

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

6. The Chapter on the Wise

1. The Story of the Elder Rādha

76. "Like one who reveals treasures": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Venerable Elder Rādha.

It is said that during his time as a householder he was a poor brahmin in Sāvattihī. He, having thought "I shall live near the monks," having gone to the monastery, removing green vegetation, sweeping the residential cells, giving water for washing the face and so on, dwelt right within the monastery itself. The monks too treated him kindly, but they did not wish to give him the going forth. He, not obtaining the going forth, became emaciated. Then one day the Teacher, towards the break of dawn, surveying the world, having seen that brahmin, reflecting "What indeed?" having known "He will become a Worthy One," in the evening period, as if going on a monastery tour, having gone to the brahmin's presence, said "Brahmin, what are you doing going about?" "Performing all kinds of duties for the monks, venerable sir." "Do you receive assistance from them?" "Yes, venerable sir, I receive just enough food, but they do not give me the going forth." The Teacher, on this occasion, having assembled the community of monks, having asked about that matter, asked "Monks, does anyone remember a service done by this brahmin?" The Elder Sāriputta said "I, venerable sir, remember. This one gave me a ladle of almsfood brought by himself as I was walking for almsfood in Rājagaha. I remember this service of his." When the Teacher said "But is it not fitting for you, Sāriputta, to release from suffering one who has done you such a service?" he, saying "Very well, venerable sir, I shall give him the going forth," gave that brahmin the going forth. He obtained a seat at the end of the seats in the refectory, and he had difficulty even with rice gruel, meals, and so on. The Elder, having taken him, departed on a journey, and constantly exhorted and instructed him: "This should be done by you, this should not be done by you." He was easy to admonish and one who received instruction respectfully. Therefore, proceeding in accordance with the instruction, he attained arahantship in just a few days.

The Elder, having taken him, having gone to the Teacher's presence, having paid homage, sat down. Then the Teacher, having exchanged friendly welcome with him, said - "Is your pupil easy to admonish, Sāriputta?" "Yes, venerable sir, exceedingly easy to admonish; when any fault was being spoken of, he has never been angry." "Sāriputta, obtaining such co-resident pupils, how many would you take?" "Venerable sir, I would take even many indeed." Then one day they raised up a discussion in the Teaching hall - "The Elder Sāriputta, it is said, is grateful and thankful; having remembered a service of merely a ladle of almsfood, he gave the going forth to a poor brahmin. The Elder too was patient of exhortation and obtained one who was

patient of exhortation indeed." The Teacher, having heard their talk, having said "Not only now, monks; in the past too Sāriputta was grateful and thankful indeed," in order to make that matter clear -

"In dependence on Alīnacitta, the great army was delighted;
They captured alive the Kosalan king, dissatisfied with his own kingdom.

"Thus accomplished in support, a monk putting forth strenuous energy;
Developing wholesome mental states, for the attainment of freedom from
bondage;
May reach gradually the elimination of all fetters."

He related this Alīnacitta Jātaka in the Book of Twos in detail. At that time, it is said, the Elder Sāriputta was a solitary elephant who, having known the help done to himself by the carpenters' making his foot healthy, was the donor to the all-white baby elephant. Thus, having told the birth story referring to the elder, referring to the Elder Rādhā, having said "Monks, a monk should be easy to admonish like Rādhā; even when being admonished with a fault being pointed out, one should not become angry; but the giver of exhortation should be regarded as like one who reveals a treasure," having made the connection, expounding the Teaching, he spoke this verse -

76. "Like one who reveals treasures, should one see a fault-finder;
One who speaks reprovably, intelligent - such a wise person one should
associate with;
For one associating with such a person, it is better, not worse."

Therein, "of treasures" means of treasure-pots filled with gold and silver and so on, deposited and stored here and there. "One who reveals" means like one who, having shown compassion to poor people living in hardship, having said "Come, I shall show you a means of living happily," having led them to the place of the treasure, having stretched out his hand, points out "Take this and live happily." "A fault-finder" means there are two kinds of fault-finders: one who is a seeker of weak spots, thinking "By means of this impropriety or stumbling I shall restrain him in the midst of the Community"; and one who is established in the nature of raising up, by looking at this and that fault, for the purpose of making known what is unknown, for the purpose of supporting what is known, out of desire for the growth of his morality and so on. This is what is intended here. For just as a poor person does not become angry when one who reveals a treasure, even having threatened "Take this!" or even having struck him, is delighted indeed, just so, when such a person, having seen an impropriety or a stumbling, points it out, irritation should not be made; one should be satisfied indeed, and one should invite to admonish thus: "Venerable sir, a great deed has been done by you; standing in the place of teacher and preceptor, exhorting me, please speak to me again." "One who speaks reprovably" means a certain one, having seen an impropriety or a stumbling of co-residents and so on, thinking "This one attends upon me carefully with giving water for washing the face and so on; if I should speak to him, he will not attend upon me; thus there will be decline for me" - being unable to bear the matter, he is not one who speaks reprovably. He scatters rubbish in this Dispensation. But whoever, having seen such a fault, trains him by

threatening in accordance with the fault, by dismissing, by imposing a punishment, by removing him from the dwelling - this one is called one who speaks reprovingly, just as the Perfectly Enlightened One. For this was said: "Restraining again and again, Ānanda, I will speak; removing again and again, Ānanda, I will speak. What is the core will stand." "Intelligent" means endowed with wisdom nourished by the Teaching. "Such" means one should associate with, one should attend upon such a wise person. For a pupil associating with such a teacher, it is better, not worse; there is only growth, not decline.

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

The story of the Elder Rādhā is the first.

2. The Story of Assaji and Punabbasuka

77. "One should exhort and instruct" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the monks Assaji and Punabbasuka. But the teaching originated at Kīṭāgiri.

