down and filled the bowl. When that juice had been drunk by the Individually Enlightened One, "Well indeed has the juice been drunk by the noble one. If my elder brother will have the price brought, I shall give the price. If he will have the share of merit brought, I shall give the share of merit" - having thought thus, saying "Venerable sir, please offer me your bowl," he released the second stick of sugar-cane also and gave the juice. "My brother will bring another sugar-cane from the sugar-cane field and eat it" - even this much thought of deception, it is said, did not arise in him. But the Individually Enlightened One, because of having drunk the first sugar-cane juice, wishing to share that sugar-cane juice with others also, having taken it, just sat down. He, having known his indication, having paid homage with the fivefold prostration, established the aspiration: "Venerable sir, by the outcome of this finest juice given by me, having

experienced success among gods and humans, at the final end may I attain the very state attained by you." The Individually Enlightened One too, having said to him "May it be so," having given thanksgiving with two verses beginning with "May what is wished for and desired by you," having determined so that he could see, having gone through the sky to Gandhamādana, gave that juice to five hundred Individually Enlightened Ones.

He, having seen that wonder, having gone to his brother's presence, when it was said "Where have you gone?" said "I went to look at the sugar-cane field." "What is the use of one such as you going to the sugar-cane field? Surely one or two sticks of sugar-cane should have been taken and brought back" - thus spoken to by his brother - "Yes, brother, two sticks of sugar-cane were taken by me, but having seen an Individually Enlightened One, having given the juice from my stick of sugar-cane, thinking 'I shall give the price or the share of merit,' the juice from your stick of sugar-cane too was given by me. Will you take the price for it, or the share of merit?" he said. "But what was done by the Individually Enlightened One?" "Having drunk the juice from my stick of sugar-cane, having taken the juice from your stick of sugar-cane, having gone through the sky to Gandhamādana, he gave it to five hundred Individually Enlightened Ones." He, even while that one was speaking, with his body continuously pervaded by joy, made the aspiration: "By that Individually Enlightened One, may there be achievement for me in this very life." Thus three successes were aspired to by the younger, but by the elder, arahantship was aspired to with just a single term. This was their former action.

They, having remained as long as life lasted, having passed away from there, having been reborn in the heavenly world, spent one interval between Buddhas. While they were still standing in the heavenly world, the Perfectly Enlightened One Vipassī arose in the world. They too, having passed away from the heavenly world, took conception in a certain family home in Bandhumatī, the elder as the elder, the younger as the younger. Among them, they gave the name Sena to the elder, and Aparājita to the younger. Among them, when they had come of age, having established their household and dwelling, having heard the proclamation of the Dhamma-proclaimer in the city of Bandhumatī - "The jewel of the Buddha has arisen in the world, the jewel of the Teaching, the jewel of the Community; give gifts, make merit; today is the eighth, today is the fourteenth, today is the fifteenth; observe the Observance, listen to the Teaching" - having seen the great multitude giving a gift before the meal and going after the meal for the hearing of the Teaching, the householder Sena, having asked "Where are you going?" when it was said "To the Teacher's presence for the hearing of the Teaching," having said "I too shall go," having gone together with them, sat down at the edge of the assembly.

The Teacher, having known his disposition, gave a progressive discourse. He, having heard the Teacher's Teaching, with enthusiasm arisen for the going forth, requested the going forth from the Teacher. Then the Teacher asked him "But are there relatives who should be asked permission by you?" "There are, venerable sir." "Then, having asked permission, come." He, having gone to the younger brother's presence, said "Whatever property there is in this family, let all that be yours." "But you, master?" "I shall go forth in the Teacher's presence." "Master, what are you saying? When my mother died, I obtained you as a mother; when my father died, as a father.

This family is of great wealth. It is possible to make merit while remaining at home itself. Do not do thus." "The Teaching has been heard by me in the Teacher's presence; it cannot be fulfilled by one remaining in the midst of a house. I shall go forth indeed; you turn back." Thus he, having turned back the younger brother, having gone forth in the Teacher's presence, having obtained full ordination, before long attained arahantship. The younger brother too, thinking "I shall make the honour for my brother's going forth," having given a gift to the Community of monks headed by the Buddha for seven days, having paid homage to his brother, said - "Venerable sir, you have made your own escape from existence; but I, bound by the five types of sensual pleasure, am unable to depart and go forth. Please tell me a great meritorious deed befitting one remaining at home." Then the elder said to him "Good, good, wise one, build a perfumed chamber for the Teacher." He, having accepted saying "Very well," having had various timbers brought, having had them planed for the purpose of pillars and so on, having had one inlaid with gold, one inlaid with silver, one inlaid with gems - all made inlaid with the seven precious things, having had the perfumed chamber built with them, had it roofed with roof tiles inlaid with the seven precious things. But even while the perfumed chamber was being built, a nephew of his, named Aparājita, having the same name as himself, having approached him, said "I too shall do it; give me too a share of merit, uncle." "I do not give it, dear son; I shall make it not shared with others." He, even though having requested many times, not obtaining a share of merit, thinking "It is fitting to obtain an elephant hall in front of the perfumed chamber," had an elephant hall made of the seven precious things built. He was reborn in this arising of a Buddha as the millionaire Menḍaka.

But in the perfumed chamber there were three great windows made of the seven precious things. Having had three ponds plastered with lime built in front of them below, and having filled them with water scented with the four kinds of fragrance, the householder Aparājita had flowers of five colours planted for the purpose of scattering over the Truth-finder's body by means of gusts of pollen raised by the force of the wind when he was seated inside. The dome of the perfumed chamber's pinnacle was made of red gold, the spires were made of coral, and underneath the roof tiles were made of gems. Thus it stood resplendent like a dancing peacock. And among the seven precious things, having pounded those that were suitable for pounding and taking the rest whole, he surrounded the perfumed chamber to a depth reaching the knees and filled the precincts.

