

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

3. The Chapter on Mind (3. Cittavaggo)



PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

3. The Chapter on Mind

1. The Story of the Elder Monk Meghiya

33-34. The Teacher, while dwelling on the Cālikā mountain, spoke this proclamation of the Teaching referring to the Venerable Meghiya, beginning with "The mind is agitated and fickle."

For the elucidation of its story, the entire Meghiya Discourse should be expanded. The Teacher, however, having addressed the Elder Meghiya who had come back, being unable to engage in striving in that mango grove due to being beset by three thoughts, said: "You have done something excessively serious, Meghiya. It is not proper for a monk who, leaving me alone while I was requesting 'Wait for now, Meghiya, I am alone until some other monk comes,' went away, to be thus under the power of the mind. This mind is indeed light; it is proper to wield it under one's own control." Having said this, he spoke these two verses -

33. "The mind is agitated and fickle, difficult to guard and difficult to restrain;
The wise one makes it straight, as a fletcher does an arrow.
34. "Like a fish thrown on dry ground, pulled out from its watery abode;
This mind trembles, to abandon the realm of Māra."

Therein, "agitated" means trembling among objects such as matter and so on. "Fickle" means fickle because of not settling on a single object, like a village boy who does not settle in a single posture. "Mind" means consciousness; but it is called "mind" (citta) because of its variegation (vicittatā) in respect of plane, sense-base, object, function, and so on. "Difficult to guard" means difficult to guard because of its rushing towards each and every agreeable object, like a corn-eating bull in a place thick with corn. "Difficult to restrain" means difficult to restrain because of the difficulty of preventing it when it goes towards a disagreeable object. "As a fletcher does an arrow" means just as a fletcher, having brought one crooked stick from the forest, having stripped off the bark, having smeared it with rice-gruel oil, having heated it on a charcoal pan, having pressed it on a tree-fork, makes it unbent, straight, and fit for piercing a hair, and having done so, having shown his craft to kings, royal ministers, and chief ministers, receives great honour and respect; just so, the wise one, the intelligent, the discerning person, this mind whose intrinsic nature is agitation and so on, by means of ascetic practices and forest dwelling, having stripped it bare, having removed the gross mental defilements, having moistened it with the cohesion of faith, having heated it with bodily and mental energy, having pressed it on the fork of serenity and insight meditation, makes it straight, not crooked, and free from agitation; and having done so, having comprehended activities, having broken through the great mass of ignorance, having made this

distinction - "the three true knowledges, the six direct knowledges, the nine supramundane states" - come right into his possession, attains the state of being foremost worthy of offerings.

"Like a fish" means like a fish. "Thrown on dry ground" means cast on dry ground by hand or by foot or by one or another of nets and so on. "Pulled out from its watery abode" - in "with robes full of water" here "oka" means water; in "having abandoned the abode, faring without a dwelling" here it means attachment; here both meanings are applicable. For in "pulled out from its watery abode," here "from its watery abode" means from the attachment termed water - this is the meaning. "Pulled out" means removed. "This mind trembles" means just as that fish, pulled out from its watery abode and thrown on dry ground, not obtaining water, trembles; just so, this mind, delighting in the attachment to the five types of sensual pleasure, having been pulled out from that and thrown onto the meditation subject of insight in order to abandon the round of rebirths termed the realm of Māra, being scorched by bodily and mental energy, trembles and is unable to remain stable. Even this being so, the wise person, without putting down the burden, makes it straight and workable by the very method already stated - this is the meaning. Another method - This mind, standing without having abandoned the round of mental defilements that is the realm of Māra, trembles like that fish. Therefore, to abandon the realm of Māra - that by which, namely the realm of Māra termed the round of mental defilements, it trembles, that should be abandoned.

At the conclusion of the verse, the Elder Meghiya became established in the fruition of stream-entry, and many others too became stream-enterers and so on.

The story of the Elder Monk Meghiya is the first.

2. The Story of a Certain Monk

35. "Of the mind difficult to control, quick": the Teacher, while dwelling at Jeta's Grove in Sāvattthī, spoke this proclamation of the Teaching referring to a certain monk.

It is said that in the realm of the king of Kosala, at the foot of a mountain, there was a densely inhabited village called Mātikagāma. Then one day about sixty monks, having had the meditation subject taught up to arahantship in the presence of the Teacher, having gone to that village, entered for almsfood. Then the mother of the one who was the owner of that village, named Mātika, having seen them, having caused them to sit down in the house, having served them with rice gruel and a meal of various excellent flavours, asked "Venerable sir, where do you wish to go?" "To a comfortable place, great female lay follower." She, having known "The noble ones are seeking a place for the rains residence, I think," having lain down at their feet, said "If, noble sirs, you will dwell here for these three months, I, having taken the three refuges and the five precepts, will perform the Observance." The monks consented, thinking "Depending on her, without becoming wearied by almsfood, we shall be able to accomplish our escape from existence." She, having attended to a monastery as a dwelling place for them, gave it.

They, dwelling right there, one day having assembled together, admonished one another: "Friends, it is not fitting for us to conduct ourselves in heedlessness. For us indeed the eight great hells are as if with doors wide open, like our own home. We

have come having taken a meditation subject in the presence of the living Buddha, and Buddhas indeed cannot be pleased by a fraudulent one, even one following step by step; they can be pleased only according to one's true disposition. Be diligent! Two should not stand in one place, nor sit down. In the evening at the time of attendance upon the elder, and right early at the time of the alms round, we shall be together; at the remaining time two shall not be together. Moreover, if a monk is unwell, having come, when the bell in the middle of the monastery is struck, by the signal of the bell, having come, we shall prepare medicine for him."

While they were dwelling having made such an agreement, one day that female lay follower, having had ghee, oil, molasses and so on taken up, surrounded by male slaves, female slaves, workers and so on, in the evening went to that monastery, and not seeing the monks in the middle of the monastery, having asked the men "Where have the noble ones gone?" when it was said "They will be seated in their own respective night-quarters and day-quarters, my lady," she said "What can I do to be able to see them?" Then people who knew the agreement of the community of monks said to her - "When the bell is struck, they will assemble, my lady." And she had the bell struck. The monks, having heard the sound of the bell, thinking "Someone must be unwell," having come out from their own respective places, assembled in the middle of the monastery. There were not even two people who had come by the same path. The female lay follower, having seen them coming one by one from each separate place, having thought "There must have been a quarrel among my sons with one another," having paid homage to the community of monks, asked - "Have you had a quarrel, venerable sir?" "We have not, great female lay follower." "If, venerable sir, there is no quarrel among you, then why, instead of coming all together as when you come to our house, have you come one by one from each separate place?" "Great female lay follower, having sat down each in a separate place, we practised the ascetic duty." "What is this ascetic duty, venerable sir?" "We recite the thirty-two aspects and establish contemplation of destruction and passing away in the body, great female lay follower." "But, venerable sir, is it fitting only for you to recite the thirty-two aspects and to establish contemplation of destruction and passing away in the body, or for us too?" "This teaching is not prohibited to anyone, great female lay follower." "Then, venerable sir, give me too the thirty-two aspects, and explain the establishing of contemplation of destruction and passing away in the body." "Then learn, great female lay follower" - they taught her everything.