Those two monks, it is said, although co-resident pupils of the chief disciples, were however shameless, evil monks. They, dwelling at Kīṭāgiri together with their own evil retinues of five hundred monks, engaging in various kinds of misconduct beginning with "they plant and have others plant flower shrubs," having performed the deed of corrupting families and earning their livelihood from the requisites arisen therefrom, made that residence a non-residence for well-behaved monks. The Teacher, having heard that news, for the purpose of carrying out the act of banishment against them, having addressed the two chief disciples together with their retinues, said: "Go, Sāriputta, among them, those who do not heed your word, carry out the act of banishment against them; but those who do heed, exhort and instruct them. For indeed one who exhorts and instructs is disagreeable and displeasing only to the unwise, but to the wise he is dear and pleasing" - having made the connection, expounding the Teaching, he spoke this verse:

77. One should exhort and instruct, and restrain from what is vile;
For he is dear to the good, but disagreeable to the bad."

Therein, "one should exhort" - one speaking regarding a case that has arisen is called exhorting; one showing the future regarding a case that has not arisen, by way of "there could be disgrace for you too" and so on, is called instructing. One speaking face to face is called exhorting; one sending a messenger or a message in one's absence is called instructing. One speaking once is called exhorting; one speaking again and again is called instructing. Or one who exhorts is also called instructing - thus one should exhort and instruct. "And from what is vile" means one should restrain from unwholesome mental states and establish in wholesome mental states - this is the meaning. "For he is dear to the good" means such a person is dear to good persons such as the Buddha and so on. But those who have not seen the Teaching, who have not crossed over to the world beyond, who have eyes only for material gains, who have gone forth for the sake of livelihood - to those bad persons, that exhorter and instructor, who shoot with verbal daggers saying "You are not our preceptor, not our teacher; why do you exhort us?" - is disagreeable.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. Sāriputta and Moggallāna too, having gone there, exhorted and instructed those monks. Among them, some, having accepted the exhortation, conducted themselves rightly; some left the monastic community; some received the act of banishment.

The story of Assaji and Punabbasuka is the second.

3. The Story of the Elder Channa

78. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Channa, beginning with "One should not associate with evil friends."

It is said that the venerable one reviled the two chief disciples, saying "I went forth in the great renunciation together with our master's son; at that time I do not see even one other, but now these go about having said 'I am the one named Sāriputta, I am the one named Moggallāna, we are the chief disciples.'" The Teacher, having heard that news from the monks, having summoned the Elder Channa, exhorts him. He, at that very moment becoming silent, having gone again, reviled the elder monks just the same. Thus, having summoned him who was reviling up to the third time, the Teacher, having exhorted him, having said "Channa, the two chief disciples are your good friends, the highest of men; you should attend upon, you should associate with such good friends," expounding the Teaching, spoke this verse -

78. "One should not associate with evil friends, one should not associate with wicked men;
One should associate with good friends, one should associate with the highest of men."

Its meaning is - Those who delight in unwholesome actions beginning with bodily misconduct are called evil friends. Those who incite others to impossibilities such as housebreaking and so on, or to the types beginning with the twenty-one kinds of wrong livelihood and so on, are called wicked men. Or both of these are evil friends and wicked men; one should not associate with them, one should not attend upon them. But the opposite, good friends and good persons, one should associate with them, one should attend upon them.

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

But the Elder Channa, even having heard that exhortation, reviled and abused monks in the former manner just the same. Again they reported to the Teacher. The Teacher, having said "Monks, while I am still living, you will not be able to train Channa, but when I have attained final Nibbāna, you will be able," at the time of final Nibbāna, when the Venerable Ānanda said "Venerable sir, how should we proceed regarding the Elder Channa?" commanded "Ānanda, the highest penalty should be given to the monk Channa." He, when the Teacher had attained final Nibbāna, having heard the highest penalty announced by the Elder Ānanda, afflicted, unhappy, having fainted and fallen three times, having entreated "Do not destroy me, venerable sir," fulfilling the right conduct, before long attained arahantship together with the analytical knowledges.

4. The Story of the Elder Mahākappina

79. "One who drinks the Teaching sleeps happily" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Mahākappina.

Therein this is the progressive account - In the past, it is said, the Venerable Mahākappina, having formed a resolution at the feet of the Buddha Padumuttara, while wandering in the round of rebirths, was reborn as the chief weaver in a certain weavers' village not far from Bārāṇasī. At that time about a thousand Individually Enlightened Ones, having dwelt for eight months in the Himalayas, dwell for the four rainy season months in the countryside. They, on one occasion, having descended not far from Bārāṇasī, sent eight Individually Enlightened Ones to the king's presence, saying "Request manual labour for the purpose of making lodgings." At that time, however, it was the time of the king's ploughing festival. He, having heard "Individually Enlightened Ones, it is said, have come," having gone out at that moment, having asked the reason for their coming, having said "Today, venerable sirs, there is no opportunity; tomorrow is our ploughing festival; I shall do it on the third day," entered without even inviting the Individually Enlightened Ones. The Individually Enlightened Ones departed, saying "We shall go elsewhere." At that moment, the wife of the chief weaver, going to Bārāṇasī on some business, having seen those Individually Enlightened Ones, having paid homage, having asked "Why, venerable sirs, have the noble ones come at an improper time?" they told her from the beginning. Having heard that news, the woman, accomplished in faith and accomplished in knowledge, invited them saying "Tomorrow, venerable sirs, accept our almsfood." "We are many, sister." "How many, venerable sirs?" "About a thousand." "Venerable sirs, in this village a thousand weavers dwell. Each one will give almsfood to each one; please consent to the almsfood; I myself shall have a dwelling place made for you too," she said. The Individually Enlightened Ones consented.

She, having entered the village, proclaimed - "I, having seen about a thousand Individually Enlightened Ones, invited them; prepare a sitting place for the noble ones; prepare rice gruel, meals, and so on." Having had a pavilion built in the middle of the village, having had seats prepared, on the following day, having had the Individually Enlightened Ones seated, having served them with superior solid and soft food, at the conclusion of the meal, having taken all the women in that village, together with them having paid homage to the Individually Enlightened Ones, having received their promise saying "Venerable sirs, give a promise for the purpose of dwelling for three months," she again proclaimed in the village - "Mothers and fathers, let one man from each family, having taken hatchets, adzes, and so on, having entered the forest, having brought building materials, make a dwelling place for the noble ones." The villagers, having heard her very words, each one making one each, together with night-quarters and day-quarters, having had a thousand hermitages built, attended upon the Individually Enlightened Ones who had entered the rains retreat in their own respective hermitages, saying "I shall attend attentively, I shall attend attentively." At the time of completing the rains retreat, having

encouraged them saying "Prepare robe-cloths for the Individually Enlightened Ones who have completed the rains retreat in your own respective hermitages," she had a robe worth a thousand given to each one. The Individually Enlightened Ones, having finished keeping the rains retreat, having given the thanksgiving, departed.