Having thus completed the perfumed chamber, the householder Aparājita, having approached the elder brother monk, said - "Venerable sir, the perfumed chamber is finished; I look forward to its use, for through use, it is said, there is great merit." He, having approached the Teacher, said "Venerable sir, this householder of yours, it is said, has had a perfumed chamber built, and now he looks forward to its use." The Teacher, having risen from his seat, having gone towards the perfumed chamber, having gone around the perfumed chamber, looking at the heap of precious things surrounding it, stood at the gateway. Then the householder said to him "Enter, venerable sir." The Teacher, having stood right there, on the third occasion looked at his elder brother monk. He, having understood by the very manner of his looking, said to his younger brother - "Come, dear one, say to the Teacher 'The protection will be mine alone; you dwell at your ease.'" He, having heard his words, having paid

homage to the Teacher with the fivefold prostration, said "Venerable sir, just as people, having entered under the root of a tree, depart without concern, or just as having crossed a river they abandon the raft without concern, so being without concern, you dwell here." But for what purpose did the Teacher stand? For thus it occurred to him - "Many come to the presence of the Buddhas both before the meal and after the meal; when among them those who depart taking precious things, it is not possible for us to prevent them; when so many precious things are strewn about in the precincts, the householder, thinking 'He does not prevent even his own attendants from taking them,' might harbour resentment towards me and become one bound for the realm of misery" - for this reason he stood. But when by him it was said "Venerable sir, the protection will be mine alone; you dwell here," he entered.

The householder, having stationed guards all around, said to the people - "Dear ones, those going taking things in their laps or in baskets and bags, you should prevent; but those going having taken with the hand, do not prevent." He had it announced inside the city too: "Seven precious things have been strewn by me in the precincts of the perfumed chamber; destitute people going after hearing the Teaching in the presence of the Teacher, let them take filling both hands; even the prosperous, let them take with one hand." For thus it occurred to him: "Those with faith, wishing to hear the Teaching, will go indeed; but even those without faith, having gone out of greed for wealth, having heard the Teaching, will be freed from suffering." Therefore, for the purpose of gathering the people, he had it announced thus. The great multitude took the precious things in the very manner stated by him. When the precious things strewn once were exhausted, he had them strewn again up to the third time to a depth reaching the knees. And at the feet of the Teacher he placed a priceless jewel gem the size of a pumpkin. For thus it occurred to him - "For those looking at the radiance of the gem together with the golden-coloured radiance from the Teacher's body, there will be no satisfaction." Therefore he acted thus. The great multitude too looked on still unsatisfied.

Then one day, a certain brahmin of wrong views, thinking "It seems a very costly jewel gem has been placed at the feet of the Teacher; I shall take it," having gone to the monastery, entered among the public who had come to pay homage to the Teacher. The householder, having observed by his very manner of entering that he wished to take the gem, thought "Oh, indeed, may he not take it." He too, as if paying homage to the Teacher, having extended his hand to the feet, having taken the gem, having made it into a waist-band pouch, departed. The householder was not able to gladden his mind towards him. He, at the conclusion of the talk on the Teaching, having approached the Teacher, said - "Venerable sir, three times I had the seven jewels scattered around the perfumed chamber to a knee-deep limit; when they were taking them, there was no resentment whatsoever in me; my mind became ever more and more confident. But today, having thought 'Oh, indeed, may this brahmin not take the gem,' when he had gone having taken the gem, I was not able to gladden my mind." The Teacher, having heard his words, gave the method: "Can you not, lay follower, make your own property unable to be taken away by others?" He, standing on the method given by the Teacher, having paid homage to the Teacher, made the aspiration: "Beginning from today, may not even hundreds of kings or thieves be able to take my property, even so much as a loose thread of fringe, by overpowering me; may my property not be burnt even by fire; may it not be carried

away even by water." The Teacher too gave the thanksgiving for him, saying "May it be so." He, holding the perfumed chamber festival, having given a great gift for nine months to six million eight hundred thousand monks right within the monastery, at the conclusion of the giving, gave the three robes to all. The robe-cloths for the most junior member of the Community were worth a thousand each.

He, having thus performed meritorious deeds as long as life lasted, having passed away from there, having been reborn in the heavenly world, having wandered in the round of rebirths among gods and humans for so long a time, in this arising of a Buddha, took conception in a certain millionaire's family in Rājagaha and dwelt in his mother's womb for nine months and a half month more. On the day of his birth, however, all weapons in the entire city blazed forth, the ornaments worn on the bodies of all emitted radiance as if blazing, and the city became one radiance. The millionaire too went right early to the royal audience. Then the king asked him - "Today all weapons blazed forth, the city has become one radiance; do you know the reason here?" "I know, Sire." "What is it, millionaire?" "In my house a slave has been born for you; by the power of his merit it was thus." "Will he perhaps be a thief?" "There is not that, Sire; he is a meritorious being, one who has formed a resolution." "Then it is fitting to nourish him properly; let this be his milk-money" - and he established a daily allowance of a thousand. Then, on his name-giving day, because he had become one radiance for the entire city, they gave him the name Jotika.

Then, when he had come of age, while the ground surface was being cleared for the purpose of building a house, Sakka's dwelling showed signs of heat. Sakka, reflecting "What indeed is this?" having known "They are taking the site for Jotika's house," thinking "This one will not dwell in a house made by them; it is fitting for me too to go there," having gone there in the guise of a carpenter, said "What are you doing?" "We are taking the site for Jotika's house." Having said "Go away, this one will not dwell in a house made by you," he looked at a piece of land measuring sixteen karīsas; it instantly became level like a kasiṇa disc. Again, having thought "Let a seven-storeyed mansion made of the seven precious things arise, having broken through the earth in this place," he looked; instantly such a mansion arose. Again, having thought "Let seven walls made of the seven precious things arise, having encircled this," he looked; such walls arose. Then, having thought "Let wish-fulfilling trees arise at their borders," he looked; such wish-fulfilling trees arose. Having thought "Let four treasure-pots arise at the four corners of the mansion," he looked; all was likewise. Among the treasure-pots, however, one was a yojana in extent, one was three leagues, one was half a yojana, and one was a league in measure. The treasure-pots that arose for the Bodhisatta, however, were of one mouth's measure, but below they extended to the very limit of the earth. The mouth-measure of Jotika's arisen treasure-pots was not stated; all arose completely full, like a palmyra fruit cut at the mouth. At the four corners of the mansion, four golden sugar-cane stalks, the size of a young palmyra trunk, arose. Their leaves were made of gems, and their trunks were made of gold. It is said that they arose for the purpose of showing the former action.