She, from that time onwards, having recited the thirty-two aspects and having established contemplation of destruction and passing away in herself, even before those monks, attained the three paths and three fruitions. And by the path itself the four analytical knowledges and the mundane direct knowledges came to her. She, having emerged from the happiness of path and fruition, having surveyed with the divine eye, considering "When indeed has this teaching been attained by my sons?" - all these are with lust, with hate, with delusion; they do not have even a measure of meditative absorption and insight - having reflected "Is there or is there not a decisive support for arahantship for my sons?" having seen "There is," having reflected "Is there or is there not suitability of lodging?" having seen that too, she reflected "Do they or do they not obtain suitability of persons?" Having seen suitability of persons too, considering "Do they or do they not obtain suitability of food?" having seen "There is no suitability of food for them," from that time onwards,

having prepared various kinds of rice gruel, manifold sweet-meats, and food of various excellent flavours, having caused the monks to sit down in the house, having given the water of offering, she handed over saying "Venerable sir, whatever pleases you, take that and consume it." They, taking rice gruel and so on according to their preference, consumed them. When they obtained suitable food, their minds became fully focused.

They, having developed insight with a fully focused mind, before long, having attained arahantship together with the analytical knowledges, thought - "Oh, the great female lay follower has become our support. If we had not obtained suitable food, there would have been no penetration of path and fruition for us. Now, having finished keeping the rains retreat, having performed the invitation ceremony, we shall go to the Teacher's presence." They asked permission of the great female lay follower, saying "We wish to see the Teacher." "Good, sirs," said the great female lay follower. She, having followed after them, and again having said many words of endearment, "Venerable sirs, please look after us," turned back. Those monks too, having gone to Sāvattthī, having paid homage to the Teacher, seated to one side, when it was said "Is it bearable, monks, is it endurable, and were you not troubled about almsfood?" "It is bearable, venerable sir, it is endurable, venerable sir, and we were indeed not troubled about almsfood. For a certain female lay follower named Mātikamātā, having known the disposition of our minds, when we thought 'Oh, indeed, may she prepare such food for us,' having prepared food just as we thought, she gave it" - they spoke her praise.

A certain monk, having heard her praise, wishing to go there, having taken a meditation subject in the Teacher's presence, having asked permission of the Teacher saying "Venerable sir, I shall go to that village," having departed from Jeta's Grove, gradually having reached that village, on the very day of entering the monastery, he thought - "This female lay follower, it is said, knows whatever is thought. And I, wearied by the road, shall not be able to attend to the monastery. Oh, indeed, may she send a person to attend to the monastery for me." The female lay follower, while seated just in her house, reflecting, having known that matter, sent a person saying "Go, having attended to the monastery, come back." The other too, wishing to drink water, thought "Oh, indeed, may she make a sugar-drink and send it to me." The female lay follower sent that too. He, on the following day, thought "Right early, let her send me smooth rice gruel with additional dainty bits." The female lay follower did so. He, having drunk the rice gruel, thought "Oh, indeed, may she send me such sweet-meat." The female lay follower sent that too. He thought - "This female lay follower has sent everything I thought of. I wish to see her. Oh, indeed, may she, having had food of various excellent flavours taken up, come herself." The female lay follower, thinking "My son wishes to see me; he awaits my coming," having had food taken up, having gone to the monastery, gave it to him. He, having finished his meal, asked "Are you the one named Mātikamātā, great female lay follower?" "Yes, father." "Do you know others' minds?" "Why do you ask me, father?" "You did everything I thought of; therefore I ask you." "Are there many monks who know others' minds, father?" "I am not asking others; I am asking you, lay follower." Even this being so, the female lay follower, without saying "I know others' minds," said "Those who know others' minds act thus indeed, my sons." He, having thought "Weighty indeed is this deed. Worldlings think both beautiful and non-beautiful things. If I should think

something inappropriate, like one seizing a thief with his goods by the topknot, she might bring me to an altered state. It is fitting for me to flee from here," said "Lay follower, I shall go." "Where, sir?" "To the Teacher's presence, lay follower." "Dwell here for now, venerable sir." "I shall not dwell, lay follower; I shall go indeed," and having departed, he went to the Teacher's presence. Then the Teacher asked him "Why, monk, do you not dwell there?" "Yes, venerable sir, it is not possible to dwell there." "For what reason, monk?" "Venerable sir, that female lay follower knows everything one thinks. And worldlings think both beautiful and non-beautiful things. If I should think something inappropriate, like one seizing a thief with his goods by the topknot, she will bring me to an altered state" - having thought thus, I have come. "Monk, it is fitting for you to dwell right there." "I am unable, venerable sir; I shall not dwell there." "If so, monk, you will be able to guard just one thing." "What, venerable sir?" "Guard just your own mind. This mind is indeed difficult to guard. Restrain just your own mind. Do not think of anything else. This mind is indeed difficult to control." Having said this, he spoke this verse -

35. "Of the mind difficult to control, quick, alighting wherever it wishes;
The taming of the mind is good, a tamed mind brings happiness."

Therein, this mind is controlled with difficulty, thus it is "difficult to control." It quickly arises and ceases, thus it is "quick." Of that which is difficult to control and quick. "Alighting wherever it wishes" means of one whose nature is to alight wherever at all. For this does not know whether a place is one where something should be obtained or should not be obtained, whether a place is appropriate or inappropriate; it looks at neither birth, nor clan, nor age. Wherever it wishes, right there it alights - thus it is called "alighting wherever it wishes." The taming of such a mind is good - the state of being tamed by the four noble paths, the state of being made so that it is free from agitation, is good. Why? Because this mind, tamed, bringing happiness, made free from agitation, brings the happiness of path and fruition and the happiness of Nibbāna as the ultimate reality.

At the conclusion of the teaching, many among the assembly that had arrived became stream-enterers and so on. The proclamation of the Teaching was beneficial to the great multitude.

The Teacher, having given this exhortation to that monk, sent him off saying "Go, monk, without thinking of anything else, dwell right there." That monk, having received the exhortation from the Teacher's presence, went there. He did not think any external thought whatsoever. The great female lay follower too, looking with the divine eye, having seen the elder, having determined by her own knowledge "Now my son has returned, having obtained a teacher who gives exhortation," prepared suitable food for him and gave it. He, having partaken of suitable food, in just a few days having attained arahantship, spending his time in the happiness of path and fruition, having thought "Alas, the great female lay follower has become my support; in dependence on her I have attained escape from existence," reflecting "In this individual existence at least she has become my support; but while I was wandering in the round of rebirths, has this one been my support in other individual existences too, or not?" he recollected ninety-nine individual existences. She too, in those

ninety-nine individual existences, had been his wife, and having become enamoured of others, deprived him of life. The elder, having seen this much demerit of hers, thought "Alas, the great female lay follower did a weighty deed against us."

The great female lay follower too, while sitting right in her house, reflecting "Has the task of my son's going forth reached its summit, or not?" having known his attainment of arahantship, reflecting further, having thought "My son, having attained arahantship, 'Alas, indeed this female lay follower has become a great support for me,'" reflecting "Has this one been my support in the past too, or not?" he recollected ninety-nine individual existences. "But I, in those ninety-nine individual existences, having joined together with others, deprived him of life; he, having seen this much demerit of mine, thought 'Alas, a weighty deed was done by the female lay follower.'" Reflecting "Has any help been done before for my son by me while thus wandering in the round of rebirths?" having recollected further the hundredth individual existence, "In the hundredth individual existence, having been his wife, at the place where he was to be deprived of life, the gift of life was given by me. Alas, a great help was done before by me for my son" - while sitting right in her house, having distinguished further, she said "Investigate it." He, having heard the sound with the divine ear-element, having distinguished further, having recollected the hundredth individual existence, having seen there the fact of his life having been given by her, having become delighted thinking "Alas, help was done before by this great female lay follower of mine," having spoken to her right there on questions concerning the four paths and fruitions, she attained final Nibbāna through the Nibbāna element without residue of clinging.

