

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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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

5. The Chapter on Fools

1. The Story of a Certain Man

60. "Long is the night for one who is awake": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to King Pasenadi of Kosala and a certain man.

King Pasenadi of Kosala, it is said, on a certain festival day, having ascended a certain adorned and prepared all-white elephant named Puṇḍarīka, circumambulated the city with great royal pomp. While the crowd was being driven back, the great multitude, being struck with clods of earth, sticks, and so on, even while fleeing, having turned their necks, kept looking back indeed. This, it is said, is the fruit of well-given gifts of kings. The wife of a certain poor man too, standing on the upper storey of a seven-storeyed mansion, having opened one window shutter, having merely looked at the king, departed. It appeared to the king as if the full moon had entered between the clouds. He, with his mind bound to her, having become as if about to fall from the elephant's back, quickly circumambulated the city, entered the inner palace, and said to a certain trusted minister - "At such and such a place, did you see the mansion looked at by me?" "Yes, Sire." "Did you see a certain woman there?" "I saw her, Sire." "Go, find out whether she has a husband or is without a husband." He, having gone, having found out that she had a husband, having come back, reported to the king "She has a husband." Then when the king said "If so, summon her husband," he, having gone, said "Come, sir, the king summons you." He, having thought "There must be fear arisen on account of my wife," being unable to refuse the king's command, having gone, having paid homage to the king, stood there. Then the king said to him "Attend upon me from now on." "Enough, Sire, I do my own work and pay your tax; let my livelihood be at home only." "I have no need of your tax; from today onwards attend upon me" - and he had a shield and a weapon given to him. For thus it occurred to him - "Having laid some fault upon him and having had him killed, I shall take his wife." Then he, frightened by the fear of death, being heedful, attended upon him.

The king, not seeing any fault in him, as the fever of passion increased, thinking "Having laid one fault upon him, I shall impose the king's punishment," having had him summoned, said thus - "Hey, having gone to the place called such and such on the river at the distance of a yojana from here, bring white water lilies and waterlilies and also aruṇavatī clay in the evening at my bathing time. If you do not come at that moment, I shall impose punishment on you." A servant, it is said, is more despised than even the four kinds of slaves. For slaves bought with money and so on, having said "My head aches, my back aches," are able to remain idle indeed. For a servant this does not exist; it is proper only to do the commanded work. Therefore he, thinking "I must certainly go; the aruṇavatī clay together with white water lilies and

waterlilies arises in the region of the nāgas; where shall I obtain it?" frightened by the fear of death, having gone home with haste, said "Dear wife, is my meal ready?" "On top of the oven, husband." He, being unable to wait until the food came down, having had rice gruel brought with a ladle, having crammed the still wet food together with whatever curry was available into a hand-basket, having taken it, rushed onto the road of one yojana; while he was going, the food became cooked. He, having made it untouched by his mouth, having set aside a little food, while eating, having seen a certain traveller, said "There is only a little untouched food set aside by me; take it and eat, master." He took it and ate. The other too, having eaten, having thrown a handful of food into the water, having rinsed his mouth, with a loud voice proclaimed "Let the nāgas, supaṇṇas, and deities dwelling in this river region hear my word: the king, wishing to impose punishment on me, commanded me 'Bring aruṇavatī clay together with white water lilies and waterlilies'; and food was given by me to a traveller, that has a thousandfold benefit; given to the fish in the water, that has a hundredfold benefit. This much fruit of merit I give, having made it a sharing of merit for you; bring me aruṇavatī clay together with white water lilies and waterlilies" - he proclaimed three times. There the king of the nāgas dwelling in that place, having heard that sound, having gone to his presence in the guise of an old man, said "What are you saying?" He, having spoken again in the same way, when it was said "Give me that sharing of merit," said "I give it." Again when it was said "Give," he said "I give, master." Thus he, having had the sharing of merit brought two or three times, gave the aruṇavatī clay together with white water lilies and waterlilies.

But the king thought - "People are full of deceit; if he should obtain it by some means, my purpose would not be accomplished." He, early in the morning, having had the door shut, had the signet ring brought to his own presence. The other man too, having come at the very time of the king's bath, not obtaining the door, having summoned the gatekeeper, said "Open the door." "It is not possible to open it; the king, early in the morning, having given the signet ring, had it brought to the king's palace." He, even having said "I am a king's messenger, open the door," not obtaining the door, "There is no life for me now. What shall I do?" having thought, having thrown a lump of clay on the lintel above the door, having stuck flowers upon it, making a great noise, "Hey, citizens, know that I have gone by the king's command; the king wishes to destroy me without reason" - having cried aloud three times, having thought "Where shall I go?" he made the determination "Monks are soft-hearted; having gone to the monastery, I shall lie down." For indeed these beings, in times of happiness not even knowing of the existence of monks, in times of being overcome by suffering wish to go to the monastery; therefore he too, thinking "There is no other shelter for me," having gone to the monastery, lay down in a comfortable place. Then for the king too, that night, not obtaining sleep, recollecting that woman, the fever of passion arose. He thought - "At the very moment of dawn, having had that man killed, I shall bring that woman."

At that very moment, four men reborn in a copper cauldron sixty yojanas in extent, being cooked turning over and over like rice grains in a boiling pot, having reached the lower surface in thirty thousand years, and in another thirty thousand years again reached the rim. They, having raised their heads, having looked at one another, wishing to say one verse each, being unable to say it, having said one syllable each, having turned over, entered right back into the copper cauldron. The king, not

obtaining sleep, immediately after the middle watch, having heard that sound, frightened, with a terrified mind, thinking "Will there be danger to my life, or to my chief queen, or will my kingdom be destroyed?" was not able to close his eyes the entire night. He, at the very time of the break of dawn, having had the chaplain summoned, said "Teacher, immediately after the middle watch, great frightful sounds were heard by me; I do not know 'Will there be an obstacle to the kingdom, or to the chief queen, or to me?' - for that reason you have been summoned by me." "Great king, what sounds were heard by you?" "Teacher, I heard these sounds: 'du,' 'sa,' 'na,' 'so' - ascertain the result of these." For the brahmin, as if one who had entered great darkness, nothing was apparent; when he would have said "I do not know," fearing "But my material gain and honour will decline," he said "It is serious, great king." "What is it, teacher?" "Danger to your life is apparent." He, doubly frightened, said "Teacher, is there any means of counteracting it?" "There is, great king, do not fear; I know the three Vedas." "But what is needed to obtain it?" "Having performed the sacrifice of a hundred of each, you will obtain life, Sire." "What is needed to fetch it?" A hundred elephants, a hundred horses, a hundred bulls, a hundred cows, a hundred goats, a hundred rams, a hundred cocks, a hundred pigs, a hundred boys, a hundred girls - thus, making a hundred of each kind of living being, having them seized, thinking "If I have only animal species seized, they will say 'He has only his own food seized,'" he has elephants, horses, and humans too seized. The king, having thought "My very life is my gain," said "Seize all living beings quickly." The commanded men seized even more. And this too was said in the Kosala Saṃyutta -

"Now at that time a great sacrifice had been prepared for King Pasenadi of Kosala, and five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams had been brought to the sacrificial post for the sacrifice. And those who are his slaves, or servants, or labourers, they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations."

The great multitude, lamenting for the sake of their own respective sons, daughters, and relatives, made a great noise; it was like the sound of the great earth being shaken. Then Queen Mallikā, having heard that sound, having gone to the king's presence, asked "Why is it, great king, that your faculties are not in their natural state, and appear as if weary?" "What is it to you, Mallikā? Do you not know that even a venomous snake is passing by my ear?" "But what is this, Sire?" "In the night-time a sound of such a kind was heard by me; thereupon I, having asked the chaplain, heard 'A danger to your life is apparent; having performed a sacrifice of a hundred of each, you will obtain your life.' Thinking 'My very life is my gain,' I had these living beings seized." Queen Mallikā said "You are a blind fool, great king. Although you are a great eater, eating a doṇa-measure of food with various kinds of lentil curry and vegetable preparations, and you exercise kingship in two countries, yet your wisdom is dull." "Why do you speak thus, queen?" "Where have you ever previously seen the gaining of life for one through the death of another? Having taken up the talk of a blind fool of a brahmin, why do you cast suffering upon the great multitude? In the neighbouring monastery dwells the Teacher, the foremost person of the world with its gods, whose knowledge is unobstructed regarding the past and so on. Having asked him, carry out his exhortation." When this was said, the king, having gone to the monastery in light vehicles together with Mallikā, frightened by the fear of death, unable to say anything, having paid homage to the Teacher, sat down to one side.

Then the Teacher first addressed him: "Well now, from where are you coming, great king, in the middle of the day?" He just sat silently. Then Mallikā informed the Blessed One - "Venerable sir, it seems a sound was heard by the king immediately after the middle watch. Then he informed the chaplain. The chaplain said 'There will be a danger to your life; for the purpose of counteracting that, having taken a hundred of each kind of living being, when a sacrifice is performed with their throat-blood, you will obtain your life.' The king had the living beings seized; therefore he has been brought here by me." "Is that really so, great king?" "Yes, venerable sir." "What kind of sound was heard by you?" He described it in the very manner in which he had heard it. Upon hearing that, there was a single radiance for the Truth-finder. Then the Teacher said to him - "Do not fear, great king, there is no danger for you. Evil-doers, making manifest their own suffering, said thus." "But what, venerable sir, was done by them?" Then the Blessed One, in order to relate their action, having said "If so, great king, listen," brought up the past -

In the past, when human beings had a life span of twenty thousand years, the Blessed One Kassapa, having arisen in the world, wandering on a journey together with twenty thousand who had eliminated the mental corruptions, went to Bārāṇasī. The residents of Bārāṇasī, even two, even three, even more, having come together, set going a gift for the visitors. At that time in Bārāṇasī there were four merchant's sons who were companions, each with a fortune of forty crores. They consulted - "There is much wealth in our houses; what shall we do with it?" Without even one saying "While such a Buddha is wandering on a journey, we shall give gifts, we shall keep morality, we shall make offerings," one of them first said thus - "Drinking sharp liquor and eating sweet meat, we shall go about; this is the fruit of our life." Another too said thus - "Daily, eating three-year-old fragrant rice with various finest flavours, we shall go about." Another too said thus - "Having had various kinds of cakes and sweet-meat preparations cooked, eating them, we shall go about." Another too said thus - "We shall rightly not do anything else. When it is said 'We shall give wealth,' there is no woman who is unwilling; therefore, having enticed them with wealth, we shall commit adultery." "Good, good!" They all stood by his talk.

They, from then on, having sent wealth to beautiful women, having committed adultery for twenty thousand years, having died, were reborn in the Avīci hell. They, having been tormented in hell for one interval between Buddhas, having died there, by the remainder of the ripened result, having been reborn in a copper cauldron sixty yojanas deep, having reached the lower surface in thirty thousand years, and again having reached the mouth of the copper cauldron in thirty thousand years, wishing to say one verse each, being unable to say it, having said one syllable each, having turned over again, entered right back into the copper cauldron. "Tell me, great king, what was the first sound you heard?" "'Du,' venerable sir." The Teacher, making complete the verse spoken by him incompletely, showing it, said thus -

"We lived a wrong life, we who did not give while there were virtuous ones;
Though possessions existed, we made no refuge for ourselves."

Then, having made known the meaning of this verse to the king, having asked "What was the second sound, the third sound, the fourth sound you heard, great king?" when it was said "Such and such," completing the remainder -

"Sixty thousand years, complete in every respect;
For those being tormented in hell, when will there be an end?"

"There is no end, whence an end? No end is seen;
For such evil was done, by me and by you, sir.

"Surely I, having gone from here, having obtained a human womb;
Bountiful, accomplished in morality, I will do much wholesome."

Having spoken these verses in succession and having made known their meaning, he said: "Thus indeed, great king, those four people, though wishing to say one verse each, being unable to say it, having said just one syllable each, entered right back into the copper cauldron."

It is said that from the time King Pasenadi of Kosala heard that sound, they are still falling downwards; even now they have not passed beyond one thousand years. Having heard that teaching, a great sense of urgency arose in the king. He, having thought "Weighty indeed is this thing called adultery; it is said that having been tormented in hell for one interval between Buddhas, having passed away from there, having been reborn in a copper cauldron sixty yojanas deep, having been tormented there for sixty thousand years, even so the time of their release from suffering is not discerned; I too, having developed affection for another's wife, did not obtain sleep the whole night; now, from this point onwards, I shall not bind my mind to another's wife," said to the Truth-finder - "Venerable sir, today the length of the night has been known by me." That man too, seated right there, having heard that talk, said to the Teacher "I have obtained a strong supporting condition" - "Venerable sir, the king has just today known the length of the night, but I yesterday by myself knew the length of a yojana." The Teacher, having brought together the talk of both, having said "For some the night is long, for some a yojana is long, but for the foolish the wandering in the round of rebirths is long," expounding the Teaching, spoke this verse -

60. "Long is the night for one who is awake, long is a yojana for one who is weary;
Long is the wandering in the round of rebirths for the foolish, not
understanding the Good Teaching."

Therein, "long" means this night is merely of three watches, but for one who is awake it is long; it appears as if twofold or threefold. Its length, even a greatly lazy person who, having made himself food for the community of bed-bugs, lies turning over and over until sunrise, or even one who enjoys sensual pleasures, having eaten excellent food, lying on a royal couch, does not know; but one who practises meditation, striving in striving the whole night, and a speaker of the Teaching, giving a talk on the Teaching, and one standing near the seat hearing the Teaching, and one afflicted by head disease and so on, or one who has undergone the cutting off of hands and feet and so on, overcome by feeling, and a traveller who has set out on the road at night - these know. "A yojana" means a yojana too is merely four leagues, but for one who is weary and exhausted it is long; it appears as if twofold or threefold. For having gone the whole day on the road, being weary, having seen someone coming along the opposite road, having asked "How far is the village ahead?" when it is said "A yojana," having gone a little way, having asked another too, when by him too it is said "A

yojana," having gone a little way again, he asks yet another. He too says "A yojana." Everyone he asks says only "A yojana." "Long indeed is this yojana" - he thinks one yojana is like two or three yojanas. "Of the foolish" means for the foolish who do not know the welfare of this world and the world beyond, who are unable to make an end of the round of rebirths, the Good Teaching classified as the thirty-seven qualities conducive to enlightenment, by knowing which they make an end of the round of rebirths - for those not understanding that Good Teaching, the wandering in the round of rebirths is called long. For it is called long by its very own nature. And this too was said - "This wandering in the round of rebirths, monks, is without discernible beginning; a first point is not discerned." But for the foolish who are unable to make an end, it is exceedingly long indeed.

At the conclusion of the teaching, that man attained the fruition of stream-entry, and many others too attained the fruition of stream-entry and so on. The proclamation of the Teaching was beneficial to the great multitude.