The villagers too, having performed this meritorious action, having passed away from here, having been reborn in the Tāvātimsa realm, became known as the Group Young Gods. They, having experienced divine success there, in the time of the Perfectly Enlightened One Kassapa, were reborn in householders' homes in Bārāṇasī. The chief weaver became the son of the chief householder. His wife too was the daughter of the chief householder himself. All those women too, having come of age, going to other families, went to the houses of those very same ones. Then one day the hearing of the Teaching was proclaimed at the monastery. Having heard "The Teacher will expound the Teaching," all those householders too went to the monastery together with their wives, saying "We shall hear the Teaching." At the moment they entered the middle of the monastery, rain arose. Those who had monks dependent on their families, or relatives such as novices and so on, they entered their residential cells. But they, due to the absence of such persons, being unable to enter anywhere, stood right in the middle of the monastery. Then the chief householder said to them - "See our predicament; sons of good family should indeed be ashamed by this much." "Noble sir, but what shall we do?" "We have reached this predicament due to the absence of a place of familiarity; let us all collect wealth and build a residential cell." "Good, sirs" - the chief one gave a thousand; the rest five hundred each. The women two hundred and fifty each. They, having collected that wealth, began a great residential cell named for the purpose of the Teacher's dwelling, surrounded by a thousand pinnaced buildings. Due to the greatness of the new construction work, when the wealth was insufficient, they gave again half each from the previously given wealth. When the residential cell was completed, holding a monastery festival, having given a great gift for seven days to the Community of monks headed by the Buddha, they prepared robes for twenty thousand monks.

But the wife of the chief householder, not acting the same as all the others, standing by her own wisdom, thinking "I shall venerate the Teacher by doing something extra," having taken a basket of anoja flowers together with a cloth worth a thousand, of the colour of anoja flowers, at the time of thanksgiving, having venerated the Teacher with anoja flowers, having placed that cloth at the feet of the Teacher, she made the aspiration: "Venerable sir, in whatever place I am reborn, may my body be of the colour of anoja flowers only, and may my name be Anojā." The Teacher gave the thanksgiving, saying "May it be so." They all, having remained as long as life lasted, having passed away from there, having been reborn in the heavenly world, in this arising of a Buddha, having passed away from the heavenly world, the chief householder, having been reborn in a royal family in the city of Kukkuṭavatī, having come of age, was King Mahākappina by name; the rest were reborn in ministers' families. The wife of the chief householder was reborn in a royal family in the city of Sāgala in the country of Madda; her body was of the colour of anoja flowers only, and they gave her the name Anojā. She, having come of age, having gone to the house of King Mahākappina, was Queen Anojā by name. The remaining women too, having been reborn in ministers' families, having come of age, went to the houses of those very ministers' sons. They all experienced success similar to the king's success. When

the king, adorned with all ornaments, having mounted an elephant, went about, then they too went about in the same way. When he went about by horse or by chariot, they too went about in the same way. Thus they, having come together, by the power of merit performed together, experienced success together. Now the king had five horses: Bala, Balavāhana, Puppha, Pupphavāhana, and Supatta. The king himself rode the horse Supatta among those, and gave the other four to horsemen for the purpose of bringing messages. The king, having fed them right early, sent them saying "Go, having wandered two or three yojanas, having learnt of the arising of a Buddha or the Teaching or the Community, bring me a happy message." They, having gone out through the four gates, having wandered three yojanas, not having obtained a message, return.

Then one day the king, having mounted the horse Supatta, surrounded by a thousand ministers, while going to the park, having seen five hundred merchants who appeared weary entering the city, thinking "These are weary from the journey; surely from their presence I shall hear one good message," having had them summoned, asked "From where are you coming?" "There is, Sire, a city named Sāvattthī at the end of two thousand yojanas from here; we come from there." "But has any message arisen in your region?" "Sire, there is nothing else, but a Perfectly Enlightened One has arisen." The king, at that very moment, his body pervaded with fivefold rapture, being unable to observe anything, having waited a moment, asked "Dear ones, what are you saying?" "A Buddha, Sire, has arisen." The king, having waited in the same way for the second and third time too, on the fourth occasion, having asked "What are you saying, dear ones?" when it was said "A Buddha, Sire, has arisen," having said "Dear ones, I give you a hundred thousand," asked "Is there any other message?" "There is, Sire, the Teaching has arisen." The king, having heard that too, having waited three times in the former manner, on the fourth occasion, when it was said "The Teaching has arisen," having said "Here too I give you a hundred thousand," asked "Is there a further message, dear ones?" "There is, Sire, the jewel of the Community has arisen." The king, having heard that too, having waited three times, on the fourth occasion, when the word "Community" was said, having said "Here too I give you a hundred thousand," having looked at the thousand ministers, asked "Dear ones, what will you do?" "Sire, what will you do?" "I, dear ones, having heard 'A Buddha has arisen, the Teaching has arisen, the Community has arisen,' shall not turn back again; having gone with reference to the Teacher, I shall go forth in his presence." "We too, Sire, shall go forth together with you." The king, having had letters inscribed on a golden slab, said to the merchants - "A queen named Anojā will give you three hundred thousand, and you should say to her thus: 'The king's sovereignty, it seems, has been relinquished to you; enjoy the success as you please.' But if she asks you 'Where is the king?' you should inform her: 'Having said "I shall go forth with reference to the Teacher," he has gone.'" The ministers too sent a message in the same way to their own respective wives. The king, having dismissed the merchants, having mounted his horse, surrounded by a thousand ministers, departed at that very moment.