The story of a certain monk is the second.

3. The Story of a Certain Dissatisfied Monk

36. "Very difficult to see": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to a certain dissatisfied monk.

It is said that while the Teacher was dwelling at Sāvattthī, a certain merchant's son, having approached the elder monk who frequented his family, said "Venerable sir, I wish to be freed from suffering; please tell me one means of being freed from suffering." "Good, friend, if you wish to be freed from suffering, give a ticket meal, give a fortnightly meal, give a rains-residence gift, give requisites such as robes and so on, having divided your own property into three portions, with one engage in business activities, with one support your children and wife, and give one to the Buddha's Dispensation." Thus he said. He, saying "Good, venerable sir," having done everything in the order stated, again asked the elder - "What else beyond that shall I do, venerable sir?" "Friend, take the three refuges, take the five precepts." Having accepted those too, he asked further beyond that. "If so, take the ten precepts." "Good, venerable sir," he took them. He, thus through the doing of meritorious deeds gradually, became known as the Progressive Merchant's Son. Then, having again asked "Is there something further to be done, venerable sir?" when told "If so, go forth," he departed and went forth. One monk versed in the Abhidhamma was his teacher. One expert in monastic discipline was his preceptor. When he who had obtained full ordination came to his teacher's presence, the teacher spoke to him a question on the Abhidhamma - "In the Buddha's Dispensation, this is proper to do,

this is not proper to do." His preceptor too, when he came to his own presence, spoke to him a question on the monastic discipline - "In the Buddha's Dispensation, this is proper to do, this is not proper to do, this is allowable, this is not allowable." He thought - "Alas, how weighty is this task! I went forth wishing to be freed from suffering, yet here not even a place for stretching out my hand is apparent. It is possible to be freed from suffering while remaining at home. It is fitting for me to become a householder." He, from then on, dissatisfied, without delight, did not recite the thirty-two aspects, did not learn the recitation, became lean, rough, with veins showing all over the body, overcome by sloth, and covered with scabies.

Then the young novices asked him "Friend, have you been merely standing where you stand and merely sitting where you sit, overcome by jaundice, lean, rough, with veins showing all over the body, overcome by sloth, covered with scabies? What has happened to you?" "I am dissatisfied, friends." "Why?" He told her that news. They informed his teacher and preceptor. The teacher and preceptor, having taken him, went to the Teacher's presence. The Teacher said "Why have you come, monks?" "Venerable sir, this monk is dissatisfied with your Dispensation." "Is that really so, monk?" "Yes, venerable sir." "Why?" "I, venerable sir, went forth wishing to be freed from suffering. My teacher delivered a talk on the higher teaching to me, my preceptor delivered a talk on the monastic discipline to me. I came to the conclusion 'Here there is not even a place for stretching out my hand; having become a householder, it is possible to be freed from suffering; I shall become a householder,' venerable sir." "If you, monk, are able to guard just one thing, there is no need to guard the rest." "What, venerable sir?" "You will be able to guard just your own mind." "I shall be able, venerable sir." "If so, guard just your own mind; it is possible to be freed from suffering." Having given this exhortation, he spoke this verse -

36. "Very difficult to see, very subtle, falling wherever it wishes;
The wise one should guard the mind, a guarded mind brings happiness."

Therein, "very difficult to see" means well difficult to see. "Very subtle" means well subtle, supremely smooth. "Falling wherever it wishes" means having a nature of falling wherever anywhere in places that should be obtained and should not be obtained, suitable and unsuitable, without regard for birth and so on. "The wise one should guard the mind" means a blindly foolish, imprudent person is not at all able to guard his own mind; having become subject to the control of the mind, he attains calamity and disaster. But the wise one, the wise person alone, is able to guard the mind; therefore you too should protect just the mind. For this mind, guarded, bringing happiness, brings the happiness of path, fruition, and Nibbāna.

At the conclusion of the teaching, that monk attained the fruition of stream-entry; many others too became stream-enterers and so on. The teaching was beneficial to the great multitude.

The story of a certain dissatisfied monk is the third.

4. The Story of the Elder Monk who was the Nephew of Saṅgharakkhita

37. "Far-wandering": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to a monk named Saṅgharakkhita.

It is said that a certain son of good family in Sāvattthī, having heard the Teacher's proclamation of the Teaching, having gone out, having gone forth, having obtained full ordination, having become the elder named Saṅgharakkhita, attained arahantship in just a few days. His younger sister, having obtained a son, gave him the elder's name. He, having become known as Nephew Saṅgharakkhita, having come of age, having gone forth in the presence of the elder himself, having obtained full ordination, having entered the rains retreat at a certain village monastery, having received two rains-residence gift cloths - "one of seven cubits, one of eight cubits" - having considered the eight-cubit one "This will be for my preceptor," having thought "The seven-cubit one will be for me," having finished keeping the rains retreat, coming thinking "I shall see my preceptor," walking for almsfood on the road, having come, even before the elder had arrived at the monastery, having entered the monastery, having swept the elder's day-quarters, having set up water for washing the feet, having prepared a seat, he sat down looking along the path of approach. Then, having seen his arrival, having gone forward to meet him, having received his bowl and robes, having caused the elder to sit down saying "Please sit down, venerable sir," having taken a fan and fanned him, having given drinking water, having washed his feet, having brought that cloth and placed it at his feet, having said "Venerable sir, please use this," he stood fanning.

Then the elder said to him - "Saṅgharakkhita, my robes are complete; you yourself use it." "Venerable sir, from the time it was obtained by me, this has been considered for you alone; please make use of it." "Let it be, Saṅgharakkhita, my robes are complete; you yourself use it." "Venerable sir, do not do thus; when used by you, there will be great fruit for me." Then, even though he spoke to him again and again, the elder simply did not wish it.

Thus he, standing right there fanning, thought - "I am the elder's nephew during his time as a householder, his co-resident pupil during his time as one gone forth; even so, the preceptor does not wish to make use of it together with me. When this one does not make use of it together with me, what is the use of the ascetic life for me? I shall become a householder." Then this occurred to him - "The household life is difficult to establish; what indeed shall I do to live as a householder?" Then he thought - "Having sold the eight-cubit cloth, I shall get one she-goat; she-goats, you know, give birth quickly. I shall sell each offspring and make capital; having made the capital abundant, I shall bring one wife; she will give birth to one son. Then, having given him the name of my maternal uncle, having seated him in a small carriage, having taken my son and wife, I shall come to pay homage to my maternal uncle. While coming, on the road I shall say thus to my wife - 'Bring me the son; I shall carry him.' She, having said 'What do you need with the son? Come, drive this carriage,' having taken the son, saying 'I shall carry him,' having carried him, being unable to hold him, will drop him in the wheel-track. Then the wheel will go over his body. Then I, having said to her 'You neither gave my son to me, nor were you able to hold him; I am ruined by you,' shall strike her on the back with the goad-stick."

He, standing there thinking thus, while fanning, struck the elder on the head with the fan. The elder, reflecting "Why indeed have I been struck on the head by Saṅgharakkhita?" having known everything that he had thought, said "Saṅgharakkhita, you were not able to give a blow to the woman; what fault is there

here of the old elder?" He, thinking "Alas, I am ruined! Everything I thought has been known, it seems, by my preceptor; what is the use of the ascetic life for me?" having thrown down the fan, began to run away.