The king, having paid homage to the Teacher, while going released those beings from bondage. There, the women and men, released from bondage, having bathed their heads, while going to their own homes, spoke praise of Mallikā: "May our lady, Queen Mallikā, live long; in dependence on her we obtained our lives." In the evening, the monks raised up a discussion in the Teaching hall - "Alas, how wise indeed is this Mallikā! In dependence on her own wisdom, she gave the gift of life to so many people." The Teacher, while seated just in the perfumed chamber, having heard the discussion of those monks, having come out from the perfumed chamber, having entered the Teaching hall, having sat down on the prepared seat, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks, does Mallikā give the gift of life to the great multitude in dependence on her own wisdom; in the past too she gave it indeed," making known that matter, he brought up the past -

In the past, in Bārāṇasī, a king's son, having approached a certain banyan tree, made a request to the deity born there - "Lord, king of gods, in this Indian subcontinent there are one hundred kings and one hundred chief queens; if I shall obtain the kingdom after my father's passing, I shall make an offering with their throat-blood." He, when his father had died, having attained the kingdom, thinking "The kingdom was attained by me through the power of the deity; I shall make an offering to her," having gone forth with a great army, having brought one king under his own control, together with him yet another and yet another - thus having brought all the kings under his own control, going taking them together with their chief queens, the chief queen named Dhammadinnā of the king named Uggasena, the youngest of all, was heavy with child; having left her behind, having come, thinking "I shall kill this many people by making them drink a poisoned beverage," he had the tree-root cleared. The deity thought - "This king, while seizing this many kings, having thought 'These were seized in dependence on me,' wishes to make an offering to me with their throat-blood. But if this one kills them, the royal lineage in the Indian subcontinent will be cut off, and at my tree-root too there will be impurity. Shall I indeed be able to prevent this?" She, reflecting, having known "I shall not be able to," having approached another deity, having reported that matter, said "You will be able to." Having been rejected by her too, yet another and yet another - thus having

approached the deities of the entire world-system, having been rejected by them too, having gone to the presence of the four great kings, when rejected by them too saying "We are not able, but our king is distinguished from us in merit and in wisdom; ask him," having approached Sakka, having reported that matter, she said "Lord, if you fall into living at ease, the warrior lineage will be cut off; be a refuge for it." Sakka, having said "I too shall not be able to prevent him, but I shall tell you a strategy," told her a strategy - "Go, having dressed in red cloth while the king is watching, having come out from your own tree, show the appearance of departing. Then the king, thinking 'The deity is going; shall I make her turn back or not?' will entreat you in various ways. Then you should say to him 'You, having requested me saying 'I shall bring one hundred kings together with their chief queens and make an offering with their throat-blood,' have come having left behind the queen of King Uggasena; I do not accept an offering from such a liar.'" "When thus spoken to, it is said, the king will command her; she, having expounded the Teaching to the king, will give the gift of life to this many people." For this reason Sakka told this strategy to the deity. The deity did so.

The king too commanded her. She, having come, even though seated at the end of those kings, paid homage only to her own king. The king was angry with her, saying "While I, the eldest of all kings, am standing here, she pays homage to her own husband, the youngest of all." Then she said to her - "What concern have I with you? But this one is my husband, the giver of sovereignty; without having paid homage to him, why should I pay homage to you?" The tree-deity, while the great multitude was watching, having said "Just so, dear lady, just so, dear lady," venerated her with a handful of flowers. Again the king said - "If you do not pay homage to me, why do you not pay homage to the deity of such great majesty who is the giver of the glory of my kingdom?" "Great king, the kings were seized by you standing on your own merit, not seized and given by the deity." Again too the deity, having said "Just so, dear lady, just so, dear lady," venerated her in the same way. Again she said to the king - "You say 'So many kings were seized and given to me by the deity.' Now above your deity, on the left side, the tree has been burnt by fire; why was she not able to extinguish that fire, if she is of such great majesty?" Again too the deity, having said "Just so, dear lady, just so, dear lady," venerated her in the same way.

She, while speaking, standing there, both cried and laughed. Then the king said to her "Are you a mad woman?" "Why do you speak thus, Sire?" "Those like me are not mad women." Then "For what reason do you both cry and laugh?" "Listen, great king, in the past I was a daughter of a good family, and while dwelling in my husband's family, having seen a friend of my husband who had come as a guest, wishing to cook a meal for him, having given a coin to a female slave saying 'Bring meat,' when she came back not having obtained meat and said 'There is no meat,' having cut off the head of a she-goat lying at the back part of the house, I prepared the meal. I, having cut off the head of one she-goat, having been tormented in hell, by the remainder of the ripened result, received beheading as many times as the number of her hairs. 'Having killed so many people, when will you be freed from suffering?' - thus I, recollecting your suffering, cried" - having said this, she spoke this verse -

"Having cut the throat of one, I was tormented as many times as the number of her hairs;

Having cut the throats of many, what will you do, O warrior?"

Then "Why do you laugh?" "Having rejoiced thinking 'I am freed from this suffering,' great king." Again the deity, having said to her "Just so, dear lady, just so, dear lady," honoured her with a handful of flowers. The king, thinking "Alas, a weighty deed has been done by me! This one, it is said, having killed one she-goat, by the remainder of the ripened result in hell, received beheading as many times as the number of her hairs. Having killed so many people, when shall I attain safety?" having released all the kings, having paid homage to those older than himself, having raised joined palms to each of the younger ones, having asked forgiveness of all, sent them each to their own places.

The Teacher, having brought this proclamation of the Teaching, having said "Thus, monks, not only now does Queen Mallikā, relying on her own wisdom, give the gift of life to the great multitude; in the past too she gave it indeed," connected the past - "At that time the king of Bārāṇasī was Pasenadi of Kosala, Dhammadinnā was Queen Mallikā, the tree deity was myself." Having thus connected the past, again expounding the Teaching, "Monks, killing living beings is not fit to be done. For those who kill living beings grieve for a long time" - having said this, he spoke these verses -

"Here he grieves, after death he grieves,
The evil-doer grieves in both respects;
He grieves, he suffers,
Having seen his own defiled action."

"If beings knew thus, that birth and continued existence are suffering;
No living being would kill another living being, for one who destroys life
grieves."

The story of a certain man is the first.

2. The Story of the Elder Monk Mahākassapa's Co-resident Pupil

61. "If while walking one does not find": the Teacher, while dwelling at Jeta's Grove in Sāvattihī, spoke this proclamation of the Teaching referring to the co-resident pupil of the Elder Mahākassapa. The teaching originated at Rājagaha.

It is said that two co-resident pupils attended upon the Elder who was dwelling in the Pippali Cave in dependence on Rājagaha. Among them, one performed his duties carefully, while the other, presenting whatever was done by the first as if done by himself, having known that the water for washing the face and the wooden toothbrushes had been prepared, would say "Venerable sir, the water for washing the face and the wooden toothbrushes have been prepared by me; please wash your face." At the time for washing the feet, bathing, and so on, he would speak in just the same way. The other thought - "This one constantly presents what has been done by me as if done by himself; so be it, I shall do what is fit to be done for him." While that one was sleeping after having eaten, he heated bathing water, put it in a pot, and placed it in the back porch; but in the water-heating vessel he left about a measure of water and placed it still giving off steam. The other, having awoken in the evening,

having seen the steam coming out, thinking "The water must have been heated and placed in the porch," having gone quickly, having paid homage to the Elder, having said "Venerable sir, water has been placed in the porch; please bathe," he entered the porch together with the Elder. The Elder, not seeing water, said "Where is the water, friend?" The younger one, having gone to the fire hall, having lowered a ladle into the vessel, having known its empty state, grumbling "Look at the deed of this wicked one! Having placed an empty vessel on the oven, where has he gone? I reported it with the perception that 'there is water in the porch,'" having taken a pot, went to the bathing place. The other too, having brought water from the back porch, placed it in the porch.

The Elder thought - "This younger one, having said 'Water has been heated by me and placed in the porch; come, venerable sir, please bathe,' now goes grumbling, having taken a pot, to the bathing place. What indeed is this?" Reflecting thus, having known "For this long a time this younger one has been making known the duty done by the other as if done by himself," having come in the evening, he gave exhortation to the one who was seated: "Friend, it is proper for a monk to say only 'what is done by oneself is done,' not what is not done. You, having just now said 'Water has been placed in the porch; please bathe, venerable sir,' when I had entered and was standing, you go grumbling having taken a pot. It is not proper for one gone forth to act thus." He, having become angry, thinking "Look at the deed of the Elder! On account of a mere trifle of water he speaks to me thus," on the following day did not enter for almsfood together with the Elder. The Elder went to a certain place together with the other one. He, when that one had gone, having gone to the Elder's supporting family, when asked "Where is the Elder, venerable sir?" said "An illness has arisen for the Elder; he is seated right in the monastery." "But what, venerable sir, is it proper to obtain?" When it was said "Please give such and such food," they prepared it in the very manner stated by him and gave it. He ate that meal right on the road and went to the monastery. The Elder too, having received a large fine cloth at the place where he had gone, gave it to the younger one who had gone with him. He, having dyed it, made it his inner and outer robe.

The Elder, on the following day, having gone to that supporting family, when it was said "Venerable sir, having heard 'An illness has arisen for you, it seems,' we prepared and sent food in the very manner stated by the younger one to us; having eaten, has comfort arisen for you?" he remained silent. But having gone to the monastery, having paid homage to that younger one who was seated, he said thus - "Friend, it is said that yesterday such and such a thing was done by you; this is not befitting for those gone forth. It is not proper to eat by making an intimation." He, having become angry, having bound resentment towards the Elder, thinking "On the previous day, on account of a mere matter of water, having made me a liar, today, because of having eaten a handful of food at his own supporting family, he says to me 'It is not proper to eat by making an intimation'; the cloth too was given by him only to his own attendant. Alas, weighty is the deed of the Elder! I shall show him what is fit to be done," on the following day, when the Elder was entering the village, having stayed behind in the monastery himself, having taken a stick, having broken the vessels for use, having set fire to the Elder's hermitage, whatever did not burn, that he broke by striking with a mallet, and having departed, fled. He, having died, was reborn in the great hell of Avīci.

The great multitude raised up a discussion - "The Elder's co-resident pupil, it is said, unable to bear a mere exhortation, having become angry, having burnt the hermitage, fled." Then a certain monk, at a later time, having departed from Rājagaha, wishing to see the Teacher, having gone to Jeta's Grove, having paid homage to the Teacher, when the Teacher had extended a friendly welcome and asked "Where have you come from?" said "From Rājagaha, venerable sir." "Is it bearable for my son Mahākassapa?" "It is bearable, venerable sir; but one co-resident pupil, having become angry at a mere exhortation, having burnt the hermitage, fled." The Teacher said "Not only now does he become angry upon hearing exhortation; in the past too he became angry indeed. Not only now does he damage a hut; in the past too he damaged one indeed." Having said this, he brought up the past -

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, in the Himalayan region a certain siṅgila bird, having made a nest, dwelt. Then one day, while the sky was raining, a certain monkey, trembling with cold, came to that place. The siṅgila, having seen him, spoke a verse -

"Your head is just like a human's, and hands and feet too, monkey;
Then for what reason is a house not found for you?"

The monkey, having thought "Although I have hands and feet, the wisdom by which, having planned, I might make a house - that wisdom I do not have," wishing to make that matter known, spoke this verse -

"My head is just like a human's, and hands and feet too, Siṅgila;
That which is foremost among human beings, that wisdom is not found in me."

Then, censuring him, saying "How will the household life succeed for one such as you?" the siṅgila spoke this pair of verses -

"For one of unsettled mind, fickle-minded, a traitor;
Always of unstable morality, a state of happiness is not found.

"So exert your power, transcend your bad character;
Make a hut as protection from cold and wind, monkey."

The monkey, thinking "This one makes me out to be of unsettled mind, fickle-minded, a betrayer of friends, of unstable morality; now I shall show him the nature of a betrayer of friends," having destroyed the nest, scattered it about. The bird, even while he was seizing the nest, having gone out from one side, fled.

The Teacher, having brought this proclamation of the Teaching, connected the Jātaka - "At that time the monkey was the hut-destroying monk, the siṅgila bird was Kassapa." Having connected the Jātaka, having said "Thus, monks, not only now; in the past too he, having become angry at the moment of exhortation, destroyed the hut. For my son Kassapa, dwelling with such a fool, dwelling alone is better," he spoke this verse -

61. "If while walking one does not find a superior or an equal to oneself;
One should firmly pursue the solitary life, there is no companionship with a fool."

Therein, "walking" - not taking it as walking in the postures, it should be understood as walking in mind, meaning seeking a good friend. "A superior or an equal to oneself" means if one should not obtain one who is more excellent or equal in the qualities of one's own morality, concentration, and wisdom. "The solitary life" - for among these, one obtaining a superior grows in morality and so on; one obtaining an equal does not decline; but one dwelling together with an inferior, sharing and using things together, declines in morality and so on. Therefore it was said - "Such a person should not be associated with, should not be kept company with, should not be attended upon, except out of sympathy, except out of compassion." Therefore, if dependent on compassion, not expecting anything from that person, thinking "This one, in dependence on me, will grow in morality and so on," one is able to support him, that is wholesome. If one is not able, one should firmly pursue the solitary life; having made solitude itself firm, one should dwell alone in all postures. Why? "There is no companionship with a fool" - companionship means the lesser morality, the middle morality, the greater morality, the ten topics of discussion, the thirteen virtues of the ascetic practices, the virtues of insight, the four paths, the four fruits, the three true knowledges, and the six direct knowledges. This virtue of companionship does not exist in dependence on a fool.

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

The story of the Elder Monk Mahākassapa's co-resident pupil is the second.

3. The Story of the Millionaire Ānanda

62. "I have sons": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to the millionaire Ānanda.

It is said that in Sāvattthī there was a millionaire named Ānanda, possessed of forty crores in wealth, who was extremely stingy. He, every fortnight, having assembled his relatives, exhorted his son named Mūlasiri at three times thus - "Do not perceive this wealth of forty crores as 'much'; existing wealth should not be given away; new wealth should be generated. For even spending one single coin at a time, it just becomes exhausted. Therefore -

"Having seen the diminishing of eye ointments, and the accumulation of termites;

And the gathering of honey, a wise one should dwell at home."

He, at a later time, without telling his son about his five great treasures, dependent on wealth, defiled by the stain of stinginess, having died, was reborn among a thousand families of outcasts in a village outside the gates of that very city. There he took conception in the womb of a certain outcast woman. The king, having heard of his death, having summoned his son Mūlasiri, established him in the position of millionaire. That thousand families of outcasts too, which had been living by doing work together for wages, from the time of his taking of conception, received neither wages nor even a lump of food beyond the mere amount for sustenance. They, having become two portions, saying "We, even though doing work now, do not obtain even a lump of food; there must be a wretch among us," having divided until his

mother and father were separate, saying "A wretch has been born in this family," expelled his mother.

She too, as long as he was in her womb, having obtained with difficulty even just enough for sustenance, gave birth to a son. His hands and feet and eyes and ears and nose and mouth were not in their proper places. He, endowed with such deformity of limbs, was exceedingly ugly, like a dust-sprite. Even this being so, his mother did not abandon him. For the affection towards a son who has dwelt in the womb is strong. She, nourishing him with difficulty, on the day she went taking him along, not obtaining anything, having left him at home, on the day she went by herself, she obtained wages. Then, when he was able to live by going about for almsfood, she, having placed a small bowl in his hand, saying "Dear son, we have come to great suffering in dependence on you; now I am not able to nourish you; in this city there are meals prepared for the destitute, travellers, and others; go about for almsfood there and live," sent him away. He, going from house to house in succession, having gone to the place where the millionaire Ānanda had formerly dwelt, remembering his former birth, entered his own house. But at three gateways no one noticed him. At the fourth gateway, the little sons of the millionaire Mūlasiri, having seen him, cried out with agitated hearts. Then the millionaire's men, having beaten him saying "Get out, you wretch," having dragged him out, threw him at the rubbish heap. The Teacher, walking for almsfood with the Elder Ānanda as his attendant monk, having arrived at that place, looked at the Elder; when asked by him, he told that incident. The Elder had Mūlasiri summoned. Then a great multitude of people gathered together. The Teacher, having addressed Mūlasiri, having asked "Do you know this one?" when it was said "I do not know," having said "Your father is the millionaire Ānanda," having made him who did not believe declare "Millionaire Ānanda, tell your son about the five great treasures," caused him to believe. He went for refuge to the Teacher. expounding the Teaching to him, he spoke this verse -

62. "I have sons, I have wealth," thus the fool is vexed;
Indeed, oneself is not one's own, whence sons, whence wealth?