The Teacher too, on that day, towards the break of dawn, surveying the world, having seen King Mahākappina together with his retinue, thought: "This Mahākappina, having heard from the merchants the news of the arising of the Three Jewels, having honoured their words with three hundred thousand, having abandoned the kingdom, surrounded by a thousand councillors, desirous of going forth with reference to me,

will depart tomorrow. He, together with his retinue, will attain arahantship together with the analytical knowledges; I shall go out to meet him." On the following day, like a universal monarch going out to meet a minor village headman, having taken the bowl and robes by himself, having gone out to meet them along a path of two thousand yojanas, on the bank of the river Candabhāgā, at the foot of a banyan tree, emitting the six-coloured rays, he sat down. The king too, while coming, having reached a certain river, asked "What is the name of this one?" "It is called Aparacchā, Sire." "What is its extent, dear ones?" "A league in depth, two leagues in breadth, Sire." "But is there here a boat or a raft?" "There is not, Sire." "While we look for boats and so on, birth brings us to ageing, ageing to death. I, having become free from doubt, have gone forth with reference to the Three Jewels; by their power, may this water not be like water." Having reflected on the virtues of the Three Jewels, recollecting the recollection of the Buddha thus "Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One," together with his retinue, with a thousand horses, he rushed onto the surface of the water. The Sindh horses rushed forward as if on a flat rock. The tips of their hooves did not even get wet.

He, having crossed over that, going ahead, having seen yet another river, asked "What is the name of this one?" "It is called Nīlavāhinī, Sire." "What is its extent?" "Both in depth and in breadth, half a yojana, Sire." "The remainder is just as before. But having seen that river, recollecting the recollection of the Teaching thus "Well proclaimed by the Blessed One is the Teaching," he rushed forward. Having crossed over that too, going on, having seen yet another river, he asked "What is the name of this one?" "It is called Candabhāgā, Sire." "What is its extent?" "Both in depth and in breadth, a yojana, Sire." "The remainder is just as before. But having seen this river, recollecting the recollection of the Community thus "The Community of the Blessed One's disciples is practising well," he rushed forward. But having crossed over that river, going on, he saw the six-coloured rays that had issued forth from the Teacher's body. The branches, boughs, and leaves of the banyan tree were as if made of gold. The king thought - "But this light is indeed not of the moon, nor of the sun, nor of any one among the gods, Māra, Brahmā, serpents, suparṇas, and so on. Surely I, coming with reference to the Teacher, must have been seen by the great Gotama Buddha." He, at that very instant, having descended from the horse's back, with body bent, following the rays, having approached the Teacher, as if plunging into red arsenic dye, having entered within the Buddha's rays, having paid homage to the Teacher, sat down to one side together with the thousand councillors. The Teacher gave him a progressive discourse. At the conclusion of the teaching, the king together with his retinue became established in the fruition of stream-entry. Then all of them, having risen, requested the going forth. The Teacher, reflecting "Will bowls and robes created by supernormal power come for these sons of good family?" thought: "These sons of good family gave a thousand robes to a thousand Individually Enlightened Ones; in the time of the Perfectly Enlightened One Kassapa, they gave twenty thousand robes to twenty thousand monks too. It is not wonderful that bowls and robes created by supernormal power should come for these." Having known this, having stretched out his right hand, he said: "Come, monks, live the holy life for the rightly making an end of suffering." They, at that very instant, bearing the eight requisites, having become like elder monks of sixty rains retreats, having risen up into the sky, having descended, having paid homage to the Teacher, sat down.

Those merchants too, having gone to the royal palace, having announced the fact of being sent by the king, when the queen said "Let them come," having entered, having paid homage, they stood to one side. Then the queen asked them - "Dear ones, for what reason have you come?" "We have been sent by the king to your presence; please give us three hundred thousand." "Dear ones, you speak too much; what was done by you for the king, in what matter was the king pleased that he had so much wealth given to you?" "Queen, nothing else was done; but we reported one message to the king." "But is it possible, dear ones, to tell me?" "It is possible, queen." "If so, dear ones, tell me." "Queen, a Buddha has arisen in the world." She too, having heard that, in the former manner itself, with her body suffused with joy, thrice not being able to perceive anything, on the fourth occasion, having heard the word 'Buddha', said "Dear ones, what was given by the king for this word?" "A hundred thousand, queen." "Dear ones, what was done by the king was unsuitable, giving you a hundred thousand upon hearing such a message. For I give you three hundred thousand as my gift for the destitute; what else was reported by you to the king?" They, saying "this and that," reported the other two messages as well. The queen, in the former manner itself, with her body suffused with joy, thrice not being able to perceive anything, on the fourth occasion, having heard likewise, had three hundred thousand given for each, thus they obtained all twelve hundred thousand.

Then the queen asked them - "Where is the king, dear ones?" "Queen, he has gone with reference to the Teacher, saying 'I shall go forth.'" "What message was given to me by him?" "All your sovereignty, it seems, has been relinquished by him to you; you should enjoy the success according to your preference." "But where are the ministers, dear ones?" "They too have gone, saying 'We shall go forth together with the king,' queen." She, having summoned their wives, said "Mothers, your husbands have gone, saying 'We shall go forth together with the king'; what will you do?" "But what message was sent by them to us, queen?" "Their own success, it seems, has been relinquished to you by them; you should enjoy that success according to your preference." "But what will you do, queen?" "Mothers, that king, having heard the message, while standing right there on the road, having venerated the Three Jewels with three hundred thousand, having abandoned success like a lump of spittle, went forth saying 'I shall go forth.' But by me, having heard the message of the Three Jewels, the Three Jewels have been venerated with nine hundred thousand. And indeed this so-called success is not suffering for the king alone; it is suffering for me too. Who, having steadied himself on his knees, will take with his mouth a lump of spittle discarded by the king? I have no need of success; I too shall go, with reference to the Teacher, and go forth." "Queen, we too shall go forth together with you." "If you are able, good, mothers." "We are able, queen." "Good, mothers, if so, come" - having had a thousand chariots harnessed, having mounted a chariot, having departed together with them, on the road having seen the first river, having asked just as the king had been asked, having heard all the news, having said "Look at the path traversed by the king," when it was said "We do not see the footprints of the Sindh horses, queen," she said "The king, having gone forth with reference to the Three Jewels, must have gone having made a declaration of truth. I too have gone forth with reference to the Three Jewels; by their very power, may this not be like

water" - having recollected the virtues of the Three Jewels, she drove the thousand chariots forward. The water became like a flat rock. The very outermost rim-edges of the wheels did not even get wet. By this very means she crossed the other two rivers.