At the seven gateways, seven demons took up protection. At the first gateway, a demon named Yamakoḷī took up protection together with his retinue of a thousand demons; at the second, one named Uppala together with two thousand of his retinue demons; at the third, one named Vajira together with three thousand; at the fourth,

one named Vajirabāhu together with four thousand; at the fifth, one named Kasakanda together with five thousand; at the sixth, one named Kaṭattha together with six thousand; at the seventh, one named Disāmukha together with seven thousand took up protection. Thus there was strong protection both inside and outside the mansion. Having heard "For Jotika, it is said, a seven-storeyed mansion made of the seven precious things has arisen, seven ramparts, seven gateways, and four treasure-pots have arisen," King Bimbisāra sent the canopy of a millionaire. He became known as the millionaire Jotika.

But a woman who had performed meritorious deeds together with him was reborn in Uttarakuru. Then the deities brought her from there and had her seated in the royal bedchamber. She, while coming, took one measure of rice-grain and three heat-generating crystals. For them, for as long as they lived, their food was from that very measure of rice-grain. If indeed they wished to fill even a hundred cartloads of rice-grain, that measure of rice-grain remained just a measure. At the time of cooking food, having put the rice-grain into a pot and placed it on top of those stones, the stones blazed up at that very moment and were extinguished when the food was cooked. By that very sign they knew the cooked state of the food. At the time of cooking curry and so on too, the same method applies. Thus their food was cooked by the heat-generating crystals. And they lived by the light of gems; they never knew the radiance of fire or of a lamp. "Jotika, it is said, has such success" - he became well-known throughout the whole Indian subcontinent. The great multitude, having harnessed vehicles and so on, came for the purpose of seeing. The millionaire Jotika had food of Uttarakuru rice-grain cooked and given to those who came and came. He commanded "Let them take garments from the wishing trees, let them take ornaments." He commanded "Having had the mouth of the quarter-league treasure-pot opened, let them take wealth just sufficient for sustenance." Even when all the inhabitants of the whole Indian subcontinent were taking wealth and going, there was not even a finger's breadth of decrease in the treasure-pot. This, it is said, was the outcome of having made sand and strewn precious things in the precincts of the perfumed chamber.

Thus, while the great multitude was taking garments, ornaments, and wealth as they wished and going, Bimbisāra, though wishing to see his mansion, did not obtain the opportunity while the great multitude was coming. Afterwards, when people had become fewer because of having taken as they wished and gone, the king said to Jotika's father - "We wish to see your son's mansion." He, having said "Very well, Sire," having gone, told his son - "Dear son, the king wishes to see your mansion." "Good, dear father, let him come." The king went there with a great retinue. At the first gateway, a female slave who had swept and was throwing away the rubbish offered her hand to the king; the king, being ashamed with the perception "She is the millionaire's wife," did not place his hand on her arm. Thus at the remaining gateways too, thinking the female slaves were "the millionaire's wives," he did not place his hand on their arms. Jotika, having come, having gone forward to meet the king, having paid homage, having gone behind, said "Go ahead, Sire." The gem-ground appeared to the king as if it were a precipice of a hundred men's height. He, thinking "A pitfall has been dug by this one for the purpose of seizing me," did not dare to set down his foot. Jotika, saying "This is not a pitfall, Sire; come behind me," went in front. The king, having stepped on the ground when he stepped on it, went

about looking at the mansion beginning from the lowest storey. At that time Prince Ajātasattu too, taking his father's finger and going about, thought - "Alas, my father is a blind fool! While a householder dwells in a mansion made of the seven precious things, this one, being a king, dwells in a house made of wood. When I become king, I shall not allow this one to dwell in this mansion."

Even as the king was ascending the upper storeys, the time for the morning meal arrived. He addressed the millionaire: "Great millionaire, we shall eat the morning meal right here." I know, Sire, the food for the Sire is prepared. He, having bathed with sixteen pots of scented water, sat down on the millionaire's own sitting couch laid out in the jewelled sitting pavilion of the millionaire. Then, having given him water for washing the hands, they served moist milk-rice in a golden bowl worth a hundred thousand and placed it before him. The king, with the perception "food," began to eat. The millionaire said "This is not food, Sire; this is moist milk-rice," and they served food in another golden bowl and placed it on the former bowl. It is said that it is pleasant to eat that with the temperature that has arisen from it. The king, eating the sweet food, did not know the measure. Then the millionaire, having paid homage, raising joined palms, said "Enough, Sire, let it be just this much; it is not possible to digest more than this." Then the king said to him - "What, householder, do you speak making much of your own food?" Sire, there is not that; for your entire army too, this very food and this curry is the same. And yet I fear disgrace. Why? If there should be even a slight bodily indisposition for the Sire, I fear the words "Yesterday the king ate food at the millionaire's house; something must have been done by the millionaire," Sire. If so, take away the food; bring water. At the conclusion of the king's meal, the entire royal retinue consumed that same food.