Its meaning is - "I have sons," "I have wealth," thus the fool, through craving for sons and craving for wealth, is afflicted, is vexed, suffers; "my sons have perished" - he is vexed; "they are perishing" - he is vexed; "they will perish" - he is vexed. Regarding wealth too, the same method applies. Thus he is vexed in six ways. "I shall support my sons" - even while striving in various ways by night and by day on land, water, paths, and so on, he is vexed; "I shall produce wealth" - even while doing farming, trading, and so on, he is indeed vexed. And for one thus vexed, indeed, oneself is not one's own - for one unable to make happy the self that is afflicted by that vexation; even in the course of existence, oneself is not one's own; for one lying on his deathbed, being scorched as if by flames of fire by feelings bordering on death, while the joints and ligaments are being severed, while the skeletal frame is breaking apart, closing his eyes and seeing the world beyond, opening his eyes and seeing this world - even if one were bathed twice daily, fed thrice, adorned with scents, garlands, and so on, and supported for as long as life lasts, through the inability to provide protection from suffering by way of companionship, indeed, oneself is not one's own. Whence sons, whence wealth - what indeed will sons or wealth do at that time? Even for the millionaire Ānanda, who without giving anything to anyone, having stored up

wealth for his son's benefit, whether formerly when lying on his deathbed, or now when he has reached this suffering - whence sons, whence wealth? What suffering did sons or wealth remove at that time, or what happiness did they produce?

At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings. The teaching was beneficial to the great multitude.

The story of the millionaire Ānanda is the third.

4. The Story of the Knot-cutting Thief

63. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the knot-cutting thieves, beginning with "Whoever, being a fool."

They, it is said, were two friends who, having gone to Jeta's Grove together with the great multitude going for the purpose of hearing the Teaching, one listened to the talk on the Teaching, one looked for what was fit to be grasped. Among them, one, while hearing the Teaching, attained the fruition of stream-entry; the other obtained about five coins tied at the edge of someone's cloth. For that one, cooked food arose in his house; in the other's house, nothing was cooked. Then the companion thief, mocking him together with his own wife, said "You, through being too clever, have not produced even the means for cooked food in your own house." The other, however, thinking "Indeed this one, through sheer foolishness, imagines his own wisdom," having gone to Jeta's Grove together with his relatives to report that incident to the Teacher, reported it. The Teacher, expounding the Teaching to him, spoke this verse -

63. "Whoever, being a fool, imagines his folly, is wise or even like a wise person because of that;
But a fool who thinks himself wise, he indeed is called 'a fool.'"

Therein, "whoever, being a fool" means whoever, being a blindly foolish, unwise person, imagines, knows his own folly, his own foolish state, thinking "I am a fool." "Because of that, he" means by that reason that person is wise or even like a wise person. For he, knowing "I am a fool," approaching another wise person, attending upon him, being exhorted and instructed by him for the purpose of becoming wise, having taken that exhortation, becomes wise or even wiser. "He indeed is a fool" means whoever, being a fool, thinks thus "Who else is there equal to me, whether very learned, or a speaker of the Teaching, or an expert in monastic discipline, or an observer of ascetic practices?" - thus he is one who thinks himself wise. He, not approaching another wise person, not attending upon him, neither learns the Scriptures nor fulfils the practice, but attains only absolute foolishness. He is like the knot-cutting thief. Therefore it was said "he indeed is called 'a fool.'"

At the conclusion of the teaching, the great multitude together with the other's relatives attained the fruition of stream-entry and so on.

The story of the knot-cutting thief is the fourth.

5. The Story of the Elder Monk Udāyi

64. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Udāyi, beginning with "Even if for life a fool."

It is said that he, when the great elders had departed, having gone to the Teaching hall, sat down on the Teaching seat. Then one day visiting monks, having seen him, thinking "This must be a very learned great elder," having asked him a question connected with the aggregates and so on, finding him not knowing anything, having reproached him saying "Who is this one, dwelling in the same monastery with the Buddhas, who does not know even the mere aggregates, elements, and sense bases?" they reported that incident to the Truth-finder. The Teacher, teaching them the Teaching, spoke this verse -

64. "Even if for life a fool attends on a wise person,
He does not know the Teaching, just as a ladle the flavour of curry."

Its meaning is - This one called a fool, even for life approaching a wise person, attending upon him, does not know the Scriptures thus: "This is the Buddha's teaching, this much is the Buddha's teaching," or the Teaching of practice and penetration thus: "This is conduct, this is abiding, this is good conduct, this is resort, this is blameworthy, this is blameless, this should be cultivated, this should not be cultivated, this should be penetrated, this should be realised." Like what? "Just as a ladle the flavour of curry." For just as a ladle, even though turning about in various kinds of curry preparations until its utter elimination, does not know the flavour of curry thus: "This is salty, this is unsalted, this is bitter, this is alkaline, this is pungent, this is sour, this is not sour, this is astringent," just so a fool, even for life attending on a wise person, does not know the Teaching of the aforesaid manner.

At the conclusion of the teaching, the minds of the visiting monks were liberated from the mental corruptions.

The story of the Elder Monk Udāyi is the fifth.

6. The Story of About Thirty Monks from Pāveyya

65. "Even if for a moment a wise man" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to about thirty monks from Pāvā.

For the Blessed One first expounded the Teaching to them while they were searching for a woman in a cotton-tree jungle thicket. At that time they all, having attained the come-monk status, bearing bowls and robes created by supernormal power, having undertaken the thirteen ascetic practices and proceeding thus, again after a long period had passed, having approached the Teacher, having heard the proclamation of the Teaching on the beginningless, attained arahantship in that very seat. The monks raised up a discussion in the Teaching hall: "Oh, how quickly the Teaching was cognised by these monks!" The Teacher, having heard that, having said "Not only now, monks; in the past too these about thirty companions, having been cheats, having heard the proclamation of the Teaching of the Great Tuṇḍila in the Tuṇḍila Jātaka, quickly cognising the Teaching, undertook the five precepts; they, by that very decisive support, at present attained arahantship in the very seat where they sat," expounding the Teaching, spoke this verse -

65. "Even if for a moment a wise man attends on a wise person,
He quickly knows the Teaching, just as the tongue the flavour of curry."

Its meaning is - If a wise, intelligent person attends on another wise person even for a moment, he, learning and questioning in his presence, quickly knows the Teaching of the Scriptures. Then, having had a meditation subject spoken about, striving and endeavouring in the practice, just as a person with unimpaired tongue-sensitivity, having placed it on the tip of the tongue for the purpose of cognising flavour, cognises flavour of the various kinds such as alkaline and so on, so too a wise person quickly cognises even the supramundane Teaching.

At the conclusion of the teaching, many monks attained arahantship.

The story of about thirty monks from Pāveyya is the sixth.

7. The Story of Suppabuddha the Leper

66. "Fools, imprudent, wander about": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Suppabuddha the leper. The story of Suppabuddha the leper has come in the Udāna itself.

For then Suppabuddha the leper, seated at the edge of the assembly, having heard the Blessed One's proclamation of the Teaching, having attained the fruition of stream-entry, wishing to report to the Teacher the quality attained by himself, not daring to plunge into the midst of the assembly, when the great multitude, having paid homage to the Teacher, having followed after him, was turning back, he went to the monastery. At that moment Sakka, the king of gods, having known "This Suppabuddha the leper wishes to make known the quality attained in his own Teacher's Dispensation," thinking "I shall investigate him," having gone, standing right there in the sky, said this - "Suppabuddha, you are a poor human being, a wretched human being. I will give you limitless wealth. Say 'The Buddha is not the Buddha, the Teaching is not the Teaching, the Community is not the Community, enough for me with the Buddha, enough for me with the Teaching, enough for me with the Community.'" Then he said to him - "Who are you?" "I am Sakka." You blind fool, you shameless one, you are not fit to speak with me. You call me "ill-fated, poor, wretched." Indeed I am not ill-fated, not poor; I have attained happiness, I am of great riches -

"The treasure of faith, the treasure of morality, shame and moral fear as treasure;
The treasure of learning and generosity, wisdom indeed is the seventh treasure.

"Whoever has these treasures, whether woman or man;
They call him 'not poor', his life is not in vain." -

I have these seven kinds of noble treasures; for those who have these seven treasures, they are not called "poor" by Buddhas or by Individually Enlightened Ones. Sakka, having heard his talk, having left him on the road, having gone to the Teacher's presence, reported all that speech and reply. Then the Blessed One said to him - "Indeed, Sakka, it is not possible even with a hundred or a thousand such as

you to make Suppabuddha the leper say 'The Buddha is not the Buddha,' or 'The Teaching is not the Teaching,' or 'The Community is not the Community.'"

Suppabuddha the leper too, having gone to the Teacher's presence, having been received with friendly welcome by the Teacher, being joyful, having reported the quality attained by himself, rose from his seat and departed. Then a cow with a young calf deprived him of life when he had recently departed.

It is said that a certain demoness, having become a cow, deprived of life these four persons - the clansman Pukkusāti, Bāhiya of the Bark-cloth, the executioner of robbers Tambadāṭhika, and Suppabuddha the leper - in many hundreds of individual existences. It is said that they, in the past, having been four merchant's sons, having taken one city-belle courtesan to a pleasure grove, having enjoyed success for the day, in the evening consulted together thus - "There is no one else in this place; having taken the thousand coins given by us to her and all the ornamental goods, let us kill her and go." She, having heard their talk, thought "These shameless ones, having enjoyed themselves with me, now wish to kill me; I shall know what is fit to be done to them." Being killed by them, she made the aspiration: "Having become a demoness, just as these are killing me, so may I be able to kill them in the same way." As an outcome of that, she killed these. Several monks, having reported his death to the Blessed One, asked "What is his destination, and by what reason did he attain the state of being a leper?" The Teacher, having declared that, having attained the fruition of stream-entry, he had been reborn in the Tāvātimsa realm, and that having seen the Individually Enlightened One Tagarasikhi, having spat and having shown disrespect, having been tormented in hell for a long time, by the remainder of the result he had now attained the state of being a leper, having said "Monks, these beings go about doing action of bitter result to themselves by themselves," having made the connection, expounding the Teaching further, spoke this verse -

66. "Fools, imprudent, wander about, with oneself as one's own enemy;
Doing evil action, which has bitter fruit."

Therein, "wander about" means they go about doing only what is unwholesome in the four postures. "Fools" means those who, not knowing the welfare of this world and the welfare of the world beyond, are here called fools. "Imprudent" means lacking wisdom. "With oneself as one's own enemy" means having become as if an enemy, one who has become like a foe to oneself. "Bitter fruit" means sharp fruit, painful fruit.

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

The story of Suppabuddha the leper is the seventh.

8. The Story of the Farmer

67. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain farmer, beginning with "That action done is not good."

He, it is said, ploughs a field not far from Sāvattthī. Thieves, having entered the city through a water drain, having broken into a tunnel at a certain wealthy family's house, having taken much gold and silver, departed through the very same water drain. One thief, having deceived them, having made a bag containing a thousand

pieces of gold coins into a waist-band pouch, having gone to that field, having divided the goods together with them, while going having taken his share, did not notice the bag containing a thousand pieces falling from the waist-band pouch. On that day, the Teacher, towards the break of dawn, surveying the world, having seen that farmer entered within the net of his knowledge, reflecting "What indeed will happen?" saw this - "This farmer will go right early to plough; the owners of the goods, having followed step by step after the thieves, having seen the bag containing a thousand pieces falling from the waist-band pouch, will seize him; apart from me, there will be no other witness for him; and there is a decisive support for the path of stream-entry for him; it is fitting for me to go there." That farmer too went right early to plough. The Teacher went there with the Elder Ānanda as his attendant monk. The farmer, having seen the Teacher, having gone and having paid homage to the Blessed One, began to plough again. The Teacher, without saying anything to him, having gone to the place where the bag containing a thousand pieces had fallen, having seen it, said to the Elder Ānanda - "Look, Ānanda, a venomous snake." "I see, venerable sir, a deadly venomous one."

The farmer, having heard that talk, having thought "This is a place where I roam about at proper or improper times; there is said to be a venomous snake here," when the Teacher, having said just that much, had departed, thinking "I shall kill it or not," having taken a driver's stick, having gone, having seen the bag containing a thousand pieces, thinking "The Teacher must have spoken with reference to this," having taken it and turned back, through inexperience, having placed it to one side, having covered it with dust, began to plough again. And the people, when the night became light, having seen the deed done by the thieves in the house, going step by step, having gone to that field, having seen the place where the goods had been divided by the thieves there, saw the farmer's footprints. They, having gone following his footprints, having seen the place where the bag had been deposited, having cleared away the dust, having taken the bag, having threatened him saying "You, having plundered the house, go about as if ploughing the field," having beaten him, having led him, showed him to the king. The king, having heard that incident, commanded his execution. The king's men, having bound him with his hands behind his back, beating him with whips, led him to the place of execution. He, being beaten with whips, without saying anything else, goes along saying "Look, Ānanda, a venomous snake; I see, Blessed One, a deadly venomous one." Then the king's men, having asked him "You speak the talk of the Teacher and of the Elder Ānanda; what is the meaning of this?" - When he said "If I am able to see the king, I shall explain," having led him to the king's presence, they told the king that incident. Then the king asked him "Why do you speak thus?" He, having said "I am not a thief, Sire," told the king all that incident beginning from the time he set out for the purpose of ploughing. The king, having heard his talk, thinking "This one, my good man, cites as witness the Teacher, the foremost person in the world; it is not proper to impute blame to him; I shall know what is to be done here," having taken him, in the evening went to the Teacher's presence and asked the Teacher - "Blessed One, did you indeed go together with the Elder Ānanda to this farmer's ploughing place?" "Yes, great king." "What was seen by you there?" "A bag containing a thousand pieces, great king." "Having seen it, what did you say?" "This and this, great king." "Venerable sir, if this man had not cited one such as you, he would not have obtained his life; but by

speaking the talk spoken by you, life has been obtained by him." Having heard that, the Teacher, having said "Yes, great king, I too, having said just that much, departed; a wise person should not do that action which, having done, one afterwards regrets," having made the connection, expounding the Teaching, spoke this verse -

67. "That action done is not good, which having done one regrets;
The result of which one experiences with tearful face, weeping."

Therein, "that action" means whatever action with painful consequences, capable of producing rebirth in hell and so on, having done and recollecting, at each and every moment of recollection one regrets, one bewails - that done is not good, not excellent, useless. "With tearful face" means one whose face is wet with tears, weeping, experiences the result.

At the conclusion of the teaching, the farmer, a lay follower, attained the fruition of stream-entry, and the monks who had arrived also attained the fruition of stream-entry and so on.

The story of the farmer is the eighth.

9. The Story of Sumana the Garland-Maker

68. "And that action done is good": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a garland-maker named Sumana.

It is said that he, daily attending upon King Bimbisāra right early with eight measures of jasmine flowers, received eight coins. Then one day, just as he had taken the flowers and entered the city, the Blessed One, surrounded by the great community of monks, having emitted the six-coloured rays, with great majestic power of the Buddha and with great grace of the Buddha, entered the city for almsfood. For the Blessed One sometimes, having concealed the six-coloured rays with his robe, walks about like a certain almsfood eater, as when going to meet Aṅgulimāla on a road of thirty yojanas; and sometimes, having emitted the six-coloured rays, as on the occasions of entering Kapilavatthu and so on. On that day too, emitting the six-coloured rays from his body, with great majestic power of the Buddha and with great grace of the Buddha, he entered Rājagaha. The garland-maker, having seen the Blessed One's body resembling a precious jewel, having gazed upon the bodily splendour of the thirty-two marks of a great man and the eighty minor features, with a gladdened mind, having thought "What service indeed can I do for the Teacher?" and not seeing anything else, having thought "With these flowers I shall venerate the Blessed One," thought again - "These are the king's regular flowers for attendance; the king, not receiving these, might have me imprisoned or have me killed or banish me from the country. What indeed shall I do?" Then this occurred to him: "Let the king have me killed or have me imprisoned or banish me from the country; for he, even if giving to me, would give wealth only sufficient for life in this individual existence, but veneration of the Teacher is sufficient for my welfare and happiness throughout many tens of millions of cosmic cycles." He gave up his own life to the Truth-finder.