Then the Teacher, having known of her arrival, made it so that the monks seated near him were not visible. She too, going along and going along, having seen the six-coloured rays issuing forth from the Teacher's body, having thought in the same way, having approached the Teacher, having paid homage, standing to one side, asked - "Venerable sir, Mahākappina, having departed with reference to you, has come here, I think; where is he? Show him to us too." "Sit down for now; you will see him right here." They all, with gladdened minds, thinking "Seated right here, it seems, we shall see our husbands," sat down. The Teacher gave them a progressive discourse. Queen Anojā, at the conclusion of the teaching, together with her retinue, attained the fruition of stream-entry. The Elder Mahākappina, while listening to the proclamation of the Teaching that was being developed for them, together with his retinue, attained arahantship together with the analytical knowledges. At that moment the Teacher showed them those monks who had attained arahantship. For if, at the very moment of their arrival, they had seen their own husbands wearing the orange robe and with shaven heads, their minds would not have become fully focused; because of that they would not have been able to attain the paths and fruits. Therefore, at the time when they were established in unshakeable faith, he showed them those monks only when they had attained arahantship.

They too, having seen them, having paid homage with the fivefold prostration, having said "Venerable sirs, the task of your going forth has reached its summit," having paid homage to the Teacher, standing to one side, requested the going forth. When this was said thus, some say "The Teacher thought of the coming of Uppalavaṇṇā." The Teacher, however, said to those female lay followers - "Having gone to Sāvattī, go forth at the nuns' dwelling." They, gradually wandering on a journey through the country, on the road, honoured and respected by the great multitude with offerings brought to them, went on foot the two thousand yojanas, and having gone forth at the nuns' dwelling, attained arahantship. The Teacher too, having taken the thousand monks, went through space to Jeta's Grove. There the Venerable Mahākappina, in the night-quarters, day-quarters, and so on, went about uttering the inspired utterance "Oh, what happiness! Oh, what happiness!" The monks reported to the Blessed One - "Venerable sir, Mahākappina goes about uttering the inspired utterance 'Oh, what happiness! Oh, what happiness!' He spoke, I think, referring to his own sensual happiness and the happiness of kingship." The Teacher, having had him summoned, said "Is it true, Kappina, that you uttered an inspired utterance referring to sensual happiness and the happiness of kingship?" "The Blessed One, venerable sir, knows whether I uttered or did not utter referring to that." The Teacher, having said "No, monks, my son does not utter an inspired utterance referring to sensual happiness and the happiness of kingship; but in my son there arises what is called joy in the Teaching, what is called delight in the Teaching; he uttered the inspired utterance referring to the Deathless, the great Nibbāna itself" - having made the connection, expounding the Teaching, spoke this verse -

79. "One who drinks the Teaching sleeps happily, with a clear mind;

In the Teaching proclaimed by the Noble One, the wise person always delights."

Therein, "one who drinks the Teaching" means one who makes the Teaching drinkable, one who drinks the Teaching - this is the meaning. But can the Teaching indeed be drunk with a vessel like rice gruel and so on? However, one who touches the ninefold supramundane Teaching with the mental body, who realises it by way of object, who penetrates the noble truths of suffering and so on through full understanding, full realisation, and so on, is said to drink the Teaching. "Sleeps happily" - this is merely a manner of teaching; the meaning is that one dwells happily in all four postures. "With a clear" means with an undisturbed mind, free from mental impurities. "Proclaimed by the Noble One" means in the qualities conducive to enlightenment, classified as the establishments of mindfulness and so on, proclaimed by the noble ones such as the Buddha and others. "Always delights" means such a one who drinks the Teaching, dwelling with a clear mind, possessed of erudition, always delights, thoroughly delights.

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

The story of the Elder Mahākappina is the fourth.

5. The Story of the Novice Paṇḍita

80. "Irrigators lead water": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the wise novice.

In the past, it is said, the Perfectly Enlightened One Kassapa, with a retinue of twenty thousand who had eliminated the mental corruptions, went to Bārāṇasī. The people, having considered their own means, even eight or ten joining together, gave visiting gifts and so on. Then one day the Teacher, at the conclusion of the meal, gave the thanksgiving thus -

"Lay followers, here a certain one, thinking 'It is proper to give only one's own property; what is the use of being instigated by another?' gives a gift by oneself but does not instigate others. He, in whatever place he is reborn, obtains the accomplishment of wealth but not the accomplishment of retinue. A certain one instigates others but does not himself give. He, in whatever place he is reborn, obtains the accomplishment of retinue but not the accomplishment of wealth. A certain one neither himself gives nor instigates others. He, in whatever place he is reborn, obtains neither the accomplishment of wealth nor the accomplishment of retinue, and lives as a mere leftovers eater. A certain one both himself gives and instigates others. He, in whatever place he is reborn, obtains both the accomplishment of wealth and the accomplishment of retinue."

Having heard that, a certain wise man standing nearby thought - "I shall now act in such a way that both successes will be mine." He, having paid homage to the Teacher, said - "Venerable sir, please accept almsfood from me for the morrow." "How many monks do you need?" "But how large, venerable sir, is your retinue?" "Twenty thousand monks." "Venerable sir, please accept almsfood from me for the morrow together with all of them." The Teacher accepted. He, having entered the village, having announced "Mothers and fathers, the community of monks headed by the

Buddha has been invited by me for the morrow; give a gift for however many monks you are able to give to," going about, each having considered their own means, when it was said "We shall give for ten, we for twenty, we for a hundred, we for five hundred," he recorded the words of all on a leaf from the beginning.