Then young monks and novices, having followed and taken him, went to the Teacher's presence. The Teacher, upon seeing those monks, asked "Why, monks, have you come? Has one monk been found by you?" "Yes, venerable sir, having seized this young one who was dissatisfied and running away, we have come to your presence." "Is that really so, monk?" "Yes, venerable sir." "For what purpose, monk, has such a weighty deed been done by you? Are you not the son of a Buddha of strenuous energy? Having gone forth in the Dispensation of a Buddha such as me, were you not able to tame yourself and have yourself called a stream-enterer, or a once-returner, or a non-returner, or a Worthy One? For what purpose did you do such a weighty deed?" "I am dissatisfied, venerable sir." "For what reason are you dissatisfied?" He, having reported all that incident from the day the rains-residence gift cloths were obtained up to the blow with the fan to the elder, said "For this reason I fled, venerable sir." Then the Teacher, having said to him "Come, monk, do not think; this mind by nature, even though an object is far away, is of the nature of receiving it; it is fitting to strive for the purpose of being freed from the bondage of lust, hate, and delusion," spoke this verse -

37. "Far-wandering, travelling alone, bodiless, dwelling in the cave;
Those who will restrain the mind, will be freed from Māra's bondage."

Therein, "far-wandering": for consciousness, there is no going and coming even to the extent of a spider's thread in the direction of the east and so on; but because it receives an object even though it is far away, it became what is called "far-wandering." But seven or eight consciousnesses bound together like a sheaf are not able to arise at one moment. At the time of arising, only one consciousness at a time arises; when that has ceased, again only one at a time arises - thus it became what is called "travelling alone." Consciousness has no bodily form or distinction of colour such as blue and so on - thus it became what is called "bodiless." "Cave" means the cave of the four primary elements, and this operates in dependence on the material phenomenon of the heart - thus it became what is called "dwelling in the cave."

"Those who the mind": whatever men or women, householders or those gone forth, not allowing unarisen mental defilements to arise, abandoning arisen mental defilements through lapse of mindfulness, will restrain the mind - will make it restrained and undistracted. "Will be freed from Māra's bondage": all of them, through the absence of the bondage of mental defilements, will be freed from the round of the three planes of existence, which is reckoned as Māra's bondage.

At the conclusion of the teaching, the Elder Saṅgharakkhita the nephew attained the fruition of stream-entry; many others too became stream-enterers and so on. The proclamation of the Teaching was beneficial to the great multitude.

The story of the Elder Monk who was the nephew of Saṅgharakkhita is the fourth.

5. The Story of the Elder Monk Cittahattha

38-39. "Of unsettled mind": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to the Elder Cittahattha.

It is said that a certain son of good family dwelling in Sāvattthī, while searching for a lost bull, having entered the forest, having seen the bull at midday time, having released it into the herd of cattle, thinking "I shall certainly obtain at least some food in the presence of the noble ones," oppressed by hunger and thirst, having entered the monastery, having gone to the presence of the monks, having paid homage, sat down to one side. Now at that time there was leftover food from the monks' meal in the slop basin; they, having seen him oppressed by hunger, said "Take food from here and eat." Now in the time of a Buddha, food with many curries and vegetables arises; he, having taken from that just enough for sustenance, having eaten, having drunk water, having washed his hands, having paid homage to the monks, asked "What, venerable sir, did the noble ones today go to a place of invitation?" "There is none, lay follower; the monks regularly obtain in this very manner." He, having thought "We, having risen and exerted ourselves, even while constantly doing work night and day, do not obtain food with such sweet vegetables; these, it is said, constantly eat; what use is the state of a layman to me? I shall become a monk," having approached the monks, requested the going forth. Then the monks gave him the going forth, saying "Good, lay follower."

He, having obtained full ordination, performed all kinds of duties. He, through the material gain and honour that had arisen for the Buddhas, after a few days became of stout body. Then he thought - "What use is life to me living by going for almsfood? I shall become a layman." He, having left the monastic community, entered the house. While he was doing work at home, within just a few days his body withered. Then, having thought "What use is this suffering to me? I shall become an ascetic," having gone again, he went forth. He, having spent a few days, again having become dissatisfied, left the monastic community; but during the time of going forth he was a helper to the monks. He, within just a few days again having become dissatisfied, thinking "What use is the state of a layman to me? I shall go forth," having gone, having paid homage to the monks, requested the going forth. Then the monks, on account of his helpfulness, again gave him the going forth. Thus he, in this very manner, having gone forth six times, left the Order. The monks, thinking "This one goes about having become subject to the control of the mind," gave him the name Elder Cittahattha.

While he was thus going about again and again, his wife became pregnant. He, on the seventh occasion, having taken farming implements from the forest, having gone home, having put down the goods, thinking "I shall take my own orange robe," entered the inner room. At that moment his wife, having lain down, was sleeping. Her cloth that she had been wearing had slipped off, saliva was dripping from her mouth, her nose was snoring, her mouth was open, she was grinding her teeth; she appeared to him like a bloated corpse. He, having gained the perception "This is impermanent, suffering," thinking "I, having gone forth for so long a time, was not able to remain in the state of a monk on account of this one," having taken the edge of the orange robe, having tied it around his belly, went out from the house.

Then his mother-in-law, standing in the neighbouring house, having seen him going thus, thinking "This one must have become dissatisfied again; having just now come from the forest, having tied the orange robe around his belly, having gone out from the house, he goes facing towards the monastery; what indeed?" having entered the

house, having seen her daughter sleeping, having known "Having seen this one, he has gone away remorseful," having struck her daughter, said "Get up, you wretch! Your husband, having seen you sleeping, has gone away remorseful; he is no longer yours from now on." She said "Go away, go away, mother; where is there any going for him? In just a few days he will come back again." He too, saying "impermanent, suffering," while going, while still going, attained the fruition of stream-entry. He, having gone, having paid homage to the monks, requested the going forth. "We shall not be able to give you the going forth; where is the state of an ascetic for you? Your head is like a razor's whetstone." "Venerable sir, now give me the going forth just once, out of compassion." They gave him the going forth on account of his helpfulness. He, within just a few days, attained arahantship together with the analytical knowledges.

They too said to him - "Friend Cittahattha, you yourself would know the time for your going; on this occasion you have been delayed." "Venerable sir, we went when there was the existence of bonding; that bonding of ours has been cut off; now we have become ones having the nature of not going." The monks, having gone to the Teacher's presence, said "Venerable sir, this monk, when spoken to thus by us, spoke thus and such, he declares the final liberating knowledge, he speaks what is not factual." The Teacher, having said "Yes, monks, my son, during the time of his unsettled mind, during the time of not knowing the Good Teaching, went back and forth; now his merit and evil have been abandoned," spoke these two verses -

38. "For one of unsettled mind, not understanding the Good Teaching,
For one of wavering confidence, wisdom is not fulfilled.
39. "For one whose mind is not filled with desire, whose heart is not struck;
For one who has abandoned merit and evil, there is no fear for the vigilant one."