He, thinking "As long as my devoted mind does not shrink back, at that very moment I shall make the offering," full of mirth, elated and exultant, venerated the Teacher. How? First, he threw just two handfuls of flowers above the Truth-finder; they, having

become a canopy at the very top, remained there. He threw another two handfuls; they, having descended on the right-hand side, covered with a curtain of garlands, remained there. He threw another two handfuls; they, having descended on the back side, remained there likewise. He threw another two handfuls; they, having descended on the left-hand side, remained there likewise. Thus the eight measures, having become eight handfuls, enclosed the Truth-finder on four sides. In front there was only an opening the size of a doorway for walking. The stalks of the flowers were on the inside, the petals facing outward. The Blessed One, having become as if enclosed by silver plates, proceeded. The flowers, though without consciousness, in dependence on one with consciousness, as if with consciousness, without breaking apart, without falling, went together with the Teacher, and remained standing wherever he stood. From the Teacher's body, rays came forth like a hundred thousand streaks of lightning. From the front and from behind and from the right and from the left and from the crown of the head, among the rays that had come forth continuously, not even one fleeing from its face-to-face position, all of them, having circumambulated the Teacher three times, having become the size of a young palm-tree trunk, ran ahead in front. The whole city was stirred. Nine crores within the city, nine crores outside the city - among the eighteen crores, there was not even a single man or woman who had not come out having taken almsfood. The great multitude, roaring a lion's roar, making thousands of wavings of garments, went right in front of the Teacher. The Teacher too, in order to make the garland-maker's virtue well known, walked by the very route of the drum proclamation in the city measuring three leagues. The garland-maker's entire body became filled with fivefold rapture.

He, having walked together with the Truth-finder for just a short while, as if plunged in red arsenic dye, having entered within the Buddha's rays, having praised and paid homage to the Teacher, having taken just the empty basket, went home. Then his wife asked him "Where are the flowers?" "The Teacher has been venerated by me." "What will you do now for the king?" "Let the king have me killed or remove me from the country. I, having given up my life, venerated the Teacher. All the flowers were just eight handfuls, and such a veneration arose. The great multitude, making thousands of acclamations, walks together with the Teacher. That sound of acclamation of the great multitude - he is in that place." Then his wife, through blind foolishness, not generating any confidence in such a wonder, having reviled and abused him, saying "Kings are fierce; once angered, by cutting off hands and feet and so on, they do much harm. By the deed done by you, harm might come to me too," having taken the children, having gone to the royal palace, having been summoned by the king and asked "What is this?" she said - "My husband, having venerated the Teacher with your flowers for attendance, having come home empty-handed, when asked by me 'Where are the flowers?' said such and such a thing. I, having abused him, saying 'Kings are fierce; once angered, by cutting off hands and feet and so on, they do much harm. By the deed done by you, harm might come to me too,' having abandoned him, have come here. Whether the deed done by him be well done or wrongly done, that is his own affair. Know from me the fact of his having been abandoned, Sire." The king, who had attained the fruition of stream-entry at the very first seeing, a faithful, devoted noble disciple, thought - "Alas, this woman is blindly foolish; she did not generate confidence in such virtue." He, having become as if angry, said "Dear woman, what do you say? With my flowers for attendance,

reverence was made by him?" "Yes, Sire." "A good thing was done by you in abandoning him. As for the one who made the offering with my flowers, I shall know what is fit to be done." Having dismissed her, with speed having gone to the Teacher's presence, having paid homage, he walked about together with the Teacher.

The Teacher, having known the king's confidence of mind, having walked through the city by the drum-proclamation route, went to the king's house door. The king, having taken the bowl, wished to usher the Teacher into the house. The Teacher, however, showed the appearance of wishing to sit down right in the royal courtyard. The king, having known that, at that very moment had a pavilion built, saying "Make a pavilion quickly." The Teacher sat down together with the Community of monks. But why did the Teacher not enter the king's palace?

For thus it occurred to him - "If I were to enter inside and sit down, the public would not get to see me, the virtue of the garland-maker would not become well-known; but when I am seated in the royal courtyard, the public will get to see me, the virtue of the garland-maker will become well-known." For only Buddhas are able to make the virtue of the virtuous well-known; the remaining people, when speaking of the virtue of the virtuous, become miserly. The four flower-cloths stood in the four directions. The public surrounded the Teacher. The king served the Community of monks headed by the Buddha with superior food. The Teacher, at the conclusion of the meal, having given thanksgiving, enclosed by the four flower-cloths in the former manner just, roaring a lion's roar, surrounded by the great multitude, went to the monastery. The king, having followed after the Teacher and having returned, having had the garland-maker summoned, asked "How did you venerate the Teacher with the flowers brought for me?" The garland-maker said "Having given up my life, thinking 'Let the king kill me or banish me from the country,' I venerated him, Sire." The king, having said "You are indeed a great man," having brought out from the royal family eight elephants and horses and male slaves and female slaves and great ornaments and eight thousand coins and eight women adorned with all ornaments and eight excellent villages, gave this gift called "the complete eightfold."

The Elder Ānanda thought - "From right early today onwards, thousands of lion's roars and thousands of wavings of garments are occurring; what indeed is the result for the garland-maker?" He asked the Teacher. Then the Teacher said to him - "Ānanda, do not consider that a trifling action has been done by this garland-maker; for he, having given up his life, made an offering to me. He, having thus gladdened his mind towards me -

'For a hundred thousand cosmic cycles, he will not go to an unfortunate realm;
Having remained among gods and humans, the fruit of this action;
Afterwards he will become a Paccekabuddha named Sumana.'"

He said. But when the Teacher, having gone to the monastery, was entering the Perfumed Chamber, those flowers fell at the gateway. In the evening, the monks raised up a discussion in the Teaching hall - "Oh, how wonderful is the deed of the garland-maker! Having given up his life for the living Buddha, having made a flower offering, at that very moment he obtains the so-called complete eightfold gift." The Teacher, having come out from the Perfumed Chamber, having gone to the Teaching hall by one of the three manners of going, having sat down on the Buddha-seat,

having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," "Yes, monks, whatever action, because of having been done, there is no subsequent regret, and at each and every moment of recollection only pleasure arises - such an action should indeed be done" - having made the connection, expounding the Teaching, he spoke this verse -

68. "And that action done is good, which having done one does not regret;
The result of which one experiences delighted, glad at heart."

Therein, "which having done" means whatever action yielding happiness, capable of producing both the achievement of godly and human states and the achievement of Nibbāna, having done, one does not regret; but rather in this very present life, at each and every moment of recollection, having become delighted through the force of joy and glad at heart through the force of pleasure, and in the future having become filled with joy and pleasure, one experiences the result - that action done is good, excellent.

At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings.

The story of Sumana the garland-maker is the ninth.

10. The Story of the Elder Nun Uppalavaṇṇā

69. "He imagines it is sweet": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Nun Uppalavaṇṇā.

It is said that she, having established an aspiration at the feet of the Buddha Padumuttara, making merit for a hundred thousand cosmic cycles, wandering in the round of rebirths among gods and human beings, in this arising of a Buddha, having passed away from the heavenly world, took conception in a millionaire's family in Sāvattthī. And because her complexion was similar to the interior of a blue waterlily, they gave her the name Uppalavaṇṇā. Then, when she had come of age, kings and millionaires throughout the whole Indian subcontinent sent a message to the millionaire - "Let him give us his daughter." There was no one who did not send. Then the millionaire thought - "I shall not be able to take hold of the minds of all; but I shall employ one strategy" - having summoned his daughter, he said: "Dear, will you be able to go forth?" Because she was a being in her final existence, those words were to her like oil prepared a hundred times poured on the head. Therefore she said to her father: "I shall go forth, dear father." He, having made a great honour for her, having led her to the nuns' dwelling, gave her the going forth. When she had only recently gone forth, her turn came at the Observance hall. She, having lit a lamp, having swept the Observance hall, having taken a sign from the flame of the lamp, standing right there, looking again and again, having produced meditative absorption with the fire kasiṇa as object, having made that itself the foundation, attained arahantship together with the analytical knowledges and the direct knowledges.

She, at a later time, having wandered on a journey through the country, having returned, entered the Blind Men's Grove. At that time dwelling in the forest was not prohibited for nuns. Then, having made a hut for her there, having prepared a small bed, they surrounded it with a curtain. She entered Sāvattthī for almsfood and went

out. Now her maternal uncle's son, a young man named Nanda, had his mind bound to her from the time of lay life. He, having heard of her arrival, even before the elder nun's coming, having gone to the Blind Men's Grove, having entered that hut, having hidden under the small bed, when the elder nun had come and entered the hut, shut the door, and just sat down on the small bed - because she had come from the sunshine outside, while the darkness in the range of vision had not yet departed - having come out from under the small bed, having climbed onto the small bed, even though being prevented by the elder nun saying "Do not perish, fool, do not perish, fool," having overpowered her, having done the deed desired by himself, he departed. Then the great earth, as if unable to bear his demerit, split in two. He, having entered the earth, was reborn in the great Avīci hell itself. The elder nun too reported that matter to the nuns. The nuns reported this matter to the monks. The monks reported it to the Blessed One. Having heard that, the Teacher, having addressed the monks, said: "Monks, among monks, nuns, male lay followers, and female lay followers, whatever fool, doing an evil deed, does it as if satisfied and joyful, elated and exultant, like a man eating some sweet flavour among sugar and other sweets" - having made the connection, expounding the Teaching, he spoke this verse -

69. "The fool imagines it is sweet, as long as evil does not ripen;
But when evil ripens, the fool undergoes suffering."

Therein, "it is sweet" means: for a fool who is doing evil, unwholesome action, that action appears as if it were honey, as if it were a sweet flavour, as if it were desirable, lovely, and agreeable. Thus he imagines it as if it were honey. "As long as" means for however long a time. "Evil does not ripen" means: as long as it does not give its result either in the present life or in the future state, so long he imagines it thus. "But when" means: but when, either in the present life when various bodily punishments are being inflicted on him, or in the future state when experiencing great suffering in hell and so on, that evil ripens, then that fool undergoes suffering, finds it, obtains it.

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

But 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, indulge in sensuality." 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 in the Brahmin Chapter -

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."

The meaning of this will become evident in the Brahmin Chapter itself. The Teacher, however, having summoned King Pasenadi of Kosala, said "Great king, in this Dispensation, just as sons of good family, so too daughters of good family, having abandoned a great company of relatives and a mass of wealth, having gone forth, dwell in the forest. While they dwell thus, evil persons infatuated with lust harass them by means of inferiority complex and arrogance, and bring about an obstacle to the holy life; therefore it is fitting to make a dwelling place for the community of nuns within the city." The king, having accepted saying "Good!", had a dwelling place made for the community of nuns on one side of the city. Thenceforth the nuns dwelt right within the village.

The story of the Elder Nun Uppalavaṇṇā is the tenth.

11. The Story of the Elder Jambuka

70. "Month after month": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Jambuka the naked ascetic.

In the past, it is said, in the time of the Perfectly Enlightened One Kassapa, a villager, a certain householder, having built a monastery for a certain elder monk, attended upon him dwelling there with the four requisites. The elder monk regularly ate at his house. Then a certain monk who had eliminated the mental corruptions, walking for almsfood during the day, arrived at his house door. The householder, having seen him, being confident in his deportment, having ushered him into the house, having carefully served him with superior food, having given a large cloth, saying "Venerable sir, having dyed this cloth, please wear it," said "Venerable sir, your hair is long; I shall bring a barber for the purpose of shaving your hair, and I shall come back having had a small bed obtained for the purpose of sleeping." The monk dependent on families, who regularly ate at the house, having seen that honour shown to him, was not able to gladden his mind, and having thought "This one shows such honour to one seen for a moment, but does not show it to me who regularly eats at the house," went to the monastery. The other too, having gone together with him, having dyed the cloth given by the householder, wore it. The householder too, having taken a barber and gone, having had the elder monk's hair shaved off, having had a small bed spread, having said "Venerable sir, please sleep on this very small bed," having invited both elder monks for the morrow, departed.

The resident was not able to endure that honour being shown to him. Then he, in the evening, having gone to the elder monk's sleeping place, reviled the elder monk in four ways: "Friend, visitor, rather than eating a meal at the householder's house, it would be better to eat excrement; rather than having hair shaved by a barber brought by the householder, it would be better to have hair plucked out with a palmyra nut shell. Rather than wearing a cloth given by the householder, it would be better to go about naked; rather than lying down on a small bed brought by the householder, it would be better to lie down on the ground." The elder monk too, thinking "Let not this fool be ruined on account of me," not heeding the invitation, having risen right early, went at his ease. The resident too, having done right early the duties to be done at the monastery, at the time for the alms round, with the

perception "Even now the visitor is sleeping; he might awaken by the sound of the bell," having struck the bell with just the back of his nail, entered the village for almsfood. The householder too, having made preparations for the offering, looking along the path of the elder monks' approach, having seen the resident, asked "Venerable sir, where is the elder monk?" Then the resident said to him "Do not, friend, say anything. Your family attendant yesterday, at the time of your departure, having entered the inner room, fell into sleep; having risen right early, he does not know the sound of my sweeping the monastery, nor the sound of pouring water into the drinking water pot and the water pot for washing, nor the sound of the bell being struck." The householder thought - "For my master, endowed with such excellence of deportment, until this time there has been no such thing as sleeping; but having seen me showing honour to him, certainly something must have been said by this venerable one." He, by his own wisdom, having carefully fed him, having thoroughly washed his bowl, having filled it with food of various excellent flavours, said "Venerable sir, if you should see my master, please give him this almsfood."

The other, having taken it, thought - "If he eats such almsfood, he will become attached to this very place" - and having thrown away that almsfood on the road, having gone to the elder monk's dwelling place, looking for him there, did not see him. Then, because of the doing of this much action, even though he practised for twenty thousand years, he was not able to protect the ascetic practice. But at the end of his life span, having died, having been reborn in Avīci, having experienced great suffering for one interval between Buddhas, in this arising of a Buddha, he was reborn in a certain family house with abundant food and drink in the city of Rājagaha. He, from the time of walking on foot, did not wish to sleep on a bed, nor to eat food; he ate only his own bodily discharge. Thinking "He does it not knowing, through foolishness," they nourished him. Even in old age he did not wish to wear cloth; he went about naked, slept on the ground, and ate only his own bodily discharge. Then his mother and father, thinking "This one is not suitable for a family house; he is merely shameless; this one is suitable for the naked ascetics," having led him to their presence, gave him saying "Give this boy the going forth." Then they gave him the going forth. And when giving the going forth, having placed him in a pit up to the neck, having placed boards on top of the two shoulders, having sat down on top of them, they plucked out his hair with a piece of palmyra nut shell. Then his mother and father, having invited them for the morrow, departed.

On the following day the naked ascetics said to him "Come, we shall enter the village." He did not wish, saying "You go; I shall stay right here." Then, having spoken to him again and again, they left the unwilling one behind and went. He too, having known the fact of their having gone, having opened a board of the toilet, having descended, making morsel after morsel with both hands, ate excrement. The naked ascetics sent food for him from inside the village. That too he did not wish. Even though being told again and again, "I have no need of this. Food has been obtained by me," he said. "Where was it obtained?" "It was obtained right here." Thus, even on the second, third, and fourth day, though much was said to him by them, "I shall stay right here," he did not wish to go to the village. The naked ascetics, thinking "This one day after day neither wishes to enter the village, nor wishes to take the food sent by us, and says 'It was obtained by me right here'; what indeed is he doing? Shall we investigate?" while entering the village, left behind one or two persons for the

purpose of investigating him, and went. They, having pretended to be going behind, hid themselves. He too, having known the fact of their having gone, descended into the toilet in the very same former manner and ate excrement.