Now at that time there was in that city a certain man known as "Mahāduggata" because of his extremely destitute condition. He, having seen him too come face to face, said: "My dear Mahāduggata, the community of monks headed by the Buddha has been invited by me for the morrow; tomorrow the city-dwellers will give gifts. How many monks will you feed?" "Master, what have I to do with monks? Monks are needed by those who have wealth. But I do not even have a measure of rice for rice gruel for tomorrow. I live by working for wages. What have I to do with monks?" An instigator should indeed be experienced. Therefore he, even though it was said "There is not," without remaining silent, said thus - "My dear Mahāduggata, in this city, having eaten excellent food, having dressed in fine cloth, adorned with various ornaments, lying on royal couches, many people enjoy success. But you, having worked for wages the whole day, do not obtain even enough to fill your belly. Even this being so, do you not know 'Because I did not make merit formerly, I do not obtain anything'?" "I know, master." "Then why do you not make merit now? You are young and endowed with strength. Is it not proper for you, even having worked for wages, to give a gift according to your strength?" He, even while that one was speaking, having been struck with religious emotion, said "Record one monk on the leaf for me too; having done some work for wages, I shall give almsfood for one monk." Did the other not record it, saying "What is the use of one monk being recorded on the leaf?" Mahāduggata too, having gone home, said to his wife - "Dear lady, the city-dwellers will prepare a meal for the Community tomorrow. I too have been told by the instigator 'Give almsfood for one monk.' We too shall give almsfood for one monk tomorrow." Then his wife, without even saying "We are poor; why was it accepted by you?" said "Master, a good thing has been done by you. We, not having given anything even formerly, have now become destitute. We shall both work for wages and give almsfood for one monk, master." And both, having gone out from the house, went to the place of employment.

The great millionaire, having seen him, asked: "What, my dear Mahāduggata, will you do work for wages?" "Yes, sirs." "What will you do?" "Whatever you will have done, that I shall do." "If so, tomorrow we shall feed two or three hundred monks; come, split the firewood" - having taken out an adze and a hatchet, he had them given to him. Mahāduggata, having firmly tied his loin-cloth, filled with great endeavour, putting down the adze and taking up the hatchet, putting down the hatchet and taking up the adze, splits the firewood. Then the millionaire said to him - "My dear, today you do your work with very much endeavour; what indeed is the reason?" "Master, tomorrow I shall feed one monk." Having heard that, the millionaire, with a gladdened mind, thought - "Ah, a difficult thing has been done by this one! Without falling into silence thinking 'I am poor,' he says 'Having done work for wages, I shall feed one monk.'" The millionaire's wife too, having seen his wife, having asked "Dear girl, what work will you do?" when it was said "Whatever you will have done, that I do," having ushered her into the mortar shed, had a winnowing basket, pestle, and so on given to her. She, satisfied and delighted as if dancing, pounds the paddy and winnows it. Then the millionaire's wife asked her - "Dear girl, you do your work very

much satisfied and delighted; what indeed is the reason?" "Lady, having done this work for wages, we too shall feed one monk." Having heard that, the millionaire's wife too was pleased with her, thinking "Ah, indeed this one performs what is difficult to do." The millionaire, at the time when Mahāduggata had split the firewood, having had four measures of fine rice given saying "This is your wages," had another four measures also given saying "This is your bonus."

He, having gone home, said to his wife - "By me, having done work for wages, fine rice has been obtained; this will be the fodder; with the wages obtained by you, get curds, oil, and spices." The millionaire's wife too, in turn, had given to her one pot of ghee, a vessel of curds, spices, and a measure of pure rice-grain. And thus for both of them there were nine measures of rice-grain. They, satisfied and joyful thinking "A gift has been obtained by us," rose up right early. The wife said to Mahāduggata - "Go, husband, having searched for vegetables, bring them." He, not seeing vegetables in the market place, having gone to the riverbank, with a delighted mind, singing, thinking "Today I shall be able to give food to the noble ones," picks vegetables. A fisherman standing having cast a great net, thinking "This must be the sound of Mahāduggata," having called him, asked - "You sing with a very much gladdened mind; what indeed is the reason?" "I am picking vegetables, my dear." "What will you do?" "I shall feed one monk." "Ah, happy is that monk! Will he eat your vegetables?" "What can I do, my dear? I shall feed him with vegetables obtained by myself." "If so, come." "What shall I do, my dear?" "Take these fish and make bundles worth a quarter, worth a half, and worth a kahāpaṇa." He did so. The city-dwellers carried away the fish tied in bundles for the benefit of the monks they had respectively invited. While he was still making the fish bundles, the time for the alms round arrived. He, having noted the time, said "I shall go, my dear; this is the time for the monks' arrival." "But is there any fish bundle left?" "There is not, my dear; all are exhausted." "If so, four rohita fish were buried by me in the sand and stored for my own use; if you wish to feed a monk, take these and go" - he gave those fish to him.

On that day, however, the Teacher, towards the break of dawn, surveying the world, having seen Mahāduggata entered within the net of his knowledge, reflecting "What indeed will happen?" having thought "Mahāduggata, together with his wife, yesterday worked for wages thinking 'I shall feed one monk'; which monk indeed will he obtain?" considered "The people, by the sign of having been registered on the list, having taken monks, will cause them to sit down in their own houses; Mahāduggata, apart from me, will not obtain another monk." Buddhas, it is said, show compassion towards the destitute. Therefore the Teacher, right early, having attended to his toilet, thinking "I shall assist Mahāduggata," having entered the perfumed chamber, sat down. Even as Mahāduggata, having taken the fish, was entering the house, Sakka's Paṇḍukambala stone seat showed signs of heat. He, looking around thinking "What indeed is the reason?" having thought "Yesterday, Mahāduggata, together with his own wife, worked for wages thinking 'I shall give almsfood to one monk'; which monk indeed will he obtain?" having thought "There is no other monk for him; the Teacher, however, thinking 'I shall assist Mahāduggata,' is seated in the perfumed chamber." Mahāduggata would give his own suitable rice gruel, meal, and curry-leaf to the Truth-finder. Thinking "What if I were to go to Mahāduggata's house and do the cooking work," having gone in the guise of an unknown person to the vicinity of his house, he asked "Is there indeed anything to be done for wages for anyone?"