Therein, "of unsettled mind" means this mind is not for anyone constant or immovable. But whatever person, like a pumpkin placed on a horse's back, and like a stump pounded into a heap of chaff, and like a kadamba flower placed on a bald head, does not remain anywhere - sometimes he is a disciple of the Buddha, sometimes a naked ascetic, sometimes a Jain, sometimes an ascetic. Such a person is called one of unsettled mind. Of that one of unsettled mind. "Not understanding the Good Teaching" means for one not understanding this Good Teaching classified as the thirty-seven qualities conducive to enlightenment, due to slight faith or due to wavering faith, for one of wavering confidence, wisdom classified as sensual-sphere, fine-material-sphere and so on is not fulfilled. It shows that when even the sensual-sphere wisdom is not being fulfilled, how then will the fine-material-sphere, immaterial-sphere, and supramundane wisdom be fulfilled? "Of one whose mind is not filled with desire" means of one whose mind is not soaked by lust. "Whose heart is not struck" means in the passage where it says "with a struck mind, with barrenness arisen," the state of the mind being struck by hate is stated; but here the meaning is "of one whose mind is not obstructed by hate." "Of one who has abandoned merit and evil" means of one who has eliminated the mental corruptions, whose merit has been abandoned and whose evil has been abandoned by the fourth path. "There is no fear for the vigilant one" - it is as if the state of fearlessness is spoken of only for one who

has eliminated the mental corruptions who is vigilant. But he is called vigilant because of being endowed with the five qualities of vigilance beginning with faith. Therefore, for him, whether vigilant or not vigilant, there is no fear of mental defilements, because of the non-returning of mental defilements. For mental defilements do not pursue him, because of the non-approaching again of mental defilements abandoned by each respective path. Therefore he said - "Whatever mental defilements have been abandoned by the path of stream-entry, he does not come again to those mental defilements, does not fall back, does not return; whatever mental defilements have been abandoned by the path of once-returning, non-returning, and arahantship, he does not come again to those mental defilements, does not fall back, does not return."

The teaching was beneficial and fruitful to the great multitude.

Then one day the monks raised up a discussion in the Teaching hall: "Weighty indeed, friends, are these mental defilements! A son of good family endowed with the decisive support for arahantship, confounded by mental defilements, having become a layman seven times, went forth seven times." The Teacher, having heard that occurrence of their discussion, having gone to the Teaching hall by a manner of going suitable to that moment, seated on the Buddha-seat, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," "Just so, monks, mental defilements are indeed weighty. If these, having become material, could be thrown somewhere, the world-circle would be too confined, the Brahma world too low - there would be no space for them. These confound even one like me, a thoroughbred of men accomplished in wisdom; what talk is there of the rest? "For I, in dependence on half a measure of varaka grain and a blunt hoe, having gone forth six times, had previously left the monastic community." "When, venerable sir, when, Fortunate One?" "Listen, monks." "Yes, venerable sir." "If so, listen" - he brought up the past -

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a wise man named Kudāla, having gone forth into the ascetic life of another faith, having dwelt for eight months in the Himalayas, at the time of the rainy season, the ground being wet, thinking "In my house there is about half a measure of varaka grain and a blunt spade; let the varaka grain seed not be lost," having left the Order, having ploughed one place with the spade, having sown that seed, having made a fence, having pulled it up at the time of ripening, having set aside about a measure of seed, he ate the remainder. He, having thought "What use is the house to me now? I shall go forth again for eight months," having departed, went forth. In this very manner, in dependence on about a measure of varaka grain and a blunt spade, having become a layman seven times and having gone forth seven times, on the seventh occasion however he thought - "I, on six occasions, in dependence on this blunt spade, having become a layman, have gone forth; I shall throw it away somewhere." He, having gone to the bank of the Ganges, having thought "If, seeing the place where it falls, I might go down and retrieve it; in such a way that I do not see the place where it falls, so shall I throw it away," having tied about a measure of seed in a rag, having tied the rag to the blade of the spade, having grasped the spade by the tip of the handle, standing on the bank of the Ganges, having closed his eyes, having whirled it three

times above his head, having thrown it into the Ganges, having turned back and looking, not seeing the place where it fell, he made the sound three times "I have won! I have won!"

At that moment the king of Bārāṇasī, having appeased the borderland, having come back, having set up camp on the riverbank, having gone down to the river for the purpose of bathing, heard that sound. For kings, the sound "I have won" is disagreeable. He, having gone to his presence, asked "I have now come having crushed the enemies, saying 'I have won'; but you cry out 'I have won! I have won!' - what is the meaning of this?" The wise Kudāla, having said "You conquered external thieves; what was conquered by you is again merely reconquered; but by me the internal thief of greed has been conquered; he will not conquer me again; that victory alone is excellent," spoke this verse -

"That conquest is not well conquered, which conquest is undone.
That conquest is indeed well conquered, which conquest is not undone."

At that very moment, looking at the Ganges, having produced the water kasina, having attained distinction, he sat cross-legged in the sky. The king, having heard the talk on the Teaching of the great man, having paid homage, having requested the going forth, went forth together with his army. The assembly was about a yojana in extent. Yet another neighbouring king, having heard of his state of having gone forth, having come thinking "I shall take his kingdom," having seen the city thus prosperous yet empty, having thought "A king who has gone forth having abandoned such a city will not have gone forth in an inferior state; it is fitting for me too to go forth," having gone there, having approached the great man, having requested the going forth, went forth together with his retinue. In this very manner seven kings went forth. The hermitage was seven yojanas in extent. Seven kings, having abandoned their wealth, having taken that many people, went forth. The great man, having dwelt the dwelling of the holy life, was reborn in the Brahma world.

The Teacher, having brought this proclamation of the Teaching, said "I, monks, was at that time the wise Kudāla; mental defilements are thus weighty."

The story of the Elder Monk Cittahattha is the fifth.

6. The Story of the Five Hundred Monks

40. "Like a pot": the Teacher, while dwelling at Sāvattī, spoke this proclamation of the Teaching referring to monks who had begun insight meditation.

It is said that in Sāvattī five hundred monks, having taken a meditation subject up to arahantship in the presence of the Teacher, having gone a path of a hundred yojanas thinking "We shall practise the ascetic duty," went to a certain great inhabited village. Then those people, having seen them, having caused them to sit down on prepared seats, having served them with superior rice gruel, meals, and so on, having asked "Where are you going, venerable sir?" when it was said "To a comfortable place," having requested "Venerable sir, dwell right here for these three months; we too, having become established in the refuges in your presence, shall observe the five precepts," having learned of their acceptance, having said "In a place not far away there is a great jungle thicket; dwell there, venerable sir," they dismissed them. The

monks entered that jungle thicket. The deities dwelling in that jungle thicket, thinking "Virtuous noble ones have arrived at this jungle thicket; it is indeed inappropriate for us to dwell having taken our children and wives and having climbed the trees while the noble ones are dwelling here," having descended from the trees, having sat down on the ground, thought "The noble ones, having dwelt here for just one night in this place, will certainly go tomorrow." The monks too, on the following day, having walked for almsfood within the village, came back again to that very jungle thicket. The deities, thinking "The community of monks must have been invited by someone for the morrow; therefore it comes back again; today there will be no departure; tomorrow it will go, I think," by this means remained on the ground for about a fortnight.

Then they thought - "The venerable ones will dwell right here for these three months, I think; but while these are dwelling right here, it is not proper for us even to sit having climbed the trees; sitting places on the ground for three months having taken children and wives are also painful; it is fitting to put these monks to flight by doing something." They began to display headless trunks at those various night-quarters and day-quarters and at the ends of the walking paths, and to produce nonhuman sounds. Diseases such as sneezing and coughing arose among the monks. They, asking one another "What ails you, friend?" having said "I have a sneezing disease, I have a cough," saying "Friend, today I saw a severed head at the end of the walking path, I saw a headless trunk at the night-quarters, I heard a nonhuman sound at the day-quarters; this is a place fit to be avoided; it has been uncomfortable for us here; we shall go to the Teacher's presence," having departed, gradually having gone to the Teacher's presence, having paid homage, sat down to one side.