The others, having seen his action, reported to the naked ascetics. Having heard that, the naked ascetics, thinking "Oh, what a serious deed! If the disciples of the ascetic Gotama were to know, they would proclaim our ill-repute saying 'The naked ascetics go about eating excrement'; this one is not befitting for us," removed him from their presence. He, having been removed by them - there is a flat rock spread out at the place where the public defecates. On that there was a large natural rock-pool; in dependence on the flat rock was the place where the public defecated. He, having gone there, having eaten excrement at night, at the time when the public came for the purpose of easing the body, holding on to one end of the rock with one hand, having lifted up one foot and placed it on his knee, facing upward towards the wind, having opened his mouth, stands. The public, having seen him, having approached and paid homage, asks "Venerable sir, why is the noble one standing with his mouth opened?" "I feed on wind; there is no other food for me." Then "Why are you standing with one foot placed on your knee, venerable sir?" "I am of lofty austerity, of terrible austerity; when the earth is trodden by me with two feet, it trembles; therefore, having lifted up one foot and placed it on my knee, I stand. For I spend night and day just standing; I do not sit down, I do not lie down." People mostly believe mere words alone; therefore, thinking "Oh, how wonderful! There are indeed such austere ascetics; such ones have never been seen by us before," mostly the residents of Aṅga and Magadha, being stirred up, having approached, month after month bring great honour. He said "I eat only wind, not other food. For if I eat other things, my austere asceticism is destroyed," and did not wish for anything brought by them. The people entreated again and again, "Do not destroy us, venerable sir; when one of terrible austerity such as you partakes, it leads to our welfare and happiness for a long time." Other food was not pleasing to him. But, oppressed by the entreaty of the public, having placed the ghee, molasses, and so on brought by them on the tip of his tongue with the tip of kusa grass, he dismissed them saying "Go; this much is sufficient for your welfare and happiness." Thus he spent fifty-five years naked, eating excrement, pulling out his hair, lying on the ground.

For Buddhas too, the surveying of the world towards the break of dawn is indeed not abandoned. Therefore, one day, as the Blessed One was surveying the world towards the break of dawn, this Jambuka the naked ascetic appeared within the net of knowledge. The Teacher, having reflected "What indeed will happen?" having seen his decisive support for arahantship together with the analytical knowledges, "I, making this the starting point, shall speak one verse; at the conclusion of the verse, there will be the full realisation of the teaching by eighty-four thousand living beings. In dependence on this son of good family, the great multitude will attain safety" - having known this, on the following day, having walked for almsfood in Rājagaha, having returned from his alms round, he addressed the Elder Ānanda - "Ānanda, I shall go to the presence of Jambuka the naked ascetic." "Venerable sir, will you yourself go?" "Yes, I myself" - having said thus, the Teacher set out for his presence in the growing shadow.

The deities thought - "The Teacher is going in the evening to the presence of Jambuka the naked ascetic, and he dwells on a flat rock that is loathsome, soiled with excrement, urine, and wooden toothbrushes; it is fitting to cause rain to fall" - by their own power, at that very moment, they caused rain to fall. The flat rock became clean and spotless. Then above it they caused a shower of five-coloured flowers to rain down. The Teacher, having gone in the evening to the presence of Jambuka the naked ascetic, made the sound "Jambukā." Jambuka, having thought "Who now is this? A wicked person addresses me by the name Jambuka," said "Who is this?" "I am an ascetic." "What is it, Great Ascetic?" "Today give me a dwelling place here for one night." "There is no dwelling place, Great Ascetic, in this place." "Jambuka, do not do thus; give me a dwelling place for one night. Those gone forth seek one gone forth, humans seek a human, animals seek an animal." "But are you one gone forth?" "Yes, I have gone forth." "If you are one gone forth, where is your gourd, where is your smoke-ladle, where is your sacrificial thread?" "I have these, but carrying them separately is troublesome, so I carry them taken inside." He was angry, saying "You will go about without having taken this!" Then the Teacher said to him - "Let it be, Jambuka, do not be angry; tell me of a dwelling place." "There is no dwelling place here, Great Ascetic."

The Teacher, there being a cave not far from his dwelling place, pointing it out, said "Who dwells in this cave?" "There is no one, Great Ascetic." "Then give it to me." "You yourself know, Great Ascetic." The Teacher, having prepared a sitting cloth in the cave, sat down. In the first watch, the four great kings, making the four directions into one radiance, came to attend upon the Teacher. Jambuka, having seen the radiance, thought "What is this radiance?" In the middle watch, Sakka, the king of gods, came. Jambuka, having seen that too, thought "Who is this?" In the last watch, the Great Brahmā, able to illuminate one world-system with one finger, two with two, ten with ten, making the entire forest into one radiance, came. Jambuka, having seen that too, having thought "Who indeed is this?" right early, having gone to the Teacher's presence, having exchanged friendly greetings, standing to one side, asked the Teacher - "Great Ascetic, who came to your presence illuminating the four directions?" "The four great kings." "Why?" "To attend upon me." "But are you more superior than the four great kings?" "Yes, Jambuka, I am a king above even the great kings." "But who came in the middle watch?" "Sakka, the king of gods, Jambuka." "Why?" "To attend upon me indeed." "But are you more superior even than Sakka, the king of gods?" "Yes, Jambuka, I am more superior even than Sakka; he is like an attendant of the sick for me, like a caretaker of allowable things or a novice." "Who came in the last watch, having illuminated the entire forest?" "He whom in the world brahmins and others, having made offerings and having washed, say 'Homage to the Great Brahmā' - that very Great Brahmā." "But are you more superior even than the Great Brahmā?" "Yes, Jambuka, for I am a Brahmā above even Brahmā." "You are wonderful, Great Ascetic. But for me, having dwelt here for fifty-five years, not even one among these has ever come to attend upon me. For I, for this long a stretch of time, having become one who feeds on wind, spent the time standing only; yet they have never come to attend upon me."

Then the Teacher said to him - Jambuka, you, deceiving the blindly foolish great multitude in the world, have become desirous of deceiving me too. Did you not for fifty-five years eat only excrement, lay down only on the ground, go about naked, and

pull out your hair with a piece of palmyra stalk? And yet, deceiving the world, you say "I feed on wind, I stand on one foot, I do not sit down, I do not lie down." You wish to deceive me too. In the past too, in dependence on an evil, inferior view, for so long a time, feeding on excrement, sleeping on the ground, going about naked, you reached the pulling out of hair with a piece of palmyra stalk; even now you grasp that same evil, inferior view. "But what was done by me, Great Ascetic?" Then the Teacher told him of the deed done in the past. Even as the Teacher was speaking, spiritual urgency arose in him, shame and moral fear became established, and he sat down squatting. Then the Teacher tossed him a bathing cloth and gave it to him. He, having put it on, having paid homage to the Teacher, sat down to one side. The Teacher too, having given him a progressive discourse, expounded the Teaching. He, at the conclusion of the teaching, having attained arahantship together with the analytical knowledges, having paid homage to the Teacher, rising from his seat, requested the going forth and full ordination. By that much his former action was exhausted. For this one, having reviled a great elder who had eliminated the mental corruptions with four kinds of reviling, was tormented in Avīci for as long as this great earth is deep - a yojana plus three leagues - and by the remainder of the ripened result there, for fifty-five years reached this affliction. Therefore that action of his was exhausted. But it is not possible to destroy the fruit of the duties of an ascetic practised by him for twenty thousand years. Therefore the Teacher, having stretched out his right hand, said: "Come, monk, live the holy life for the rightly making an end of suffering." At that very moment his layman's outward sign disappeared, and he became like a great elder of sixty years bearing the eight requisites.

It was, it is said, the day when the inhabitants of Aṅga and Magadha had come bringing honour for him; therefore the inhabitants of both countries, having come bringing honour, having seen the Truth-finder, having thought "Is our noble Jambuka the greater, or the ascetic Gotama?" they thought "If the ascetic Gotama were the greater, this one would go to the presence of the ascetic Gotama; but because of the greatness of the naked ascetic Jambuka, the ascetic Gotama has come to his presence." The Teacher, having known the reflection of the great multitude, said "Jambuka, dispel the doubt of your attendants." He, having said "I too, venerable sir, expect just this much," having attained the fourth meditative absorption, having emerged, having risen up into the sky to the height of a palm tree, having said "The Blessed One is my Teacher, venerable sir, I am his disciple," having descended, having paid homage, again having risen up into the sky to the height of two palm trees, three palm trees, and thus to the height of seven palm trees, having descended, he made known his state of being a disciple. Having seen that, the great multitude thought "Oh, Buddhas are indeed marvellous, of incomparable virtue!" The Teacher, speaking together with the great multitude, said thus - "This one, for so long a time, having placed the honour brought by you on the tip of his tongue with the tip of kusa grass, thinking 'I am fulfilling the practice of austere asceticism,' has dwelt here. Even if by this means he were to fulfil the practice of austere asceticism for a hundred years, and the wholesome intention of abstaining from food of one who now, being scrupulous about the proper time or the meal, does not eat - that practice of austere asceticism is not worth even a sixteenth fraction of that" - having made the connection, expounding the Teaching, he spoke this verse -

70. "Month after month with the tip of kusa grass, a fool might eat food;

He is not worth a sixteenth fraction of those who have comprehended the Dhamma."

Its meaning is - If a fool, one who has not fully understood the teachings, an outsider to virtues such as morality and so on, one who has gone forth in a sectarian doctrine, thinking "I shall fulfil the practice of austere asceticism," month after month, when each month arrives, eating food with the tip of kusa grass, were to eat food for a hundred years. "He is not worth a sixteenth fraction of those who have comprehended the Dhamma" - those who have comprehended the teachings are called those who have known the teachings, those who have weighed the teachings. Among them, at the lower limit, a stream-enterer is one who has comprehended the teachings; at the upper limit, one who has eliminated the mental corruptions. "That fool is not worth a sixteenth fraction of these who have comprehended the teachings" - this is a teaching with persons as standpoint. But here the meaning is - Whatever volition of his fulfilling the practice of austere asceticism thus for a hundred years, and whatever single wholesome intention of abstaining from food of those who have comprehended the teachings, being scrupulous about the proper time or the meal, not eating - compared with that volition, that volition occurring for so long a time is not worth a sixteenth fraction. This is what is meant - Whatever is the fruit of that volition of those who have comprehended the teachings, having divided that into sixteen portions, and from that, each one again into sixteen, sixteen portions, and whatever is the fruit of one portion from that - that itself is of greater fruit than the practice of austere asceticism of that fool.

At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings.

The story of the Elder Jambuka is the eleventh.

12. The Story of the Snake Ghost

71. "For evil action done": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a certain snake-ghost.

For on one day, the Venerable Elder Lakkhaṇa and the Elder Mahāmoggallāna, who were among the thousand matted-hair ascetics, were descending from the Vulture's Peak, thinking "We shall go for almsfood in Rājagaha." Among them, the Venerable Elder Mahāmoggallāna, having seen a certain snake-ghost, manifested a smile. Then the Elder Lakkhaṇa asked him the reason for the smile: "Why, friend, do you manifest a smile?" "It is not the right time, friend Lakkhaṇa, for this question; you should ask me in the presence of the Blessed One," the elder said. When they, having walked for almsfood in Rājagaha, having gone to the presence of the Blessed One, had sat down, the Elder Lakkhaṇa asked: "Friend Moggallāna, you, while descending from the Vulture's Peak, having manifested a smile, when asked by me the reason for the smile, said 'You should ask me in the presence of the Blessed One.' Tell now that reason." The elder said - "I, friend, having seen a certain ghost, manifested a smile. His individual existence was of such form - His head was like a human head, the rest of his body was like that of a snake. This so-called snake-ghost was twenty-five yojanas in measure. Flames of fire arisen from his head went as far as the tail; flames of fire arisen from the tail went as far as the head; flames arisen from the middle of

the head went to the two sides; flames arisen from the two sides descended to the middle." It is said that the individual existence of only two ghosts was twenty-five yojanas; of the rest, it was three leagues in measure. Of this snake-ghost and of the crow-ghost, it was twenty-five yojanas. Among them, this is first the snake-ghost. Mahāmoggallāna, having also seen the crow-ghost being tormented on the summit of the Vulture's Peak, asking about its former action, spoke this verse -

"Your tongue is five yojanas, your head is nine yojanas;
Your body is very high, twenty-five yojanas;
Having done what action, have you reached suffering such as this?"

Then the ghost, explaining to him -

"I, venerable sir Moggallāna, of Kassapa the great sage;
The food brought for the Community, I ate as I wished."

Having spoken the verse, he said - "Venerable sir, in the time of the Buddha Kassapa, many monks entered a village for almsfood. The people, having seen the elders, treating them kindly, having caused them to sit down in the hall with sitting accommodation, having washed their feet, having anointed them with oil, having served them rice gruel, having given them sweet-meats, sat down waiting for the time of almsfood, listening to the Teaching. At the conclusion of the talk on the Teaching, having taken the elders' bowls, having filled them with food of various excellent flavours from their own respective houses, they brought them. At that time, I, having become a crow, hidden on the rooftop of the hall with sitting accommodation, having seen that, filling my mouth three times from a bowl taken by one person, I seized three mouthfuls. But that food was neither the property of the Community, nor given having been designated for the Community, nor the remainder after being taken by the monks. It was to be eaten by the people having taken it to their own respective houses; it was merely brought with reference to the Community. From that, three mouthfuls were taken by me; this much was my former action. I, having died, by the result of that action, having been tormented in Avīci, by the remainder of the ripened result there, have now been reborn as a crow-ghost on the Vulture's Peak and experience this suffering." This is the story of the crow-ghost.

Here, however, the elder said "Having seen a snake-ghost, he manifested a smile." Then the Teacher, although being himself a witness, having risen, said "It is true, monks, Moggallāna has said. This one was seen by me on the very day of attaining highest enlightenment, but I did not speak of it out of compassion for others, thinking 'Those who would not believe my word, it would be for their harm.'" For in the Lakkhaṇa Saṃyutta too, at the very time when it was seen by Mahāmoggallāna, the Teacher, being himself a witness, related the disciplinary cases; this too was spoken by him in the same way. Having heard that, the monks asked about his former deed. The Teacher too related to them -

In the past, it is said, in dependence on Bārāṇasī, they built a hermitage for an Individually Enlightened One on a riverbank. He, dwelling there, constantly walked for almsfood in the city. The citizens too, morning and evening, with scents, flowers, and so on in their hands, went to attend upon the Individually Enlightened One. One man dwelling in Bārāṇasī ploughed a field alongside that road. The great multitude, going

morning and evening to attend upon the Individually Enlightened One, went trampling on that field. And the farmer, although trying to prevent them, saying "Do not trample on my field," was not able to prevent them. Then this occurred to him - "If there were no hermitage of the Individually Enlightened One in this place, they would not trample on my field." He, at the time when the Individually Enlightened One had entered for almsfood, having broken the vessels for use, set fire to the hermitage. The Individually Enlightened One, having seen that burnt remains, departed at his ease. The great multitude, having come bringing garlands of scent, having seen the burnt hermitage, said "Where indeed has our noble one gone?" He too, having gone together with the great multitude itself, while standing right there in the midst of the great multitude, said thus - "The hermitage of his was set on fire by me." Then, saying "Seize him! On account of this wicked one we did not get to see the Individually Enlightened One," having beaten him with sticks and so on, they brought him to the destruction of life. He, having been reborn in Avīci, having been tormented in hell for as long as this great earth is deep to the extent of a yojana, by the remainder of the ripened result, was reborn as a snake-ghost on the Vulture's Peak. The Teacher, having related this as his former deed, said "Monks, this evil deed is indeed like milk; just as milk, even while being milked, does not undergo transformation. So too action, even while being performed, does not ripen. But when it ripens, then one grieves with such suffering" - having made the connection, expounding the Teaching, he spoke this verse -

71. "For evil action done does not emit instantly like milk;
 Burning, it follows the fool, like fire covered with ashes."