Mahāduggata, having seen him, said - "My dear, what work will you do?" "I, master, am skilled in all crafts; there is no craft that I do not know; I know how to prepare rice gruel, meals, and so on too." "My dear, we have need of your work, but we do not see any wages to be given to you." "But what is to be done by you?" "I wish to give almsfood to one monk; I want the preparation of rice gruel and meal for him." "If you will give almsfood to a monk, I have no need of wages; does not my merit count?" "That being so, good, my dear, enter." He, having entered his house, having had oil, rice-grain, and so on brought, saying "Go, bring your allotted monk," dismissed him. The attendant of the giving too, according to the prescribed order of the list, sent monks to those various houses.

Mahāduggata, having gone to his presence, said "Give me my allotted monk." He, at that moment, having gained mindfulness, said "I have forgotten your monk." Mahāduggata, as if struck in the belly with a sharp spear, "Master, why do you destroy me? I, instigated by you yesterday, together with my wife, having worked for wages for the day, today right early, having wandered on the riverbank for the purpose of leaves, have come. Give me one monk," having raised his arms, lamented. The people, having assembled, asked "What is this, Mahāduggata?" He reported that matter. They asked the attendant - "Is it true, my dear, that this one was instigated by you saying 'Having worked for wages, give almsfood to one monk'?" "Yes, sirs." "A weighty deed has been done by you, in that you, while arranging so many monks, did not set aside one monk for this one." He, being downcast by their words, said to him - "My dear Mahāduggata, do not destroy me; I have come to great trouble on your account. The people, according to the prescribed order of the list, took their own allotted monks. There is no one who, having taken out a monk seated in one's own house, would give him. The Teacher, however, having washed his face, is seated just in the perfumed chamber. The king, the viceroy, the general, and others are seated looking for the Teacher's coming out from the perfumed chamber, thinking 'Having taken the Teacher's bowl, we shall go.' Buddhas show compassion towards the destitute. You, having gone to the monastery, pay homage to the Teacher saying 'I am destitute, venerable sir, be my support.' If you have merit, you will surely obtain."

He went to the monastery. Then, because he had been seen on other days at the monastery as a leftovers-eater, the king, the viceroy, and others said "Mahāduggata, it is not yet mealtime; why are you coming?" He said "I know, master, that it is not yet mealtime. But I come to pay homage to the Teacher," and having gone, having placed his head at the threshold of the perfumed chamber, having paid homage with the fivefold prostration, said "Venerable sir, in this city there is none more destitute than me; be my support, show me kindness." The Teacher, having opened the door of the perfumed chamber, having taken out the bowl, placed it in his hands. He was as if he had attained the glory of a universal monarch. The king, the viceroy, and others looked at one another's faces. For indeed no one is able to take by force a bowl given by the Teacher. But they said thus: "My dear Mahāduggata, give us the Teacher's bowl; we shall give you this much wealth. You are destitute; take the wealth. What use is the bowl to you?" Mahāduggata said "I shall not give it to anyone; I have no need of wealth; I shall feed the Teacher himself." The rest, having entreated him, not having obtained the bowl, turned back. But the king, having thought "Mahāduggata, even though being tempted with wealth, does not give the Teacher's bowl; and no

one is able to take a bowl given by the Teacher himself. How much indeed will this one's gift be? When the gift is given by this one, having taken the Teacher and having led him to the house, I shall give him the food prepared by me," went together with the Teacher. Sakka too, the king of gods, having prepared rice gruel, hard food, meal, curry, leaves, and so on, having laid out a seat worthy for the Teacher to sit upon, sat down.

Mahāduggata, having led the Teacher, said "Enter, venerable sir." His dwelling house was low, and it was not possible to enter without stooping. Buddhas, when entering a house, do not enter by stooping down. For at the time of entering a house, either the great earth sinks down below, or the house rises upward. This is the fruit of their well-given gift. When he has gone out again, everything becomes just natural once more. Therefore the Teacher, while standing upright, having entered the house, sat down on the seat prepared by Sakka. When the Teacher was seated, the king said - "My dear Mahāduggata, the Teacher's bowl was not given by you even though we were requesting it; let us see now, what kind of honour to the Teacher has been made by you?" Then Sakka, having uncovered the rice gruel, sweet-meats and so on, showed them to him. Their fragrant odour, having pervaded the entire city, remained. The king, having looked at the rice gruel and so on, said to the Blessed One - "Venerable sir, having thought 'How much will the gift of Mahāduggata be? When the gift has been given by him, I shall lead the Teacher to the house and offer the food prepared by myself,' I came. Such food has never been seen before by me. If I were to remain here, Mahāduggata would be wearied; I shall go" - having paid homage to the Teacher, he departed. Sakka too, having given the Teacher rice gruel and so on, served him carefully. The Teacher too, having finished the meal, having given thanksgiving, rose from his seat and departed.

Sakka gave a signal to Mahāduggata. He, having taken the bowl, followed the Teacher. Sakka, having turned back, standing at the door of Mahāduggata's house, looked up at the sky. At that very moment, having rained a shower of the seven jewels from the sky, having filled all the vessels in his house, he filled the entire house. There was no space in his house. His wife, having taken the children in her hands, having brought them out, stood outside. He, having followed after the Teacher and having returned, seeing the children outside, asked "What is this?" "Husband, our entire house is full of the seven jewels; there is no space to enter." He, having thought "This very day the result has been given to me by the gift," having gone to the king's presence and having paid homage, when it was said "Why have you come?" said "Sire, my house is full of the seven jewels; take that wealth." The king, having thought "Alas, a gift given to the Buddhas! This very day it has reached its summit," said to him - "What is it fitting for you to receive?" "A thousand carts for the purpose of carrying the wealth, Sire." The king, having sent a thousand carts, having had the wealth brought, had it scattered in the royal courtyard. The heap was the size of a palmyra tree. The king, having assembled the people in the city, asked "Does anyone in this city have this much wealth?" "There is not, Sire." "What is it fitting to do for one of such great wealth?" "It is fitting to give the position of treasurer, Sire." The king, having made great honour to him, had the position of treasurer given to him.