Then the Teacher said to them - "What, monks, were you not able to dwell in that place?" "Yes, venerable sir, while we were dwelling in that place, such frightful objects were present, such discomfort arose; therefore we, thinking 'This is a place fit to be avoided,' having abandoned it, have come to your presence." "Monks, it is fitting for you to go to that very place." "It is not possible, venerable sir." "Monks, you went without taking a weapon; now go having taken a weapon." "Which weapon, venerable sir?" The Teacher, having said "I shall give you a weapon; having taken the weapon given by me, go" -

"What is to be done by one skilled in the good, having fully realised the peaceful state;

One should be able, upright and very upright, easy to admonish, gentle and not arrogant."

Having spoken the entire Discourse on Friendliness, he dismissed them saying "Monks, you should enter the inner monastery while reciting this, beginning from the jungle thicket outside the monastery." They, having paid homage to the Teacher, having departed, gradually having reached that place, having done a group recitation outside the monastery, entered the jungle thicket while reciting. The deities throughout the entire jungle thicket, having obtained a mind of friendliness, having gone forward to meet them, asked permission to receive their bowls and robes, asked permission to massage their hands and feet, arranged protection for them here and there, and were settled like ripe fumigation oil. Nowhere was there any nonhuman

sound whatsoever. The minds of those monks became fully focused. They, seated in their night-quarters and day-quarters, having directed their minds to insight, having established contemplation of destruction and passing away in themselves, developed insight thus: "This individual existence is similar to a potter's vessel in being breakable and impermanent." The Perfectly Enlightened One, while seated just in the perfumed chamber, having known the state of their having begun insight, having addressed those monks, having said "Just so, monks, this individual existence is indeed similar to a potter's vessel in being breakable and impermanent," having pervaded with light, though standing a hundred yojanas away, as if seated before them, having emitted the six-coloured rays, in a visible form spoke this verse -

40. "Having understood this body to be like a pot, having established this mind to be like a citadel;
One should fight Māra with the weapon of wisdom, and should protect what is conquered, being without attachment."

Therein, "like a pot" means having understood this body, reckoned as the collection of hair and so on, to be like a pot, similar to a potter's vessel, in the sense of being powerless and feeble, in the sense of not being lasting and being temporary. "Having established this mind to be like a citadel" means a citadel, by its nature, is firm externally, with a deep moat, surrounded by a wall, fitted with gate-towers, inside well-arranged with streets, crossroads, and junctions, with a market place within. Thieves coming from outside thinking "We shall plunder it," being unable to enter, go away as if repelled having struck against a mountain. Just so, a wise son of good family, having made his own insight consciousness firm, like a citadel, and having established it, standing in the citadel, just as one would ward off a band of thieves with various weapons such as single-edged swords and so on, so warding off the Māra of mental defilements, which are to be slain by the respective paths, with the weapon of wisdom consisting of insight and consisting of the noble path, one should fight that respective Māra of mental defilements - one should strike. This is the meaning. "And should protect what is conquered" means one should protect what is conquered, that is, the young insight that has been produced, by practising what is suitable in terms of residence, suitable climate, suitable food, suitable persons, suitable hearing of the Teaching, and so on, and from time to time having entered upon a meditative attainment and having emerged from it, meditating on activities with a pure mind.

"Being without attachment" means one should be without attachment. Just as a warrior, having made a fortress at the head of the battlefield, fighting together with enemies, having become hungry or thirsty, or when his armour has become loose or his weapon has fallen, having entered the fortress, having rested, having eaten, having drunk, having put on his armour, having taken up his weapon, having gone out again, fighting, crushes the enemy army, conquers the unconquered, and protects what is conquered. For if he, standing in the fortress, were to remain thus resting and enjoying it, he would cause the kingdom to fall into the enemy's hands. Just so, a monk, having attained young insight, is able to protect it by again and again entering upon a meditative attainment and having emerged from it, meditating on activities with a pure mind, and conquers the Māra of mental defilements by the attainment of the higher path and fruition. But if he merely enjoys the meditative

attainment and does not again and again meditate on activities with a pure mind, he is unable to achieve the penetration of path and fruition. Therefore, while protecting what is fit to be protected, one should be without attachment; having made the meditative attainment a dwelling, one should not settle therein, one should not make attachment. This is the meaning. "You too should certainly do likewise" - thus the Teacher expounded the Teaching to those monks.

At the conclusion of the teaching, five hundred monks, just as they were seated in the place where they sat, having attained arahantship together with the analytical knowledges, praising, extolling, and paying homage to the golden-coloured body of the Truth-finder, came forth.

The story of the five hundred monks is the sixth.

7. The Story of the Elder Monk Pūtigattatissa

41. "Before long, indeed, this body": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to the Elder Pūtigattatissa.

It is said that a certain son of good family dwelling in Sāvattthī, having heard the Teaching in the presence of the Teacher, having given his breast to the Dispensation, went forth; he, having obtained full ordination, was the Elder named Tissa. As time went on and on, a disease arose in his body. Blisters the size of mustard seeds arose. They gradually became the size of mung beans, the size of peas, the size of jujube seeds, the size of emblic myrobalans, the size of unripe wood-apples, the size of wood-apples, and burst open; the entire body became full of holes large and small. The name "Elder Pūtigattatissa" arose for him. Then afterwards his bones broke. He was beyond being looked after. His inner and outer robes, smeared with pus and blood, were like a pancake. His co-resident pupils and others, being unable to look after him, abandoned him. He, having become destitute, lay down.

For Buddhas, the surveying of the world twice daily is not abandoned. Towards the break of dawn, surveying the world, they look, having directed knowledge from the rim of the world-circle towards the Perfumed Chamber; in the evening, looking, they look, having directed knowledge from the Perfumed Chamber outwards. At that time, however, the Elder Pūtigattatissa appeared within the net of knowledge of the Blessed One. The Teacher, having seen that monk's decisive support for arahantship, thinking "This one has been abandoned by his co-resident pupils and others; now, apart from me, there is no other refuge for him," having come out from the Perfumed Chamber, as though walking on a monastery tour, having gone to the fire hall, having washed a pot, having put in water, having placed it on the oven, waiting for the water to become hot, he stood right there in the fire hall. Having known the hot state, having gone, he took hold of the end of the small bed on which that monk was lying; then the monks, saying "Step aside, venerable sir, we shall take it," having taken the small bed, brought it to the fire hall. The Teacher, having had a basin brought, having poured in hot water, having had those monks take his outer robe, having had it kneaded in hot water, had it put out in gentle sunshine. Then, having stood near him, having moistened his body with hot water, having rubbed it, he bathed him; at the conclusion of his bathing, the outer robe had dried. Then, having had him put that on as a lower garment, having had the worn ochre robe kneaded in water, he had it put

out in the sunshine. Then, as soon as the water on his body had dried, that too had dried. He, having put on one ochre robe as a lower garment, having wrapped one as an upper garment, with a light body and a fully focused mind, lay down on the small bed. The Teacher, having stood at his head, having said "Monk, this body of yours, devoid of consciousness, having become useless, will lie upon the earth like a log," spoke this verse -

41. "Before long, indeed, this body will lie upon the earth;
Discarded, devoid of consciousness, like a useless log."