Therein, "instantly like milk" means milk that has just at that very moment come out from the udders of a cow, still warm, does not emit, does not undergo transformation. This is what is meant - Just as this fresh milk at that very moment does not emit, does not undergo transformation, does not abandon its natural state. But in whatever vessel it has been milked and kept, as long as one does not put in buttermilk and other sour substances, as long as it does not reach a sour vessel such as a curd-vessel and so on, so long it does not abandon its natural state, but afterwards it abandons it; just so, even evil action, even while being performed, does not ripen. If it were to ripen, no one would dare to commit an evil deed. But as long as the aggregates produced by wholesome action endure, so long they protect him. Upon their dissolution, it ripens in the aggregates arisen in the realm of misery, and while ripening, burning, it follows the fool. "Like what?" "Like fire covered with ashes." For just as an ember from which the flame has departed, covered by ashes, even when stepped upon, does not burn at first because of being covered by ashes, but having heated through the ashes, by the force of burning the hide and so on, it goes on burning up to the brain; just so, evil action too follows along, burning, the fool by whom it was done, reborn in hell and so on in the second or third individual existence.

At the conclusion of the teaching, many became stream-enterers and so on.

The story of the Snake Ghost is the twelfth.

13. The Story of the Sixty Thousand Hammer-Blows Ghost

72. "Only for harm": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Sixty-Hammer Ghost.

For, in the former method itself, the Elder Mahāmoggallāna, while descending from the Vulture's Peak together with the Elder Lakkhaṇa, manifested a smile at a certain spot. When asked by the Elder the reason for the smile, having said "You should ask me in the presence of the Blessed One," having walked for almsfood, having approached the Teacher, having paid homage, when seated, being asked again, he said - "I, friend, saw a certain ghost with an individual existence measuring three leagues; sixty thousand iron hammers, burning and blazing, having fallen again and again upon the top of his head, rise up and break his head; broken again and again, it reforms once more. With this individual existence, such a form of individual existence has never been seen before by me. Having seen that, I manifested a smile." For in the Petavatthu -

"Sixty thousand hammers, complete in every respect;
Fall upon your head, splitting your skull indeed." And so on -

Was said with reference to this very ghost. The Teacher, having merely heard the Elder's account, said: "Monks, this being was seen by me while seated at the seat of enlightenment itself. Thinking 'But those who would not believe my word, it would be for their harm,' out of compassion for others I did not speak of it. But now, with Moggallāna as witness, I speak of it." Having heard that, the monks asked about his former deed. The Teacher too related to them -

In the past, it is said, in Bārāṇasī there was a certain cripple who had attained accomplishment in the art of slinging stones. He, seated beneath a certain banyan tree at the city gate, throwing pebbles and cutting its leaves, when told by village boys "Show us an elephant figure, show us a horse figure," having shown whatever figures they wished, received solid foods and so on from them. Then one day the king, going to the park, reached that spot. The boys, placing the cripple among the aerial roots, ran away. When the king, at the time when the midday stood still, had entered the tree-root, a dappled shade of holes and non-holes pervaded his body. He, looking upwards thinking "What indeed is this?" having seen elephant figures and so on on the tree leaves, having asked "Whose is this work?" having heard "The cripple's," having had him summoned, said - "My chaplain is very talkative; even when a trifle is said, speaking much, he annoys me. Will you be able to throw goats' dung pellets about a measure into his mouth?" "I shall be able, Sire. Having had goats' dung pellets brought, you sit together with the chaplain inside a curtain; I shall know what is to be done here." Then the king had it done so. The other, having made a hole in the curtain with the tip of scissors, each time the chaplain's mouth opened while speaking with the king, threw one goats' dung pellet. The chaplain swallowed each one as it entered his mouth. The cripple, when the goats' dung pellets were exhausted, shook the curtain. The king, having known by that sign the exhausted state of the goats' dung pellets, said - "Teacher, I shall not be able to bring a conversation to conclusion while speaking together with you. Even though swallowing goats' dung pellets about a measure, you did not fall into silence because of your excessive talkativeness." The brahmin, having fallen into a state of confusion, thenceforth, having opened his mouth, was not able to converse with the king. The

king, having recollected the cripple's virtue, having had him summoned, pleased thinking "In dependence on him, happiness has been obtained by me," having given him wealth called "the complete eightfold," gave four excellent villages in the four directions of the city. Having understood that matter, the minister who was the king's adviser on beneficial principles spoke this verse -

"Good indeed is a craft, whatever kind it may be;

See, by the lame one's blow, villages in the four directions were obtained."

Now that minister at that time was this very Blessed One. Then a certain man, having seen the success obtained by the cripple, thought - "This one, having become a cripple, in dependence on this craft has attained great success; it is fitting for me too to learn it." He, having approached him and having paid homage, said "Give me this craft, teacher." "It is not possible to give it, dear son." He, having been rejected by him, thinking "So be it, I shall please him," performing services such as attending to his hands and feet and so on, having pleased him over a long time, entreated again and again. The cripple, thinking "This one is exceedingly helpful to me," being unable to refuse him, having taught him the craft, said "Your craft is accomplished, dear son; now what will you do?" "Having gone outside, I shall test the craft." "What will you do?" "I shall strike and kill a cow or a human being." "Dear son, for one killing a cow the fine is a hundred; for one killing a human being, a thousand. You, even together with your sons and wife, will not be able to get through that. Do not be destroyed. Look out for some orphan without mother or father, one for whom there is no fine when struck." He, saying "Very well," having placed pebbles in his lap, looking out for such a one while wandering about, having seen a cow, did not dare to strike it, thinking "This one has an owner"; having seen a human being, did not dare to strike, thinking "This one has a mother and father."

At that time an Individually Enlightened One named Sunetta was dwelling in a hermitage in dependence on that city. He, having seen him entering the city for almsfood in the space between the city gates, thinking "This one is without mother or father; there is no fine when this one is struck; having struck this one, I shall test the craft," aimed at the right ear-hole of the Individually Enlightened One and threw a pebble. It, having entered through the right ear-hole, came out through the left; an unpleasant feeling arose. The Individually Enlightened One was unable to walk for almsfood; having gone through space to the hermitage, he attained final Nibbāna. The people, when the Individually Enlightened One did not come, having thought "There will be some illness," having gone there, having seen him who had attained final Nibbāna, wept and lamented. He too, having seen the great multitude going, having gone there, having recognised the Individually Enlightened One, said "This one, while entering for almsfood, came face to face with me in the space between the gates; I, testing my own craft, struck him." The people, saying "By this wicked one indeed the Individually Enlightened One was struck; seize him, seize him!" having beaten him, right there brought him to the destruction of life. He, having been reborn in Avīci, having been tormented for as long as this great earth is deep to the extent of a yojana, by the remainder of the result, was reborn as a sixty-hammer-ghost on the summit of the Vulture's Peak. The Teacher, having related this former deed of his,

said "Monks, for a fool, when a craft or supremacy arises, it arises for harm. For a fool, having obtained a craft or supremacy, does only harm to himself" - having made the connection, expounding the Teaching, he spoke this verse.

72. "Only for harm does renown arise for a fool;
It destroys the fool's bright portion, splitting his head asunder."

Therein, "only for" is a particle in the sense of delimiting a boundary. "Renown" means the nature of knowing. Whatever craft one knows, or standing in whatever supremacy, fame, and success one is known by people, becomes well-known and recognised - this is a name for that. For a craft or the state of supremacy and so on arises only for harm for a fool. In dependence on that, he does only harm to himself. "Destroys" means ruins. "Bright portion" means the wholesome share; for when a craft or supremacy arises for a fool, it arises only destroying the wholesome share. "Head" is a name for wisdom. "Splitting asunder" means demolishing. For it destroys his bright portion while demolishing, while destroying the head, which is termed wisdom.

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

The story of the Sixty-Stick Ghost is the thirteenth.

14. The Story of the Householder Citta

73-74. "He might wish for unreal esteem" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Sudhamma. The teaching arose at Macchikāsaṇḍa and was concluded at Sāvattṥī.

For in the city of Macchikāsaṇḍa, a householder named Citta, having seen the Elder named Mahānāma, who was among the group of five, walking for almsfood, having become confident in his deportment, having taken his bowl, having ushered him into the house, having fed him, at the conclusion of the meal, while listening to a talk on the Teaching, having attained the fruition of stream-entry, having become one of unshakeable faith, wishing to make his own pleasure grove named Ambāṭaka Grove into a monastery for the Community, having poured water onto the Elder's hands, he dedicated it. At that moment, having made the water its boundary, the great earth trembled, signifying "The Buddha's Dispensation is established." The great millionaire, having had a great monastery built in the park, was one with doors open to monks who had come from all directions. At Macchikāsaṇḍa, the Elder named Sudhamma was a resident.

At a later time, having heard the talk of praise of Citta, the two chief disciples, wishing to show favour to him, went to Macchikāsaṇḍa. The householder Citta, having heard of their coming, having gone out to meet them for a distance of half a yojana along the road, having taken them, having ushered them into his own monastery, having performed the duties for visitors, requested the General of the Teaching saying "Venerable sir, I wish to hear a little talk on the Teaching." Then the Elder said to him: "Lay follower, we have come a long journey and are wearied in appearance. But listen to a little" - and he expounded the Teaching to him. He, while listening to the Elder's Teaching, attained the fruition of non-returning. He, having paid homage

to the two chief disciples, having invited them saying "Venerable sir, tomorrow please accept almsfood at my house together with a thousand monks," afterwards invited the resident Elder Sudhamma saying "You too, venerable sir, please come tomorrow together with the elders." He, angry thinking "This one invites me afterwards," refused, and even though being entreated again and again, refused indeed. The lay follower, having departed saying "You will be known, venerable sir," on the following day prepared a great offering at his own dwelling. The Elder Sudhamma too, at the very time towards the break of dawn, having thought "What kind of honour has been prepared by the householder for the chief disciples? Having gone tomorrow, I shall see," right early, having taken his bowl and robe, went to his house.

He, even though being told by the householder "Please sit down, venerable sir," having said "I shall not sit down; I shall go for almsfood," having looked at the honour prepared for the chief disciples, wishing to offend the householder by birth, said "Your honour is lofty, householder, but here just one thing is lacking." "What, venerable sir?" Having said "Sesame seed cakes, householder," being disparaged by the householder with the simile of the crow, having become angry, having said "This is your residence, householder; I shall depart," even though being restrained up to the third time, having departed, having gone to the Teacher's presence, he reported the words spoken by both Citta and himself. The Teacher, having laid the blame upon him alone saying "By you a lay follower who is faithful and devoted has been jeered at with low words," having had the legal act of reconciliation performed, sent him saying "Go, ask forgiveness of the householder Citta." He, having gone there, even though having said "Householder, that fault is mine alone; forgive me," being rejected by him saying "I do not forgive," being downcast, was not able to ask forgiveness of him. He returned again to the Teacher's presence. The Teacher, even though knowing "The lay follower will not forgive him," thinking "This one is obstinate in conceit; let him go a journey of thirty yojanas and come back," without revealing the means for obtaining forgiveness, dismissed him. Then, when he had come again, his conceit having been cast down, having given him a companion messenger, having said "Go, having gone together with this one, ask forgiveness of the lay follower," he said "It is not proper for an ascetic to generate conceit or jealousy thinking 'My monastery, my dwelling place, my lay follower, my female lay follower.' For indeed, for one who does thus, mental defilements such as desire and conceit increase" - having made the connection, expounding the Teaching, he spoke these verses -

73. "He might wish for unreal esteem, and honour among monks;
And supremacy in residences, and veneration among other families.
74. "Let both householders and those gone forth think it was done by me alone;
Let them be under my control alone, in whatever duties or non-duties;
Such is the thought of a fool, desire and conceit grow.

Therein, "non-existing" means whatever foolish monk might wish for esteem that is not found, "being faithless, he wishes 'May people know me as faithful.'" By the method stated in the description of evil desire, the fool, "being faithless, immoral, of little learning, not secluded, lazy, without established mindfulness, unconcentrated, unwise, being one who has not eliminated the mental corruptions, wishes 'Oh, indeed, may people know me as this one who is faithful, moral, very learned, secluded,

putting forth strenuous energy, mindful, concentrated, wise, one who has eliminated the mental corruptions" - this is wishing for non-existing esteem. "Honour" means retinue. "Oh, indeed, may monks in the entire monastery, having surrounded me, dwell asking me questions" - thus, standing established in conduct according to desire, he wishes for honour among monks. "In residences" means in the residences belonging to the monastic community, whatever superior lodgings are in the middle of the monastery, those he assigns to monks who are his own friends and companions and so on, saying "You dwell here," while himself occupying the more excellent lodging, and to the remaining visiting monks, assigning the outlying inferior lodgings and those occupied by nonhuman spirits, saying "You dwell here" - thus he wishes for supremacy in residences. "And veneration among other families" means not in the families of his mother and father, not of his relatives, but in the families of others only, "Oh, indeed, may these give to me alone, not to others" - thus he wishes for veneration with the four requisites.

"Let them think it was done by me alone" means for whatever fool the thought arises: "Whatever new construction work done in the monastery by way of building an Observance hall and so on, let both householders and those gone forth think 'All that was done by our elder' - thus let them think the preliminary work was done and completed in dependence on me alone." "Let them be under my control alone" means the thought arises: "Let both householders and those gone forth, all of them, be under my control alone; whether carts, oxen, adzes, hatchets, and so on are to be obtained, or even at least heating rice gruel and drinking it and so on - in such duties and non-duties, in small and great tasks to be done, in any single task whatsoever, let them be under my control alone; let them do it only after asking me." "Such is the thought of a fool" means for whatever fool that desire and such a thought arises, for him neither insight nor paths and fruits grow. But only craving arising at the six doors, like the water of the ocean at the rising of the moon, and the ninefold conceit grow.

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

The Elder Sudhammo too, having heard this exhortation, having paid homage to the Teacher, having risen from his seat, having circumambulated him keeping him on his right, having gone together with that companion messenger monk, having made amends for the offence within the range of vision of the lay follower, asked forgiveness of the lay follower. He, when asked for counter-forgiveness by the lay follower saying "I forgive, venerable sir; if there is any fault of mine, forgive me," standing firm in the exhortation given by the Teacher, within just a few days attained arahantship together with the analytical knowledges. The lay follower too thought - "Without even seeing the Teacher, I attained the fruition of stream-entry; without even seeing him, I became established in the fruition of non-returning. It is fitting for me to see the Teacher." He, having had five hundred carts loaded full with sesame seeds, rice, ghee, molasses, cloth, coverings, and so on, having announced to the community of monks "Let those wishing to see the Teacher come; they will not be wearied by almsfood and so on," and having announced to the community of nuns as well, and to the male lay followers, and to the female lay followers. Together with him, five hundred each of monks and nuns and male lay followers and female lay followers set out. He arranged for them and for his own assembly - that is, for three

thousand people - so that there would be no deficiency of rice gruel, meals, and so on along the thirty-yojana road. But the deities, having known the fact of his departure, at every yojana along the way, having set up a camp, attended upon that great multitude with divine rice gruel, solid food, meals, drinks, and so on; there was no deficiency of anything for anyone. Thus, being attended upon by the deities, travelling one yojana daily, in a month he reached Sāvattihī; the five hundred carts remained just as full as before. He went along distributing the presents brought by the deities and by humans.