The king, seated in pleasant conversation, addressed the millionaire and said "Is there no millionaire's wife in this house?" "Yes, there is, Sire." "Where is it?" "She is seated in the royal bedchamber; she does not know of the Sire's arrival." Although indeed the king had come right early with his retinue, she did not know of his arrival at all. Then the millionaire, thinking "The king wishes to see my wife," having gone to her presence, said "The king has come; is it not fitting for you to see the king?" She, while still lying down, having said "Who is this one called a king, husband?" when it was said "A king is our lord," declaring her displeasure, said "Poorly done indeed are our meritorious deeds, of which we even have a lord. Having performed meritorious deeds without faith, we, having attained success, have been reborn in the position of sovereignty of another. Surely a gift must have been given by us without faith; this is the fruit of that." Having said this, she said "What shall I do now, husband?" Take a fan, come, and fan the king. As she, having taken a fan and come, was fanning the king, the scented breeze from the king's turban struck her eyes, and then streams of tears flowed from her eyes. Having seen that, the king said to the millionaire - "Great millionaire, a woman is of little intelligence; she weeps out of fear, methinks, thinking 'The king might seize my husband's wealth.' Reassure her: 'I have no need of your wealth.'" She is not weeping, Sire. Then what is this? Tears flowed from her eyes because of the scent of your turban. For she, never having seen the light of a lamp or the light of a fire, eats, sits, and lies down by the light of gems alone. But has the Sire been seated by the light of lamps? Yes, millionaire. If so, Sire, from today onwards sit

by the light of gems. And he gave a great priceless jewel gem the size of a pumpkin. The king, having surveyed the house, having said "Great indeed is the wealth of Jotika," departed. This, so far, is the origin of Jotika.

Now the origin of Jaṭila should be understood -In Bārāṇasī there was one millionaire's daughter who was lovely; when she was about fifteen or sixteen years of age, having given one female slave for the purpose of protection, they had her dwell in the royal bedchamber on the uppermost storey of a seven-storeyed mansion. One day, a certain sorcerer, going through space, having seen her who had opened the window and was looking outside, with affection arisen, having entered through the window, became intimate with her. She, as a consequence of living together with him, before long conceived an embryo. Then that female slave, having seen her, having said "Dear girl, what is this?" when told by her "Let it be; do not tell anyone," remained silent out of fear. She too, after the elapse of ten months, having given birth to a son, having had a new vessel brought, having laid that child down in it, having covered that vessel, having placed flower garlands on top, commanded the female slave "Having lifted this on your head, release it into the Ganges, and if asked 'What is this?' you should say 'It is an oblation of my lady.'" She did so.

Further downstream on the Ganges too, two women who were bathing, having seen that vessel being carried along by the water, one said "This vessel is mine." One, having said "Whatever is inside this, that is mine," when the vessel had arrived, having taken it, having placed it on dry ground, having opened it, having seen the child, one said "Because it was said 'The vessel is mine,' the child is mine indeed." One said "Because it was said 'Whatever is inside the vessel, that shall be mine indeed,' the child is mine." They, disputing, having gone to the place of judgment and having reported that matter, when the councillors were unable to judge, went to the presence of the king. The king, having heard their words, said "You take the child, you take the vessel." But the one by whom the child was obtained was an attendant of the Elder Mahākaccāna. Therefore she nourished the child thinking "I shall give this one the going forth in the presence of the elder." On the day of his birth, because the birth-stain had not been removed after washing, the hair became matted and remained so; on account of that they gave him the name Jaṭila. When he was at the age of walking on foot, the elder entered that house for almsfood. The female lay follower, having caused the elder to sit down, gave him food. The elder, having seen the child, asked "What, lay follower, has a child been obtained?" "Yes, venerable sir, I have nourished this child thinking 'I shall give him the going forth in your presence'; give him the going forth, will you not?" and she gave him. The elder, having said "Good!" having taken him, while going, looking to see "Is there indeed meritorious action for this one to experience the success of a householder?" having thought "This being of great merit will experience great success; he is still young for now, and his knowledge too does not reach maturity," having taken him, went to the house of a certain attendant in Takkaṣilā.

He, having paid homage to the elder and standing, having seen that child, asked "A child has been obtained by you, venerable sir?" Yes, lay follower, he will go forth; he is still young for now; let him be in your very presence. He, having said "Good, venerable sir," having placed him in the position of a son, looked after him. Now in his house goods had been abundant for twelve years. He, going to another village,

having carried all those goods to the shop, having caused the child to sit down in the shop, having told the price of each and every article, having said "Having taken this much and this much wealth by name, you should give them," departed. On that day the deity who guarded the city directed even those in need of as little as pepper and cumin towards his very shop. He sold the goods that had been abundant for twelve years in a single day. The householder, having come, not seeing anything in the shop, said "All your goods, dear son, have been destroyed." I have not destroyed them; I sold everything in exactly the manner stated by you; this is the price of such and such a person, this is of such and such a person. The householder, having become confident, thinking "A priceless man, capable of making a living anywhere," having given his own daughter who had come of age in his house to him, having commanded men "Build a house for him," when the house was completed, said "Go, dwell in your own house."

Then, at the time of his entering the house, when he had merely stepped on the threshold with one foot, at the back part of the house, having split the ground, a golden mountain eighty cubits high arose. The king, having merely heard "It is said that in the house of the young man Jaṭila, having split the ground, a golden mountain has arisen," sent him the canopy of a millionaire. He became known as the millionaire Jaṭila. He had three sons. He, when they had come of age, having aroused the intention for the going forth, thought "If there will be a millionaire's family of equal wealth to ours, they will allow me to go forth. If not, they will not allow it. Is there indeed in Jambudīpa a family of equal wealth to ours?" For the purpose of investigating, having had a golden brick, a golden driver's stick, and golden slippers made, having given them into the hands of men, he sent them saying "Go, having taken these, as if looking for something, having wandered over the surface of Jambudīpa, having ascertained the existence or non-existence of a millionaire's family of equal wealth to ours, come back."

They, wandering on a journey, arrived at the city of Bhaddiya. Then the millionaire Meṇḍaka, having seen them, having asked "Dear ones, what are you doing going about?" when it was said "We are going about looking for something," having known "These have no business of going about having taken these things to look for something; they are going about surveying the country," said "Dear ones, having entered our back house, look." They, there, in a place measuring eight karīṣas, having seen golden rams the size of elephants, horses, and bulls, having broken through the earth, striking back against back, arisen, of the kind described below, having wandered among them here and there, came out. Then the millionaire, having asked them "Dear ones, that which you are going about looking for, has it been seen by you?" when it was said "We see it, master," dismissed them saying "If so, go." They, having gone from that very place, when asked by their own millionaire "What, dear ones, have you seen a millionaire's family of equal wealth to ours?" said "Master, what have you got? In the city of Bhaddiya, the millionaire Meṇḍaka has such wealth" and told him all that news. Having heard that, the millionaire, being delighted, thinking "One millionaire's family has been found for now; is there yet another?" having given a woollen blanket worth a hundred thousand, said "Go, dear ones, search for another as well. Search for a millionaire's family" and sent them.