Therein, "before long, indeed" means: monk, before long indeed this body will lie upon the earth; it will lie upon this earth which is naturally lain upon. "Discarded" means thrown away; it shows that, having become hollow through the departure of consciousness, it will lie. Like what? "Like a useless log" means like a useless, purposeless piece of wood. For people desiring building materials, having entered the forest, having cut straight pieces according to straight shapes and crooked pieces according to crooked shapes, take the building materials; but the remainder - what is hollow, rotten, coreless, and knotted - having cut, they throw away right there. Other people desiring building materials, having come, there are none who would take that; having looked, they take only what is useful to themselves; the rest just remains on the ground. That, however, by this or that means, might be possible to make into supports for a bed, or a footstand, or a wooden chair. But in this individual existence, among the thirty-two portions, not even a single portion is fit to be taken by way of bed supports and so on, or by any other means of usefulness; entirely like a useless log, this body, devoid of consciousness, will lie upon the earth in just a few days.

At the conclusion of the teaching, the Elder Pūtigattatissa attained arahantship together with the analytical knowledges; many others too became stream-enterers and so on. The elder too, having attained arahantship, attained final Nibbāna. The Teacher, having had the funeral rites performed, having taken the relics, had a shrine built. The monks asked the Teacher - "Venerable sir, where has the Elder Pūtigattatissa been reborn?" "He has attained final Nibbāna, monks." "Venerable sir, but for such a monk accomplished with the decisive support for arahantship, why did his body become putrid, why were his bones broken, and what was the reason he reached the state of decisive support for arahantship?" "Monks, all this arose through the deed done by himself." "But what, venerable sir, was done by him?" "If so, monks, listen," and he brought up the past -

This one, in the time of the Perfectly Enlightened One Kassapa, having become a fowler, having killed many birds, attended upon influential people. He sells the remainder after giving to them; thinking "The unsold remainder, having been killed and stored, will become rotten," in such a way that they are unable to fly up, he breaks their leg-bones and wing-bones, makes a heap, and stores them; he sells them on the following day. But when he obtained very many, he had them cooked for his own use as well. One day, when a flavoursome meal was cooked, a certain one who had eliminated the mental corruptions, walking for almsfood, stood at the house-gate. He, having seen the elder, having gladdened his mind, thinking "Many living beings have been killed and eaten by me, and the noble one is standing at my house-gate, and inside the house flavoursome food is to be found; I shall give him

almsfood," having taken his bowl, having filled it, having given the flavoursome almsfood, having paid homage to the elder with the fivefold prostration, said "Venerable sir, may I reach the summit of what is seen by you in this very life." The elder gave the thanksgiving, saying "May it be so." "Monks, at that time this was produced for Tissa by the power of the deed done; as an outcome of breaking the bones of birds, Tissa's body became putrid and his bones were broken; as an outcome of giving flavoursome almsfood to one who had eliminated the mental corruptions, he attained arahantship."

The story of the Elder Monk Pūtigattatissa is the seventh.

8. The Story of Nanda the Cowherd

42. The Teacher spoke this proclamation of the Teaching, beginning with "An enemy to an enemy," referring to the cowherd Nanda in the Kosala country.

It is said that in Sāvattihī, a cowherd named Nanda guarded a herd of cattle for the householder Anāthapiṇḍika, wealthy, of great riches, of great possessions. It is said that just as the matted-hair ascetic Keṇiya by the appearance of going forth, so he, by the status of a cowherd, paying the king's tax, protected his own family. He, from time to time, taking the five dairy products, having come to the presence of Anāthapiṇḍika, sees the Teacher, hears the Teaching, and requests the Teacher to come to his own dwelling place. The Teacher, waiting for the maturation of his knowledge, having come, having known the state of maturity, one day, surrounded by the great community of monks, wandering on a journey, having turned aside from the road, sat down at the foot of a certain tree near his dwelling place. Nanda, having come to the Teacher's presence, having paid homage, having exchanged friendly welcome, having invited the Teacher, for seven days gave a superb gift of the five dairy products to the community of monks headed by the Buddha. On the seventh day, the Teacher, having given thanksgiving, gave a progressive discourse classified as a talk on giving and so on. At the conclusion of the talk, the cowherd Nanda, having become established in the fruition of stream-entry, having taken the Teacher's bowl, following the Teacher, having gone far, being told "Stay, lay follower," having paid homage, turned back. Then a certain hunter, having shot him, killed him. The monks coming from behind, having seen him, having gone, said to the Teacher - "Nanda, venerable sir, the cowherd, because of your coming here, having given a great gift, having followed after you, while turning back, was killed. If you had not come, his death would not have occurred." The Teacher said: "Monks, whether I have come or not come, for him, even going to the four directions and the four intermediate directions, there is no means of escape from death. For what neither thieves nor foes do, that the wrongly directed mind, inwardly corrupted, of these beings itself does" - and having said this, he spoke this verse -

42. "Whatever an enemy might do to an enemy, or else a foe to a foe;
A wrongly directed mind can do worse to him than that."

Therein, "an enemy to an enemy" means a thief to a thief. "Having seen" is the remainder of the reading. "Whatever that might do" means whatever calamity and disaster he might do to him. In the second term too, the same method applies. This is what is meant - One thief, a betrayer of friends, offending against another in respect

of sons, wife, fields, sites, cattle, buffaloes and so on, against whomever he offends - having seen that thief likewise offending against oneself, or else having seen a foe with whom enmity has been contracted for whatever reason, whatever calamity and disaster he might do to him through his own hardness and cruelty, or might oppress his children and wife, or might destroy his fields and so on, or else might deprive him of life - because of being wrongly established in the ten unwholesome courses of action, the wrongly directed mind can do worse to him than that, it would make that person worse off than that. By the aforesaid means, an enemy to an enemy or a foe to a foe might produce suffering in this very individual existence, or might bring about the destruction of life. But this mind wrongly established in the unwholesome courses of action brings one to calamity and disaster in this very life, and even through hundreds of thousands of individual existences, having thrown one into the four realms of misery, does not allow one to raise one's head.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude. But the deed done by the lay follower in another existence was not asked about by the monks, therefore it was not spoken of by the Teacher.

The story of Nanda the cowherd is the eighth.

9. The Story of the Elder Monk Soreyya

43. "Not that could mother or father do": the Teacher, while dwelling at Jeta's Grove in Sāvattthī, spoke this proclamation of the Teaching referring to the Elder Soreyya.

The story originated in the city of Soreyya and was concluded at Sāvattthī. While the Perfectly Enlightened One was dwelling at Sāvattthī, in the city of Soreyya, the son of the millionaire of Soreyya, having sat down in a comfortable carriage together with one friend, went out from the city with a great retinue for the purpose of bathing. At that moment the Elder Mahākaccāyana, wishing to enter the city of Soreyya for almsfood, was putting on his double robe outside the city. And the elder monk's body was golden-coloured. The son of the millionaire of Soreyya, having seen him, thought - "Oh, indeed, would that this elder monk were my wife, or would that the bodily appearance of my wife were like the bodily appearance of this one." At the mere moment of his thinking, the male organ disappeared and the female organ appeared. He, being ashamed, having descended from the carriage, ran away. The attendants, not recognising him, said "What is this?" She too set out on the road to Takkaṣilā. Her friend too, having wandered here and there, did not see him. All, having bathed, went home. And when it was said "Where is the merchant's son?" they said "We thought he will have come after bathing." Then his mother and father, having searched here and there and not seeing him, having cried and lamented, thinking "He must be dead," gave a funeral meal. She, having seen a certain caravan leader going to Takkaṣilā, followed behind and behind the carriage.