The Teacher said to the Elder Ānanda - "Ānanda, today in the growing shadow, the householder Citta, surrounded by five hundred lay followers, having come, will pay homage to me." "But, venerable sir, will there be any wonder at the time of his paying homage to you?" "There will be, Ānanda." "What, venerable sir?" "When he comes, at the time of paying homage to me, in an area measuring eight karīsas by the royal measure, to a depth reaching the knees, a dense shower of five-coloured divine flowers will rain down." Having heard that talk, the city-dwellers, thinking "A householder named Citta of such great merit, it is said, having come, will today pay homage to the Teacher; such a wonder, it is said, will occur; we too shall be able to see that one of great merit," having taken presents, stood on both sides of the road. When they had arrived near the monastery, the five hundred monks came first. The householder Citta, having set aside the great female lay followers saying "Mothers, you come behind," surrounded by five hundred lay followers, went to the Teacher's presence. But in the presence of the Buddhas, those standing or sitting are not here or there; they stand motionless on both sides of the Buddha-avenue. The householder Citta entered the great Buddha-avenue. Every place looked upon by the noble disciple who had attained the three fruits trembled. "That is the householder Citta, it is said" - the great multitude looked. He, having approached the Teacher, having entered within the six-coloured rays of the Buddha, having grasped the Teacher's feet at both ankles, paid homage. At that very moment the shower of flowers of the aforesaid manner rained down; they uttered thousands of acclamations. He dwelt for one month near the Teacher, and while dwelling, having seated the entire community of monks headed by the Buddha right in the monastery, he gave a great gift; those who had come together with him too, having kept them right within the monastery, he looked after. Not even for a single day was there anything to be taken from his own carts; he gave the gift with the presents brought by the deities and humans alone; he performed all the duties. He, having paid homage to the Teacher, said - "Venerable sir, I, coming thinking 'I shall give a gift to you,' was on the road for a month. Right here a month has passed for me; I am not able to use anything of the presents brought by me; for so long a time I gave the gift with the presents brought by the deities and humans alone. Even if I were to dwell here for a year, I would indeed not be able to give my own gift. I wish to unload the carts and go; please announce to me a place for storing them."

The Teacher said to the Elder Ānanda - "Ānanda, having made one place hollow for the lay follower, give it to him." The Elder did so. It is said that a place for what is allowable was permitted for the householder Citta. The lay follower too, together with the three thousand people who had come with him, set out again on the road with hollow carts. Gods and humans, having risen, saying "Noble sir, the act of travelling with hollow carts has been done by you," filled the carts with the seven kinds of

precious things. He went along tending the great multitude with presents brought as if his own. The Elder Ānanda, having paid homage to the Teacher, said - "Venerable sir, even coming to your presence he came in a month, here too he stayed for just a month, for so long a time he gave a great gift with presents brought by gods and humans alone; now, having made the five hundred carts hollow, he will travel, it is said, in just a month. But the gods and humans, having risen, saying 'Noble sir, the act of travelling with hollow carts has been done by you,' filled the five hundred carts with the seven kinds of precious things. He will again, it is said, go along tending the great multitude with presents brought as if his own." "But, venerable sir, does this honour arise for him only when coming to your presence, or does it arise even when going elsewhere?" "Ānanda, whether coming to my presence or going elsewhere, it arises indeed for him. For this lay follower is faithful, devoted, accomplished in morality; whatever place such a person frequents, there material gain and honour arise for him." Having said this, the Teacher spoke this verse in the Miscellaneous Chapter -

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

But the meaning of this will become clear right there.

When this was said, the Elder Ānanda asked about Citta's former deed. Then the Teacher, explaining to him, said -

Ānanda, this one, having formed a resolution at the feet of the Blessed One Padumuttara, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in the time of the Buddha Kassapa was born in a deer-hunter's family. Following the course of growth, one day, while the sky was raining, having taken a spear for the purpose of killing deer, having gone to the forest, while looking for deer, in a certain natural cave, having seen one monk seated, having wrapped himself up to the head, thinking "One noble one must be seated practising the ascetic duty; I shall bring him food," having gone home with haste, having had the meat brought yesterday cooked on one fireplace and the rice on another, having seen other monks walking for almsfood, having taken their bowls too, having caused them to sit down on prepared seats, having prepared the almsfood, having commanded another saying "Noble sirs, serve the food," having put that food into a container, while going having taken it, on the road having plucked various flowers, having made them into leaf-containers, having gone to the place where the elder was seated, having said "Venerable sir, please accept my offering," having taken the bowl, having filled it, having placed it in the elder's hands, having made an offering with those flowers, he made the aspiration: "Just as this flavoursome almsfood together with the flower offering gladdens my mind, so in whatever place I am reborn, may thousands of presents come and gladden my mind, and may a shower of five-coloured flowers rain down." He, having done wholesome deeds for as long as life lasted, was reborn in the heavenly world; at the place of rebirth, a shower of divine flowers rained down to a depth reaching the knees. Now too, both on the day of his birth and when he came here, the raining of the flower shower, the bringing of presents, and the filling of carts with the seven kinds of precious things are the result of that very action.

The story of the Householder Citta is the fourteenth.

15. The Story of the Novice Tissa the Forest-Dweller

75. "One is the proximate cause for material gain": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Tissa the forest-dweller. The teaching originated at Rājagaha.

It is said that a brahmin named Mahāsenā, a friend of the Elder Sāriputta's father, the brahmin Vaṅganta, lived in Rājagaha. The Elder Sāriputta, one day, walking for almsfood, out of compassion for him, went to his house door. He, however, was one whose wealth was exhausted, a poor man. He, thinking "My son must have come to my house door to walk for almsfood; and I am destitute; he does not know of my destitute state, methinks; I have no gift whatsoever to give" - being unable to be in the presence of the elder, hid himself. The elder went on yet another day too; the brahmin likewise hid himself. Even though thinking "Having obtained something, I shall give it," he did not obtain anything. Then one day, having obtained a bowl of milk-rice together with a coarse cloth at a certain brahmin recitation, having taken it and having gone home, he remembered the elder, thinking "It is fitting for me to give this almsfood to the elder." The elder too, at that moment, having entered upon meditative absorption, having emerged from the attainment, having seen that brahmin, thinking "The brahmin, having obtained a gift, expects my coming; it is fitting for me to go there" - having put on his double robe, having taken his bowl, showed himself standing right at his house door.

The brahmin, upon seeing the elder, his mind was pleased. Then, having approached him, having paid homage, having exchanged friendly welcome, having caused him to sit down inside the house, having taken the bowl of milk-rice, he poured it into the elder's bowl. The elder, having accepted half, covered the bowl with his hand. Then the brahmin said to him - "Venerable sir, this milk-rice is only about one portion; make provision for the world beyond for me, not provision for this world; I wish to give it without remainder" - and poured in all of it. The elder consumed it right there. Then, at the end of his meal, having given that cloth too, having paid homage, he said thus - "Venerable sir, may I too attain in this very life what you have attained." The elder, having given him thanksgiving saying "May it be so, brahmin," rising from his seat, departing, wandering on a journey gradually, went to Jeta's Grove. "A gift given in a time of hardship pleases exceedingly indeed" - the brahmin too, having given that gift, with a gladdened mind, filled with joy, developed exceeding affection for the elder. He, having died with affection for the elder itself, took conception in the elder's supporting family in Sāvattihī. At that very moment his mother, having known "An embryo has been established in my womb," informed her husband. He gave her pregnancy care.

While she was being cared for in comfort during pregnancy, having avoided the consumption of excessively hot, excessively cold, excessively sour things and so on, such a longing arose in her: "Oh, may I, having invited five hundred monks headed by the Elder Sāriputta, having caused them to sit down in the house, having given unmixed milk-rice, and having myself too put on ochre robes, having taken a golden drinking vessel, having sat down at the end of the seats, consume the leftover milk-rice of so many monks." It is said that her longing to put on ochre robes was an advanced sign of the going forth in the Buddha's teaching of the son in her womb. Then her relatives, thinking "Our daughter's longing is righteous," having made the

Elder Sāriputta the senior monk of the Community, gave unmixed milk-rice to five hundred monks. She too, having put on one ochre robe as a lower garment, having wrapped one as an upper garment, having taken a golden drinking vessel, seated at the end of the seats, consumed the leftover milk-rice; the longing subsided. From then until the delivery, at the blessings performed now and then, and at the blessings performed when she had given birth to a son after the elapse of ten months, they gave only waterless honey milk-rice to five hundred monks headed by the Elder Sāriputta. This was, it is said, the outcome of the milk-rice given by the boy formerly in his time as a brahmin.

On the day of the birth blessing, having bathed and adorned that boy right early, they laid him down on a royal couch upon a woollen blanket worth a hundred thousand. He, while lying down right there, having looked at the elder, thinking "This is my former teacher; in dependence on the elder this success was obtained by me; it is fitting for me to make one bestowal to him," being brought for the purpose of taking the training rules, he wrapped that woollen blanket with his little finger and grasped it. Then, thinking "The woollen blanket is stuck to his finger," they began to take it away. He wailed. The relatives, saying "Go away, do not make the boy cry," brought him together with the woollen blanket itself. He, at the time of paying homage to the elder, having pulled his finger away from the woollen blanket, dropped the woollen blanket at the feet of the elder. The relatives, without saying "It was done by a young boy without knowing," having said "It was given by our son; let it be relinquished, venerable sir," said "Venerable sir, give the training rules to your servant who makes an offering with a woollen blanket worth a hundred thousand." "What is the name of this boy?" "Venerable sir, he has the same name as the noble one; he will be named Tissa." It is said that the elder, during his time as a householder, was a young man named Upatissa. His mother too thought - "My son's disposition should not be broken by me." Thus, having performed the name-giving blessing for the boy, again at his food-partaking blessing, again at his ear-piercing blessing, at his cloth-taking blessing, and at his topknot-shaving blessing, they gave nothing but milk-rice with little water to five hundred monks headed by the Elder Sāriputta.

The boy, following growth, at the age of seven said to his mother - "Mother, I shall go forth in the presence of the elder." "Good, dear son, previously I made up my mind 'My son's disposition should not be broken by me.' Go forth, son." Having had the elder invited, having given almsfood to him when he came, having dismissed the elder saying "Venerable sir, your servant says 'I shall go forth'; having taken him, we shall come to the monastery in the evening," in the evening period, with great honour and respect, having taken her son, having gone to the monastery, she handed him over to the elder. The elder spoke with him - "Tissa, the going forth is difficult to do; when there is need for warmth, one gets cold; when there is need for cold, one gets warmth; those gone forth live with difficulty, and you have been delicately nurtured." "Venerable sir, I shall be able to do everything in the very manner stated by you." The elder, having said "Good!" having explained to him the meditation subject of the skin pentad by way of attention to the repulsiveness, gave him the going forth. For it is fitting indeed to speak of the entire thirty-two aspects. But by one unable to speak of all, the meditation subject of the skin pentad should indeed be spoken of. For this meditation subject is indeed not abandoned by all Buddhas. There is no limit to the monks, nuns, male lay followers, and female lay followers who have attained

arahantship in each single section among head-hair and so on. But inexperienced monks, when giving the going forth, destroy the decisive support for arahantship. Therefore the elder, having explained the meditation subject, having given the going forth, established him in the ten precepts.

The mother and father, making the honour for their son's going forth, for seven days right in the monastery gave nothing but milk-rice with little water to the Community of monks headed by the Buddha. The monks too grumbled, saying "We are unable to consume milk-rice with little water constantly." His mother and father too, on the seventh day, went home in the evening. The novice, on the eighth day, entered for almsfood together with the monks. The inhabitants of Sāvattthī, thinking "The novice, it is said, will enter for almsfood today; we shall make an honour for him," having made pads with five hundred cloaks, having prepared five hundred portions of almsfood, having taken them, having stood on the opposite path, gave them; on the following day, having come to the park near the monastery, they gave them. Thus the novice, in just two days, having received a thousand portions of almsfood together with a thousand cloaks, had them given to the Community of monks. This was indeed the outcome of the coarse cloak given during his time as a brahmin. Then the monks gave him the name "Piṇḍapātadāyakatissa."

On another day, the novice, going on a monastery tour in the cold season, having seen monks warming themselves here and there in fire halls and so on, said - "What, venerable sir, are you sitting warming yourselves for?" "The cold oppresses us, novice." "Venerable sir, in the cold season one should wrap oneself in a woollen blanket. For that is able to ward off the cold." "Novice, you are of great merit; you might obtain a woollen blanket, but from where would we get a woollen blanket?" "If so, venerable sir, let those who need woollen blankets come together with me" - he had it announced throughout the entire monastery. Then monks, thinking "Having gone together with the novice, we shall bring woollen blankets," about a thousand monks set out in dependence on the seven-year-old novice. He, without even producing the thought "From where shall I obtain woollen blankets for so many monks?" taking them, set out towards the town. For such is the power of a gift well given. He, going from house to house in succession just outside the town, having obtained five hundred woollen blankets, entered the inner town. People bring woollen blankets from here and there.

But one man, coming by the shop door, having seen a certain shopkeeper sitting with five hundred woollen blankets spread out, said - "Hey, a novice is coming collecting woollen blankets; conceal your woollen blankets!" "But does he take what is given, or what is not given?" "He takes what is given." "That being so, if I wish, I shall give; if not, I shall not give. Off you go" - he dismissed him. For the stingy, being blindly foolish, having been miserly when others are giving gifts of such a kind, being miserly upon seeing an incomparable gift, are reborn in hell like Kāḷa. The shopkeeper thought - "This man, coming of his own nature, said to me 'Conceal your woollen blankets.' 'Even if he takes what is given,' yet I said 'What is my own, if I wish, I shall give; if not, I shall not give.' But for one who does not give what is seen, shame arises; there is no fault for one who conceals what is one's own. Among these five hundred woollen blankets, two woollen blankets are worth a hundred thousand each; it is fitting to conceal just these." Having tied the two woollen blankets fringe to fringe,

having placed them in between the others, he concealed them. The novice too, together with the thousand monks, reached that spot. Upon seeing the novice, affection for a son arose in the shopkeeper; his entire body was filled with affection. He thought - "Let the woollen blankets be; having seen this one, it is fitting to give even the flesh of one's heart." Having taken out those two woollen blankets, having placed them at the novice's feet, having paid homage, he said "Venerable sir, may I be a partaker of what is seen by you in this very life." And he gave the thanksgiving to him, saying "May it be so."

The novice obtained five hundred woollen blankets inside the town as well. Thus, having obtained a thousand woollen blankets in a single day itself, he gave them to the thousand monks. Then they gave him the name "the Elder Tissa, the Woollen-Blanket Donor." Thus the woollen blanket given on the naming day reached the state of a thousand woollen blankets at the age of seven. For apart from the Buddha's Dispensation, there is no other state where a little given becomes much, and much given becomes more. Therefore the Blessed One said -

"Such is this Community of monks, monks, a Community of monks to which a little given becomes much, and much given becomes more."

Thus the novice, as an outcome of a single woollen blanket, while only seven years old, obtained a thousand woollen blankets. While he was dwelling at Jeta's Grove, relatives and donors constantly came to his presence and engaged in friendly conversation. He thought - "While I am dwelling here, when relatives and donors come and speak, it is not possible even not to speak with them; through the proliferation of talk with them, it is not possible to establish oneself. What if I were to learn a meditation subject in the presence of the Teacher and enter the forest." He, having approached the Teacher, having paid homage, having had the meditation subject taught up to arahantship, having paid homage to his preceptor, having taken his bowl and robes, having departed from the monastery, thinking "If I dwell in a nearby place, relatives will summon me," he traversed a path of two thousand yojanas. Then, going by a certain village entrance, having seen a certain old man, he asked - "Is there indeed, great lay follower, a forest monastery for those dwelling in this region?" "There is, venerable sir." "Then please point out the road to me." But in the old lay follower, upon seeing him, affection as for a son arose. Then, standing right there, without pointing out the way, having said "Come, venerable sir, I shall show you," he took him and went. The novice, going together with him, having seen on the way areas of trees and mountains adorned with various flowers and fruits, asked "What is this region called, lay follower? What is this region called, lay follower?" He too, telling him their names, having reached the forest monastery, having said "This, venerable sir, is a comfortable place; dwell right here," having asked his name "Venerable sir, what is your name?" when it was said "I am a lay follower named Vanavāsītissa," having said "Tomorrow it is fitting to walk for almsfood in our village," having turned back, he went into the village itself. He announced to the people "One named Vanavāsītissa has come to the monastery; prepare rice gruel, meals, and so on for him."