They, having gone to Rājagaha, having made a heap of firewood not far from the house of the millionaire Jotika, having set fire to it, stood there. And when asked "What is this?" they said "We have no buyer for a very costly woollen blanket of ours that we are trying to sell; even carrying it about, we fear thieves; therefore, having burnt it, we shall go." Then the millionaire Jotika, having seen them, having asked "What are these people doing?" having heard that matter, having had them summoned, asked "How much is the woollen blanket worth?" When it was said "Worth a hundred thousand," having had a hundred thousand given, he sent it into their very hands saying "Give it to the slave woman who sweeps the gateway and throws away the rubbish." She, having taken the woollen blanket, weeping, having come to the presence of her husband, said "Why, master, if there is an offence, it is not proper to strike me; why did you send me such a coarse woollen blanket? How shall I wear this as a lower garment or put it on as an upper garment?" "I did not send it to you for that purpose; but having rolled it up, having placed it at the foot of your bed, I sent it to you for the purpose of wiping your feet washed with scented water at the time of lying down. Can you not even do this?" She, having said "But this I shall be able to do," having taken it, went. And those men, having seen that matter, having gone to the presence of their own millionaire, when asked "What, dear ones, have you seen a millionaire's family?" said "Master, what have you got? In the city of Rājagaha, the millionaire Jotika has such success" and having reported all the household success, told him that news. The millionaire, having heard their words, with a satisfied mind, thinking "Now I shall be able to go forth," having gone to the presence of the king, said "I wish to go forth, Sire." "Good, great millionaire, go forth." He, having gone home, having summoned his sons, having placed a diamond-tipped spade with a golden handle in the hands of the eldest son, said "Dear son, extract a lump of gold from the golden mountain in the back house." He, having taken the spade, having gone, struck the golden mountain; it was as if he had struck a flat rock. Having taken the spade from his hand, having given it into the hands of the middle son, he sent him; for him too, striking the golden mountain, it was as if he had struck a flat rock. Then, having given it into the hands of the youngest son, he sent him; for him, having taken it and striking, having pounded, it was as if he had struck clay heaped up in a pile. Then the millionaire, having said to him "Come, dear son, enough with this much," having summoned the other two elder brothers, said "This golden mountain did not arise for you; it arose for me and for the youngest. Being together with him as one, use it." But why does it arise for those very ones, and why was Jaṭila dropped into the water at the time of birth? By the deed done by himself alone.

For when the shrine of the Perfectly Enlightened One Kassapa was being built, a certain one who had eliminated the mental corruptions, having gone to the shrine site and having looked, asked: "Dear ones, why does the northern face of the shrine not rise up?" They said: "Gold is not sufficient." I shall enter the inner village and instigate them; you do the work with regard. He, having said thus, having entered the city, went to the goldsmith's family, instigating the great multitude: "Mothers, fathers, gold is not sufficient for one face of your shrine; find out about gold." Now the goldsmith too, at that very moment, was seated making a dispute with his wife. Then the elder said to him: "Gold is not sufficient for the face of the shrine undertaken by you; it is fitting to find out about that." He, out of irritation with his wife, said: "Throw your Teacher into the water and go!" Then she said to him: "An exceedingly reckless deed

has been done by you. When angry with me, I alone should be reviled or struck by you. Why did you make enmity towards the Buddhas of the past, future, and present?" The goldsmith, at that very moment having been struck with religious emotion, having said "Forgive me, venerable sir," lay down at the feet of the elder. Dear son, nothing was said by me to you; ask forgiveness of the Teacher. How should I ask forgiveness, venerable sir? Having made three pots of golden flowers and having put them inside the relic deposit, with wet clothes and wet hair, ask forgiveness, dear son.

He, having said "Good, venerable sir," while making golden flowers, having had his eldest son among his three sons summoned, said: "Come, dear son, I spoke to the Teacher with words of enmity; therefore, having made these flowers and having put them in the relic deposit, I shall ask forgiveness. You too be my companion." He did not wish to do it, saying: "You were not made to speak words of enmity by me; you yourself do it." Having summoned the middle son, he said the same thing; he too, having said the same thing, did not wish to do it. Having summoned the youngest, he said the same thing; he, having said "A matter arisen for a father is indeed a son's burden," having become his father's companion, made the flowers. The goldsmith, having completed three pots of flowers a span in measure, having put them in the relic deposit, with wet clothes and wet hair, asked forgiveness of the Teacher. Thus he received being thrown into water seven times at the time of birth. But this was his individual existence standing at the end. Here too, by the outcome of that very same deed, he was thrown into water. But his two elder brother sons who did not wish to be companions at the time of making the golden flowers - for them, by that reason, the golden mountain did not arise; but because of the deed done together by the matted-hair ascetic and the youngest son, it arose. Thus he, having instructed his sons, having gone forth in the presence of the Teacher, attained arahantship in just a few days. The Teacher, at a later time, walking for almsfood together with five hundred monks, went to the house door of his sons; they gave the gift of almsfood for a fortnight to the community of monks headed by the Buddha.

The monks raised up a discussion in the Teaching hall: "Even today, friend Jaṭila, do you have craving for the golden mountain of eighty cubits and for your sons?" "There is no craving or conceit in me, friends, regarding those." They said: "This Elder Jaṭila, having spoken what is not factual, declares the final liberating knowledge." The Teacher, having heard their talk, having said "There is no craving or conceit, monks, in my son regarding those," expounding the Teaching, spoke this verse -

416. One who here, having abandoned craving, wanders forth homeless;
With craving and existence exhausted, him I call a brahmin."