Then the people, having seen her, said "She follows behind and behind our carriage; we do not know 'Whose is this girl?'" She too, saying "You drive your own carriage, I shall go on foot," while going, having given a signet ring, obtained a place in one carriage. The people thought - "In the city of Takkaṣilā our merchant's son has no wife; we shall tell him about her; there will be a great present for us." They, having

gone home, said "Master, a jewel of a woman has been brought by us for you." He, having heard that, having had her summoned, having seen her as suitable for his own age, lovely and pleasing, with affection arisen, kept her in his house. For men having been women, or women having been men, who have not been so before, there are none. For men, having committed adultery with others' wives, having died, having been tormented in hell for many hundreds of thousands of years, coming to human birth, attain the state of womanhood in a hundred individual existences.

Even the Elder Ānanda, a noble disciple who had fulfilled the perfections for a hundred thousand cosmic cycles, while wandering in the round of rebirths, in one individual existence was born in a smith's family. Having committed adultery, having been tormented in hell, by the remainder of the ripened result, in fourteen individual existences he was a woman who was a wife attending upon a man's feet; in seven individual existences he reached the extraction of seed. But women, having performed meritorious deeds such as giving and so on, having removed desire for the state of womanhood, having determined the mind "May this merit of ours lead to the attainment of a male individual existence," having died, obtain a male individual existence; having become devoted wives, by the power of right practice towards their husbands too, they indeed obtain a male individual existence.

But this merchant's son, having aroused an unwise thought towards the elder monk, obtained the state of womanhood in this very individual existence. But as a consequence of living together with the merchant's son at Takkasilā, an embryo was established in her womb. She, having given birth to a son after the elapse of ten months, at the time of his walking on foot, obtained yet another son. Thus there were four sons - two who had dwelt in her womb, and two born on account of her in the city of Soreyya. At that time, her friend the merchant's son from the city of Soreyya, having gone to Takkasilā with five hundred carts, seated in a comfortable carriage, entered the city. Then she, having opened the window on the upper storey of the mansion, standing looking down at the street, having seen him and having recognised him, having sent a female slave, having had him summoned, having caused him to sit down on the great flat roof, made great honour and respect. Then he said to him - "Dear lady, you have not been seen by us before this, and yet you make great honour to us; do you know us?" "Yes, master, I know you; are you not residents of the city of Soreyya?" "Yes, dear lady." She asked about the health of the mother and father, the wife, and the sons. The other, having said "Yes, dear lady, they are well," said "Do you know them?" "Yes, master, I know them. They have one son; where is he, master?" "Dear lady, do not speak of that; we, having sat down together with him one day in a comfortable carriage, went out to bathe, and we do not even know his whereabouts; having wandered here and there and not seeing him, we informed the mother and father; and they too, having cried and wept, performed the funeral rites." "I am he, master." "Go away, dear lady, what are you saying? My friend was one man, like a divine prince." "Let it be, master, I am he." "Then what is this?" "On that day, was the noble Elder Mahākaccāyana seen by you?" "Yes, he was seen." I, having looked at the noble Elder Mahākaccāyana, thought "Oh, indeed, would that this elder monk were my wife, or would that the bodily appearance of my wife were like the bodily appearance of this one." At the very moment of thinking, my male organ disappeared and the female organ appeared. Then I, being ashamed, being unable to say anything to anyone, having fled from there, came here, master.

"Alas, indeed a serious deed was done by you! Why did you not tell me? But further, has the elder monk been asked for forgiveness by you?" "He has not been asked for forgiveness, master. But do you know where the elder monk is?" "He dwells in dependence on this very city." "If, while walking for almsfood, he should come here, I would give almsfood to my noble one, master." "If so, quickly make preparations for an offering; we shall ask forgiveness of our noble one." He, having gone to the elder monk's dwelling place, having paid homage, seated to one side, said "Venerable sir, please accept almsfood from me tomorrow." "Are you not a visitor, merchant's son?" "Venerable sir, do not ask about our visitor status; please accept almsfood from me tomorrow." The elder monk consented, and at the house too a great offering was prepared for the elder monk. On the following day the elder monk went to that house door. Then, having caused him to sit down, having served him with superior food, the merchant's son, having taken that woman, having caused her to lie down at the feet of the elder monk, said "Venerable sir, please forgive my female companion." "What is this?" "This one, venerable sir, formerly having been my dear companion, having looked at you, thought thus, and then his male organ disappeared and the female organ appeared. Forgive him, venerable sir." "If so, rise up; I forgive you." As soon as the elder monk had said "I forgive," the female organ disappeared and the male organ appeared.

As soon as the male organ had appeared, the merchant's son of Takkasilā said to him - "My dear friend, these two boys, because they dwelt in your womb, because they were born dependent on me, are the sons of both of us indeed. We shall dwell right here; do not be distressed." "My dear, I, in one single individual existence, having first been a man, having reached the state of a woman, and again having become a man - have undergone a transformation. First, dependent on me, two sons were born; now from my womb two sons have come forth. I, in one single individual existence, have undergone a transformation. Do not think 'He will dwell in the house' again. I shall go forth in the presence of my noble one. These two boys are your burden; do not be negligent regarding them." Having said this, having kissed the sons on the head, having stroked them, having laid them on his breast, having handed them over to their father, having departed, he requested the going forth in the presence of the elder monk. The elder monk too, having given him the going forth, having given him full ordination, taking him along, wandering on a journey, gradually went to Sāvattthī. His name was the Elder Soreyya. The country dwellers, having known that event, being stirred up, filled with curiosity, having approached him, asked - "Is it really so, venerable sir?" "Yes, friend." "Venerable sir, does such a thing indeed happen?" "It is said that two sons were born in your womb, and two were born dependent on you; towards which of them is your affection stronger?" "Towards those who dwelt in the womb, friend." Those who came one after another constantly asked in the same way.

The elder monk, saying again and again "The affection is stronger towards those who dwelt in the womb," being ashamed, sat alone, stood alone. He, thus having resorted to solitude, having aroused contemplation of destruction and passing away in his individual existence, attained arahantship together with the analytical knowledges. Then those who came one after another asked him - "Venerable sir, is it really true that such a thing happened?" "Yes, friend." "Towards which is the affection stronger?" "There is no affection of mine anywhere." The monks said "This one speaks what is not factual; having said on previous days 'The affection is stronger towards the sons

who dwelt in the womb,' now he says 'There is no affection of mine anywhere'; he declares the final liberating knowledge, venerable sir." The Teacher, having said "No, monks, my son does not falsely declare the final liberating knowledge. From the time of seeing the path, with a rightly directed mind, no affection has arisen in my son anywhere. Whatever success neither a mother nor a father is able to bring about, that the rightly directed mind occurring within these beings itself gives," spoke this verse -

43. "Not that could mother or father do, nor even other relatives;
A rightly directed mind can do better for him than that."

Therein, "not that" means that thing indeed not a mother could do, nor a father, nor other relatives. "Rightly directed" means rightly established in the ten wholesome courses of action. "Can do better for him than that" means from that reason it could make him better, more excellent, more superior - it does, this is the meaning. For mother and father, giving wealth to their children, are able to give wealth for comfortable livelihood without working in just one individual existence. Even Visākhā's mother and father, being of such great riches and great possessions, gave her wealth for comfortable livelihood in just one individual existence. But there are no mother and father able to give their children the glory of a universal monarch over the four continents, how much less divine success or the success of the first meditative absorption and so on; of giving supramundane success there is not even any discussion. But a rightly directed mind is able to give all this success. Therefore it was said "can do better for him than that."

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

The story of the Elder Monk Soreyya is the ninth.

The commentary on the Mind Chapter is concluded.

The third chapter.



ABOUT THIS TRANSLATION

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

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