The novice, having first been named Tissa, then having obtained three names - Piṇḍapātadāyakatissa, Kambaladāyakatissa, and Vanavāsītissa - within seven years he obtained four names. On the following day, right early, he entered that village for

almsfood. The people, having given almsfood, paid homage. The novice said "May you be happy, may you be freed from suffering." Not even one person, having given him almsfood, was able to go back home again; they all stood looking on. He too took only enough for his sustenance. The entire village inhabitants, having lain down on their chests at his feet, said "Venerable sir, while you dwell here for these three months, we, having taken the three refuges, having established ourselves in the five precepts, will observe eight Observance days of the month. Give us a promise for the purpose of dwelling here." He, having considered the benefit, having given them the promise, constantly walked for almsfood right there. And at each and every moment of paying homage, having spoken only the pair of phrases "May you be happy, may you be freed from suffering," he departed. He, having spent the first month and the second month right there, when the third month was passing, attained arahantship together with the analytical knowledges.

Then, at the time of having finished keeping the rains retreat after having celebrated the invitation to admonish, his preceptor, having approached the Teacher, having paid homage, said - "I am going to the presence of the novice Tissa, venerable sir." "Go, Sāriputta." He, having taken five hundred monks in his retinue, having departed, said "Friend Moggallāna, I am going to the presence of the novice Tissa." The Elder Mahāmoggallāna, saying "I too am going, friend," set out together with five hundred monks. By this method, the Elder Mahākassapa, the Elder Anuruddha, the Elder Upāli, the Elder Puṇṇa - all the great disciples set out together with five hundred monks each. The retinues of all the great disciples altogether were forty thousand monks. They, having traversed a path of two thousand yojanas, arrived at the village as food resort. The lay follower who was the novice's regular attendant, having seen them right at the entrance, having gone out to meet them, paid homage.

Then the Elder Sāriputta asked him - "Is there indeed, lay follower, a forest monastery in this region?" "There is, venerable sir." "With resident monks, or without monks?" "With resident monks, venerable sir." "Who by name dwells there?" "Vanavāsītissa, venerable sir." "Then show us the path." "Who are you, venerable sir?" "We have come to the presence of the novice." The lay follower, having looked and recognised all the great disciples beginning with the General of the Dhamma, with his body continuously pervaded by joy, said "Please wait, venerable sirs," and having quickly entered the village, proclaimed: "These, sirs, the eighty great disciples beginning with the Elder Sāriputta, have come to the presence of the novice together with their own respective retinues. Take beds, chairs, coverings, lamps, oil, and so on, and come out quickly!" The people, at that very moment, having taken beds and so on, following step by step after the elders, entered the monastery together with the elders themselves. The novice, having recognised the community of monks, having received the bowls and robes of several great elders, performed the duties. While he was arranging dwelling places for the elders and setting in order the bowls and robes, darkness fell. The Elder Sāriputta said to the lay followers - "Go, lay followers, darkness has fallen for you." "Venerable sir, today is a day for hearing the Teaching; we shall not go; we shall listen to the Teaching. Before this there has not even been a hearing of the Teaching." "Then, novice, having lit a lamp, announce the time for hearing the Teaching." He did so. Then the elder said to him - "Tissa, your attendants say 'We wish to hear the Teaching'; expound to them the Teaching." The lay followers, rising up all at once, said: "Venerable sir, our master, apart from these two

phrases 'May you be happy, may you be freed from suffering,' does not know any other talk on the Teaching. Give us another speaker of the Teaching." But the novice, even after having attained arahantship, had indeed not spoken a talk on the Teaching to them.

Then, however, his preceptor said to him: "Novice, how are they happy, and 'how are they freed from suffering' - explain to us the meaning of these two phrases." He, saying "Good, venerable sir," having taken a decorated fan, having ascended the Teaching-seat, having drawn out the meaning and the reason from the five collections, like a great cloud covering the four continents raining a heavy downpour, analysing the teachings on aggregates, elements, sense bases, and factors pertaining to enlightenment, having spoken a talk on the Teaching with the pinnacle of arahantship, said: "Venerable sir, thus for one who has attained arahantship there is happiness; only one who has attained arahantship is freed from suffering; the remaining people are not freed from the sufferings of birth and so on and the sufferings of hell and so on." "Excellent, novice, your inspiration is well spoken; now recite a melodic recital." He recited a melodic recital too. When dawn was rising, the novice's attendant people became two groups. Some said: "Indeed never before have we seen such a hard one as this. How indeed could one knowing such a talk on the Teaching, standing in the place of mother and father for so long a time, not have spoken even a single passage of the Teaching to the people who were attending upon him!" They were angry. Some were pleased, saying: "It is indeed a gain for us that we attended upon such a venerable one, not knowing whether he had virtues or not, and now we have obtained the opportunity to hear the Teaching in his presence."

The Perfectly Enlightened One too, on that day, towards the break of dawn, surveying the world, having seen the attendants of Vanavāsī Tissa entered within the net of his knowledge, reflecting "What indeed will happen?" considered this matter: "The attendants of the novice Vanavāsī Tissa - some are satisfied, some are angry; but those angry with my son the novice will become sharers of hell. I must go there. When I have gone, all of them, having developed a mind of friendliness towards the novice, will be freed from suffering." Those people too, having invited the Community of monks, having gone to the village, having had a pavilion built, having prepared rice gruel, meals and so on, having prepared seats, sat down looking at the road of the Community's arrival. The monks too, having attended to their toilet, at the time for the alms round, entering the village for almsfood, asked the novice - "What, Tissa, will you go together with us, or afterwards?" "I shall go at my own time for going. You go, venerable sir." The monks, taking their bowls and robes, entered.

The Teacher, right at Jeta's Grove itself, having put on his robe, having taken his bowl, having gone in a single mind-moment, showed himself standing right in front of the monks. "The Perfectly Enlightened One has arrived!" - the entire village was stirred up and there was a single uproar. The people, with elated minds, having caused the Community of monks headed by the Buddha to sit down, having given rice gruel, gave sweet-meats. The novice, while the meal was not yet finished, entered the inner village. The villagers, having brought out, gave him almsfood attentively. He, having taken just enough for sustenance, having gone to the Teacher's presence, offered the bowl. The Teacher, having stretched out his hand saying "Bring it, Tissa," having taken the bowl, showed it to the Elder saying "Look,

Sāriputta, at the bowl of your novice." The Elder, having taken the bowl from the Teacher's hand, having given it to the novice, said "Go, having sat down at your own bowl-place, take your meal."

The villagers, having served the Community of monks headed by the Buddha, having paid homage to the Teacher, requested the thanksgiving. The Teacher, while giving the thanksgiving, said thus - "It is indeed a gain for you, lay followers, that you, in dependence on your own novice who is dependent on families, obtain the seeing of Sāriputta, Moggallāna, Kassapa, Anuruddha, and the eighty great disciples. I too have come in dependence on your very one who is dependent on families. The seeing of the Buddha too has been obtained by you in dependence on this very one. It is a gain for you, it is well gained for you." The people thought - "Oh, it is indeed a gain for us! We get to see our noble one who is capable of pleasing both the Buddhas and the Community of monks, and we get to give him gifts" - thus the people who had been angry with the novice were pleased. The pleased people were devoted exceedingly. At the conclusion of the thanksgiving, many attained the fruition of stream-entry and so on. The Teacher rose from his seat and departed. The people, having followed after the Teacher, having paid homage, turned back. The Teacher, going together with the novice in a sweet manner, asking about the places previously shown to him by the lay follower, saying "Novice, what is the name of this place? What is the name of this place?" went along. The novice too, saying "Venerable sir, this is called such and such, this is called such and such," went along explaining. The Teacher, having gone to his dwelling place, ascended the mountain top. For those standing there, however, the great ocean can be seen. The Teacher asked the novice - "Tissa, standing on the mountain top, having looked here and there, what do you see?" "The great ocean, venerable sir." "Having seen the great ocean, what did you think?" "This, venerable sir, I thought: 'At the time of my suffering, the tears of me weeping must be more than the four great oceans.'" "Good, good, Tissa, it is so. For the tears shed by each and every being at the time of suffering are indeed more than the four great oceans." And having said this, he spoke this verse -

"The water in the four oceans is small,
More than that is the water of tears, not trifling;
The sorrowing of a man touched by suffering,
Why, my dear, are you negligent?"

Then he asked him again - "Tissa, where do you dwell?" "In this cave, venerable sir." "But dwelling there, what did you think?" "I thought 'There is no limit to the laying down of the body made in this place by me while dying,' venerable sir." "Good, good, Tissa, it is so. For these beings, there is no such thing as a place of deathlessness having lain down on the earth." Having said this -

"Fourteen thousand named Upasāḷaka;
Were burnt in this place, there is not in the world what is not subject to death.

"In whom there is truth and the Teaching, non-violence, self-control, taming;
This the noble ones cultivate, this in the world is the non-death."

He related this Upasāḷaka Jātaka in the Book of Twos. Thus, among beings who die having laid down the body on the earth, there are none who die in a place previously free from death; but those like the Elder Ānanda attain final Nibbāna in a place previously free from death.

It is said that the Elder Ānanda, at the time of the twentieth century, looking at his life principle, having known its state of exhaustion, announced "On the seventh day from now I shall attain final Nibbāna." Having heard that news, among the people dwelling on both banks of the river Rohiṇī, those dwelling on the near bank said "We are very helpful to the elder; he will attain final Nibbāna in our presence." Those dwelling on the far bank also said "We are very helpful to the elder; he will attain final Nibbāna in our presence." The elder, having heard their words, thought "Those dwelling on both banks are helpful to me; it cannot be said that these are unhelpful. If I attain final Nibbāna on the near bank, those dwelling on the far bank will make a dispute with them for the purpose of obtaining the relics. If I attain final Nibbāna on the far bank, those dwelling on the near bank too will do likewise. Even the dispute arising will arise in dependence on me, and even the appeasing will be appeased in dependence on me." Having thought thus, he said "Those dwelling on the near bank too are helpful to me, those dwelling on the far bank too are helpful to me, there are none who are unhelpful. Let those dwelling on the near bank assemble on the near bank itself, and those dwelling on the far bank on the far bank itself." Then on the seventh day, in the middle of the river, having sat down cross-legged in the sky at the height of seven palm trees, having expounded the Teaching to the great multitude, having determined "Let my body split in the middle and one portion fall on the near bank, and one portion on the far bank," just as he was seated he attained the heat element; flames arose. The body split in the middle and one portion fell on the near bank, and one portion on the far bank. Thereupon the great multitude lamented; the sound of crying was like the sound of the earth's faculties breaking. It was more pitiable than the sound of crying at the Teacher's final Nibbāna. People for four months, crying and lamenting, wailing and crying out, wandered about, saying "While the one who held the Teacher's bowl and robes was present, it was as if the time of the Teacher's presence for us; now our Teacher has attained final Nibbāna."

Again the Teacher asked the novice - "Tissa, in this jungle thicket, are you afraid of the sound of leopards and such, or are you not afraid?" Having said "I am not afraid, Blessed One, but rather, having heard the sound of those, a delight in the forest arises in me," he related a description of the forest with about sixty verses. Then the Teacher addressed him "Tissa." "What, venerable sir?" "We are going; will you go, or will you turn back?" "When my preceptor goes taking me, I shall go; when he turns back, I shall turn back, venerable sir." The Teacher departed together with the Community of monks. But the novice's disposition was to turn back indeed; the elder, having known that, said "Tissa, if you wish to turn back, turn back." He, having paid homage to the Teacher and the Community of monks, turned back. The Teacher went to Jeta's Grove itself.

A discussion arose among the monks in the Teaching hall - "Oh, indeed, the novice Vanavāsītissa does what is difficult to do! From the time of his taking of conception, his relatives gave nothing but milk-rice with a little water to five hundred monks at seven blessings; at the time of going forth, inside the monastery, they gave nothing

but milk-rice with a little water to the Community of monks headed by the Buddha for seven days. Having gone forth, on the eighth day, entering the inner village, in just two days he obtained a thousand almsfood offerings together with a thousand cloths; on yet another day he obtained a thousand woollen blankets. Thus, during the time of his dwelling here, great material gain and honour arose for him; now, having abandoned such material gain and honour, having entered the forest, he sustains himself on mixed food - the novice Tissa indeed does what is difficult to do." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," "Yes, monks, the proximate cause for material gain is one thing, the practice leading to Nibbāna is another. For a monk who, thinking 'Thus I shall obtain material gain,' guards the proximate cause for material gain by means of undertaking the forest-dweller's and other ascetic practices, the four realms of misery stand with doors wide open; but one who, by the practice leading to Nibbāna, having abandoned the arisen material gain and honour, having entered the forest, striving and endeavouring, attains arahantship" - having made the connection, expounding the Teaching, he spoke this verse -

75. "One is the proximate cause for material gain, another leads to Nibbāna;
Having understood this thus, a monk, a disciple of the Buddha;
Should not delight in honour, but should cultivate seclusion."

Therein, "One is the proximate cause for material gain, another leads to Nibbāna" means the proximate cause for material gain is indeed one thing, the practice leading to Nibbāna is another. For a monk who produces material gain must do a little unwholesome action; crookedness of body and so on must be done. For at the time when one does something among crookedness of body and so on, then material gain arises. For in a bowl of milk-rice, without making a curve, having lowered the hand straight down and lifting it up, the hand is merely smeared; but having made a curve, having lowered and lifting up, a lump of milk-rice comes out being drawn up - thus material gain arises only at the time of doing crookedness of body and so on. This is called the unrighteous proximate cause for material gain. But material gain that has arisen through such reasons as accomplishment of clinging, robe-wearing, great learning, retinue, and forest-dwelling is called righteous. But by a monk who is fulfilling the practice leading to Nibbāna, crookedness of body and so on should be abandoned. Though not blind, it is proper to be as if blind; though not mute, as if mute; though not deaf, as if deaf. It is proper to be not fraudulent and without deceit. "Having understood this thus" means having thus known this practice that produces material gain and the practice leading to Nibbāna, a disciple - in the sense of awakening to all conditioned and unconditioned phenomena, a Buddha's, in the sense of having been born at the end of hearing, or in the sense of hearing exhortation and instruction - a monk should not delight in unrighteous honour of the four requisites, nor indeed should he protest against what is righteous, but should cultivate seclusion beginning with seclusion of the body. Therein, "seclusion of the body" means the state of being alone of the body. "Seclusion of the mind" means the eight meditative attainments. "Seclusion from clinging" means Nibbāna. Among those, seclusion of the body dispels the company of groups; seclusion of the mind dispels the association of

mental defilements; seclusion from clinging dispels the association of activities. Seclusion of the body is a condition for seclusion of the mind; seclusion of the mind is a condition for seclusion from clinging. For this too has been said -

"Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation; seclusion of the mind is for those with pure minds, who have attained the highest cleansing; seclusion from clinging is for those persons free from clinging, who have gone beyond activities."

One should develop and increase this threefold seclusion too, having attained, one should dwell - this is the meaning.

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

The story of the Novice Tissa the Forest-Dweller is the fifteenth.

The explanation of the Chapter on Fools is finished.

The fifth chapter.



ABOUT THIS TRANSLATION

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

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