Its meaning is - whoever here in the world, having abandoned craving belonging to the six outlets of the senses or conceit, having no need for the household life, having become homeless, wanders forth, because of the exhaustion of both craving and existence, him with craving and existence exhausted, I call a brahmin.

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

The story of the Elder Jaṭila is the thirty-third.

34. The Story of the Elder Jotika

"One who here craving": again, the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Jotika.

For Prince Ajātasattu, having joined together with Devadatta, having killed his father, established in the kingdom, thinking "I shall seize the great mansion of the millionaire Jotika," having set out equipped for battle, having seen the reflection of himself with his retinue in the gem wall, having considered "The householder, equipped for battle, having taken his forces, has come forth," did not dare to approach. The millionaire too, on that day, having become an observer of the Observance, right early, having eaten his morning meal, having gone to the monastery, was seated listening to the Teaching in the presence of the Teacher. But the demon named Yamakoḷi, who stood having taken up guard at the first gateway, having seen him, having destroyed his retinue saying "Where are you going?" pursued him in all directions and intermediate directions. The king went to the monastery itself.

Then the millionaire, upon seeing him, having said "What is it, Sire?" rose from his seat and stood. "Householder, have you commanded your men 'Fight with me' and having come here, are you seated as if listening to the Teaching?" "But has the Sire gone to seize my house?" "Yes, I have gone." "Against my wish, even a thousand kings cannot seize my house, Sire." He was angry, saying "What, will you then become a king?" "I am not a king, but even a loose thread of my property cannot be taken against my wish by kings or by thieves." "What then, shall I take it with your approval?" "If so, Sire, these are twenty signet rings on my ten fingers; these I do not give to you. If you are able, take them." That king, however, having sat down squatting on the ground, leaping up, ascended to a height of eighteen cubits; standing and leaping, he ascended to a height of eighty cubits. Even being of such great strength, turning this way and that, he was not able to pull off even one signet ring. Then the millionaire, having said "Spread out a cloth, Sire," straightened his fingers, and all twenty signet rings came off. Then the millionaire, having said "Thus, Sire, what is my own cannot be taken against my wish," with religious emotion arisen due to the king's action, said "Permit me to go forth, Sire." He, having thought "When this one has gone forth, I shall easily seize the mansion," with just a single word said "You go forth." He, having gone forth in the presence of the Teacher, before long, having attained arahantship, became known as the Elder Jotika. At the very moment of his attaining arahantship, all that success disappeared, and the deities led his wife named Satulakāyī back to Uttarakuru itself.

Then one day the monks, having addressed him, having asked "Friend Jotika, do you have craving for that mansion or for the woman?" when he said "There is not, friend," they reported to the Teacher - "This one, venerable sir, having spoken what is not factual, declares the final liberating knowledge." The Teacher, having said "There is indeed not, monks, craving in my son for that," spoke this verse -

416. One who here, having abandoned craving, wanders forth homeless;
With craving and existence exhausted, him I call a brahmin."

The meaning of this verse should be understood in the manner stated below in the story of the Elder Jaṭila.

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

The story of the Elder Jotika is the thirty-fourth.

35. The Story of the Elder Naṭaputtaka

417. "Having abandoned": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a certain son of a dancer.

It is said that he, playing a dancing performance while wandering about, having heard the Teacher's talk on the Teaching, having gone forth, attained arahantship. When he was entering for almsfood together with the Community of monks headed by the Buddha, the monks, having seen a certain dancer's son playing, having asked "Friend, this one plays the very performance played by you; is there indeed any affection in you for this?" when "There is not" was said, they said "This one, venerable sir, having spoken what is not factual, declares the final liberating knowledge." The Teacher, having heard their talk, having said "Monks, my son has overcome all bonds" - spoke this verse -

417. "Having abandoned the human bond, having overcome the divine bond;
Unbound from all bonds, him I call a brahmin."

Therein, "human bond" means human life span and the five types of sensual pleasure. In the divine bond too, the same method applies. "Having overcome" means whoever, having abandoned the human bond, has overcome the divine bond, him, unbound from all four bonds, I call a brahmin - 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 Naṭaputtaka is the thirty-fifth.

36. The Story of the Elder Naṭaputtaka

418. "Having abandoned delight and": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a certain son of an actor. The story is similar to the preceding. But here the Teacher, having said "Monks, my son stands having abandoned delight and discontent," spoke this verse -

418. "Having abandoned delight and discontent, become cool, without clinging;
A hero, overlord of all the world, him I call a brahmin."

Therein, "delight" means delight in the five types of sensual pleasure. "Discontent" means the state of being dissatisfied with dwelling in the forest. "Become cool" means quenched. "Without clinging" means free from impurity. "A hero" means one of such a kind who stands having overcome the entire world of aggregates, possessing energy - him I call a brahmin - 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 Naṭaputtaka is the thirty-sixth.

37. The Story of the Elder Vaṅgīsa

419-420. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Vaṅgīsa, beginning with "One who knows the passing away."

It is said that a certain brahmin in Rājagaha named Vaṅgīsa, by tapping the heads of dead people, knows "This is the head of one reborn in hell, this in the animal realm, this in the sphere of ghosts, this in the human world, this is the head of one reborn in the heavenly world." The brahmins, having thought "It is possible, relying on this one, to feed off the world," having had him put on two red garments, taking him along, wandering through the countryside, say to the people "This brahmin named Vaṅgīsa, by tapping the heads of dead people, knows the place of rebirth; ask the place of rebirth of your relatives." The people, according to their means, giving ten coins, or twenty, or a hundred, ask the place of rebirth of their relatives. They, gradually having reached Sāvattihī, took up residence not far from Jeta's Grove. They, having eaten the morning meal, having seen the great multitude going for the hearing of the Teaching with scents, garlands and so on in their hands, having asked "Where are you going?" when it was said "To the monastery for the hearing of the Teaching," said "Having gone there, what will you do? There is none equal to our brahmin Vaṅgīsa; by tapping the heads of dead people, he knows the place of rebirth; ask the place of rebirth of your relatives." They, having said "What does Vaṅgīsa know? There is none equal to our Teacher," when the others too said "There is none equal to Vaṅgīsa," having escalated the talk, saying "Come, now we shall know the knowing ability of either Vaṅgīsa or our Teacher," taking them along, went to the monastery. The Teacher, having known of their coming, having had brought four heads of those reborn in four places - in hell, in the animal realm, in the human world, and in the heavenly world - and also the head of one who had eliminated the mental corruptions, thus five heads, having placed them in order, when they had come, asked Vaṅgīsa - "You, it seems, by tapping heads, know the place of rebirth of the dead?" "Yes, I know." "Whose head is this?" He, having tapped it, said "Of one reborn in hell." Then the Teacher, having given him applause saying "Good! Good!" having asked about the other three heads too, since he answered without failing, at each and every moment when he spoke, having likewise given him applause, having shown the fifth head, asked "Whose head is this?" He, having tapped that one too, does not know the place of rebirth.

Then the Teacher, having said to him "What, Vaṅgīsa, do you not know?" when "Yes, I do not know" was said, said "I know." Then Vaṅgīsa requested him "Give me this spell." It is not possible to give it to one who has not gone forth. He, having thought "When this spell is obtained, I shall be the foremost in the whole Indian subcontinent," having dismissed those brahmins saying "You stay right there for a few days; I shall go forth," having gone forth in the presence of the Teacher, having obtained full ordination, became known as the Elder Vaṅgīsa. Then the Teacher, having given him the meditation subject of the thirty-two aspects, said "Recite the preliminary work of the spell." He, while reciting that, being asked now and then by the brahmins "Have you obtained the spell?" having said "Wait for now; I am learning it," in just a few days having attained arahantship, when again asked by the brahmins, said "I am now incapable, friends, of going." Having heard that, the monks

reported to the Teacher "This one, venerable sir, declares the final liberating knowledge with what is not factual." The Teacher, having said "Do not, monks, speak thus; now, monks, my son has become skilled in passing away and conception," spoke these verses -

419. "One who knows the passing away and rebirth of beings in every way;
Non-attached, the Fortunate One, awakened, him I call a brahmin.
420. "One whose destination gods, gandhabbas, and humans do not know;
One who has eliminated the mental corruptions, a Worthy One, him I call a brahmin."

Therein, "one who knows" means whoever, having made manifest the passing away and conception of beings in every way, knows - him I call, because of non-clinging, non-attached; because of having well gone through practice, the Fortunate One; because of the awakening to the four truths, awakened; a brahmin - this is the meaning. "Whose" means whose destination these gods and others do not know - him I call, because of the elimination of the mental corruptions, one who has eliminated the mental corruptions; because of being far from the mental defilements, a Worthy One; a brahmin - 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 Vaṅgīsa is the thirty-seventh.

38. The Story of the Elder Nun Dhammadinnā

421. "For whom": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a nun named Dhammadinnā.

For one day, during her time as a laywoman, her husband, the lay follower Visākha, having heard the Teaching in the presence of the Teacher, having attained the fruition of non-returning, thought - "It is fitting for me to have Dhammadinnā accept all the property." Previously, when coming home, having seen Dhammadinnā looking through the window, he would smile. On that day, however, he went past without even looking at her standing at the window. She, having thought "What indeed is this?" thinking "So be it, I shall know at mealtime," at the time for the meal she offered the food. On other days he would say "Come, let us eat together," but on that day he ate silently. She thought "He must be angry for some reason." Then Visākha, at a time when he was comfortably seated, having summoned her, said "Dhammadinnā, accept all the property in this house." She, having thought "Those who are angry do not have one accept property; what indeed is this?" said "But what about you, master?" From now on I shall not manage anything. Who will accept spittle spat out by you? This being so, please allow my going forth. He, having accepted saying "Good, dear lady," with great honour led her to the nuns' dwelling and gave her the going forth. She, having obtained full ordination, became known as the Elder Nun Dhammadinnā.

She, through desire for solitude, having gone to the countryside together with nuns, dwelling there, before long, having attained arahantship together with the analytical knowledges, thinking "Now, in dependence on me, my relatives will make merit," returned again to Rājagaha. The lay follower, having heard of her arrival, thinking "For what reason indeed has she come?" having gone to the nuns' dwelling, having paid homage to the elder nun, seated to one side, having thought "It would not be proper to say 'Are you dissatisfied, lady?' I shall first ask her a question," asked a question on the path of stream-entry; she answered it. The lay follower, having asked questions on the remaining paths as well by that very means, when at the time of being asked a question that went beyond, she said "You have gone beyond, friend Visākha," and when it was said "If you wish, having approached the Teacher, you should ask this question," having paid homage to the elder nun, having risen from his seat, having gone to the Teacher's presence, he reported that entire friendly conversation to the Blessed One. The Teacher, having said "Well spoken by my daughter Dhammadinnā; I too, answering this question, would answer in just the same way," expounding the Teaching, spoke this verse -

421. "One for whom there is nothing in the past, in the future, or in the present;
One who owns nothing, without grasping, him I call a brahmin."

Therein, "pure" means in the aggregates of the past. "Pacchā" means in the aggregates of the future. "Majjhe" means in the aggregates of the present. "There is nothing" means for whom in these states there is no possession reckoned as the grip of craving, him I call one who owns nothing of the possession of lust and so on, without grasping through the absence of seizing anything, a brahmin - 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 Nun Dhammadinnā is the thirty-eighth.

39. The Story of the Elder Monk Aṅgulimāla

422. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Aṅgulimāla, beginning with "The bull." The story has already been told in the commentary on the verse "The miserly indeed do not go to the heavenly world." For it is said there -

The monks asked Aṅgulimāla - "Did you indeed fear, friend Aṅgulimāla, having seen the fierce elephant standing holding the umbrella?" "I did not fear, friends." They, having approached the Teacher, said - "Aṅgulimāla, venerable sir, declares the final liberating knowledge." The Teacher said: "No, monks, my son Aṅgulimāla does not fear. For among the bulls who have eliminated the mental corruptions, the foremost bulls, monks like my son, do not fear" - and having said this, he spoke this verse -

422. "The bull, the excellent, the hero, the great sage, the victorious;
Without longing, bathed, awakened, him I call a brahmin."

Its meaning is - "The bull" because of being like a bull in the sense of being unshaken; "the excellent" in the sense of highest; "the hero" because of the achievement of energy; "the great sage" because of having sought great things such as the aggregates of morality and so on; "the victorious" because of having conquered the three Māras; "bathed" because of having washed off the mental defilements; "awakened" because of having awakened to the four truths - him of such a kind I call a brahmin - 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 Āṅgulimāla is the thirty-ninth.

40. The Story of the Brahmin Devahita

423. "Past lives": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the question of the brahmin Devahita.

For on one occasion the Blessed One, having become sick with a wind ailment, sent the Elder Upavāṇa to the presence of the brahmin Devahita for the purpose of hot water. He, having gone, having told of the Teacher's state of illness, requested hot water. Having heard that, the brahmin, having become satisfied in mind, thinking "It is indeed a gain for me, that the Perfectly Enlightened One has sent a disciple to my presence for the purpose of hot water," having had a man carry a carrying pole of hot water and also a container of molasses, gave them to the Elder Upavāṇa. The Elder, having had them taken up, having gone to the monastery, having bathed the Teacher with hot water, having mixed the molasses with hot water, gave it to the Blessed One. At that very moment that illness of his subsided. The brahmin thought - "To whom is a gift given of great fruit? I shall ask the Teacher" - he, having gone to the Teacher's presence, asking about that matter, spoke this verse -

"Where should one give a gift, where is what is given of great fruit;
For how indeed for one sacrificing, how does the offering succeed?"

Then the Teacher, having said "What is given to such a brahmin is of great fruit," making known the brahmin, spoke this verse -

423. "He who knows past lives, and sees heaven and the realms of misery;
And also has attained the destruction of birth, the sage accomplished through
direct knowledge;
One who has reached the end of all accomplishments, him I call a brahmin."

Its meaning is - Whoever, having made manifest past lives, knows them; sees with the divine eye heaven with its division into twenty-six god realms and the fourfold realm of misery; and also has attained arahantship, which is reckoned as the destruction of birth; having directly known the phenomena that should be directly known, having fully understood what should be fully understood, having abandoned what should be abandoned, having realised what should be realised, one who has reached completion as one who is accomplished, or one who has reached the end of the lived life; a sage because of having attained the state of sagacity through the wisdom of the elimination of mental corruptions - him I call a brahmin who has

reached the end of all accomplishments, by virtue of having completed the dwelling of the holy life, which is the knowledge of the path of arahantship, which is the end of all mental defilements.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The brahmin too, with a gladdened mind, having established himself in the refuges, declared his state as a lay follower.

The story of the brahmin Devahita is the fortieth.

The commentary on the Chapter on the Brahmin is concluded.

The twenty-sixth chapter.

Concluding Discussion

Thus far, in the very first Pairs Chapter fourteen stories, in the Heedfulness Chapter nine, in the Mind Chapter nine, in the Flower Chapter twelve, in the Fool Chapter fifteen, in the Wise Person Chapter eleven, in the Worthy One Chapter ten, in the Thousand Chapter fourteen, in the Evil Chapter twelve, in the Punishment Chapter eleven, in the Ageing Chapter nine, in the Self Chapter ten, in the World Chapter eleven, in the Buddha Chapter nine, in the Happiness Chapter eight, in the Dear Chapter nine, in the Wrath Chapter eight, in the Stain Chapter twelve, in the Righteous Chapter ten, in the Path Chapter twelve, in the Miscellaneous Chapter nine, in the Hell Chapter nine, in the Elephant Chapter eight, in the Craving Chapter twelve, in the Monk Chapter twelve, in the Brahmin Chapter forty - thus having made known three hundred and five stories, composed in a manner neither too brief nor too elaborate, measuring seventy-two recitation sections, the explanation of the meaning of the Dhammapada is concluded.

By whom the unsurpassed state of the Teaching was attained, by the King of the Teaching;

The verses in the Dhammapada spoken by that great sage,

Four hundred and twenty-six, by the one who illuminates the four truths;
Indeed three hundred stories, plus five, have arisen.

In the monastery built by the emperor, the grateful one;
In the mansion of Sirikūṭa, by me dwelling for the king.

Accomplished in meaning and phrasing, for the benefit and for the welfare
Of the world, the desire for the duration of the Good Teaching of the Protector
of the World.

By one composing this thoroughly pure commentary on those,
Of the Pāḷi measuring seventy-two in recitation sections.

Whatever wholesome merit has been attained by that, may all living beings be
blessed;

May all their thoughts succeed, may they obtain the sweet fruit.

This commentary on the Dhammapada was composed by the elder whose name was

received from his teachers as Buddhaghosa, one of vast and pure intelligence, who became an ornament to the lineage of the elder monks dwelling in the Great Monastery - those lamps of the elder lineage whose understanding was firmly established in the super-human achievement adorned with qualities of various kinds such as the six higher knowledges, analytical knowledges and so on, attended by the analytical knowledges - one adorned with supremely pure faith, intelligence and energy, endowed with the arising of qualities such as morality, good conduct, rectitude, gentleness and so on, capable of plunging into the depths of his own doctrine and other doctrines, possessed of lucidity of wisdom, one of unobstructed knowledge and power in the Teacher's instruction comprising the Scriptures of the Triple Canon together with the commentaries, a great grammarian, endowed with the charm of sweet and noble speech flowing pleasantly from the achievement of composition, one who spoke what is fitting and liberated, the foremost among debaters, a great poet -

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method through the intelligence of faith
and so on.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

Thus adorned with four hundred and twenty-three verses and three hundred and five stories,

The commentary on the Dhammapada, endowed with twenty-six chapters, is completed.

The Dhammapada Commentary is finished in every way.



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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