Then, having pointed out to him the site for a house of a former millionaire, he said: "Having had the shrubs that have grown here removed, having had a house raised up, dwell there." When he had cleaned that site and made it level, as the ground was being dug, treasure-pots arose touching one another. When this was reported to the king, he said: "They have arisen through your merit; you yourself take them." He, having had a house built, gave a great gift to the Community of monks headed by the Buddha for seven days. And beyond that too, remaining as long as life lasted, having performed meritorious deeds, at the end of his life span he was reborn in the heavenly world.

Having experienced divine success for one interval between Buddhas, in this arising of a Buddha, having passed away from there, he took conception in the womb of a millionaire's daughter in a family of supporters of the Elder Sāriputta at Sāvattihī. Then her mother and father, having known the established state of the embryo, gave pregnancy care. At a later time such a longing arose in her - "Oh, may I, beginning with the Generalissimo of the Teaching, having given a gift of salmon curry to five hundred monks, having put on ochre robes, seated at the end of the seats, consume the leftover food of those monks." She, having informed her mother and father, did so; the longing subsided. Then at the subsequent seven blessings too, they fed five hundred monks headed by the Elder who was the Generalissimo of the Teaching with salmon curry itself. All should be understood in the very manner stated in the story of Prince Tissa. But this is the outcome of the very gift of salmon given during the time of the Great Destitute One. On the name-giving day, when the mother said "Venerable sir, give your servant the training rules," the elder said - "What is the name of this boy?" "Venerable sir, from the time of the taking of conception of this boy in the womb, in this house even the stupid and the idiots have become wise; therefore my son's name will be just 'Paṇḍita.'" The elder gave the training rules. From the day of birth, the thought arose in the mother: "I shall not break the disposition of my son." He, at the age of seven, said to his mother - "Mother, I shall go forth in the presence of the elder." Having said "Good, dear son, 'I shall not break your disposition' - this very thought I produced," having invited the elder and having fed him, having dismissed the elder saying "Venerable sir, your servant wishes to go forth; I shall bring him to the monastery in the evening," having assembled the relatives, having had a great honour performed saying "We shall perform this very day the honour to be done for my son during his time as a householder," having taken him, having gone to the monastery, she gave him to the elder saying "Give this one the going forth, venerable sir."

The elder, having explained the difficulty of the going forth, when it was said "I shall carry out your exhortation, venerable sir," having moistened his hair saying "If so, come," having explained the meditation subject of the skin pentad, gave him the going forth. His mother and father too, dwelling right in the monastery for seven days, having given a gift of salmon curry itself to the Community of monks headed by the Buddha, on the seventh day went home in the evening. The elder, on the eighth day, going to the inner village, took him along; he did not come together with the Community of monks. Why? His manner of holding the bowl and robes or his deportment was not yet pleasing; moreover, the elder had duties to be done at the monastery. For when the Community of monks had entered the inner village, the elder, wandering through the entire monastery, having swept the unswept places,

having set out drinking water and water for washing in the empty vessels, having set in order the beds, chairs, and so on that were badly placed, afterwards enters the village. Moreover, having attended to the entire monastery so that "followers of other sects, having entered the empty monastery, may not be able to say 'See the sitting places of the disciples of the ascetic Gotama,'" he afterwards enters the village. Therefore on that day too, having had the novice carry the bowl and robes, he entered for almsfood earlier in the day.

The novice, going together with the preceptor, having seen an irrigation channel on the way, asked "Venerable sir, what is this called?" "It is called an irrigation channel, novice." "What do they do with it?" "Having brought water from here and there, they accomplish their own agriculture." "But, venerable sir, does water have consciousness?" "There is not, friend." "They lead such a thing without consciousness to their own desired place, venerable sir?" "Yes, friend." He thought - "If they lead even such a thing without consciousness to whatever desired place and do work, why should those with consciousness not be able to wield their own mind under control and practise the ascetic duty?" Then he, going ahead, having seen fletchers heating a reed shaft in fire, examining it with the corner of the eye, and making it straight, asked "Who are these, venerable sir?" "They are called fletchers, friend." "But what do they do?" "Having heated it in fire, they make the reed shaft straight." "Is that with consciousness, venerable sir?" "Without consciousness, friend." He thought - "If they take something without consciousness, heat it in fire, and make it straight, why should those with consciousness not be able to wield their own mind under control and practise the ascetic duty?" Then he, going ahead, having seen them planing timber into spokes, rims, hubs, and so on, asked "Venerable sir, who are these?" "They are called carpenters, friend." "But what do they do?" "Having taken timber, they make wheels and so on for small carriages and so on, friend." "But are those with consciousness, venerable sir?" "Without consciousness, friend." Then this occurred to him - "If they take pieces of wood and logs without consciousness and make wheels and so on, why should those with consciousness not be able to wield their own mind under control and practise the ascetic duty?" He, having seen these reasons, said "Venerable sir, if you would take your bowl and robes yourself, I would turn back." The elder, without even producing the thought "This recently gone forth young novice, following me, speaks thus," having said "Bring them, novice," took his own bowl and robes.

The novice too, having paid homage to his preceptor and turning back, said "Venerable sir, when bringing food for me, please bring it with salmon sauce only." "How shall I obtain it, friend?" "Venerable sir, if not obtaining it by your own merit, you will obtain it by my merit," he said. The elder, thinking "There might even be danger for the young novice sitting outside," having given him the key, said "Having opened the door of my dwelling room, having entered inside, you should sit down." He, having done so, having brought down knowledge into his body born of impurity, sat down meditating on his individual existence. Then, through the power of his virtue, Sakka's seat showed signs of heat. He, reflecting "What indeed is the reason?" having thought "The wise novice, having given the bowl and robes to his preceptor, has turned back thinking 'I shall practise the ascetic duty'; it is fitting for me too to go there," having addressed the four great kings, having said "Having driven away the birds dwelling in the grove near the monastery, take guard all around," having said to

the young god Canda "Having drawn back the disc of the moon, hold it," having said to the young god Sūriya "Having drawn back the orb of the sun, hold it," having himself gone and taken up guard at the place of the door cord, he stood there. In the monastery there was not even the sound of an old leaf falling, and the novice's mind became fully focused. He, even before the meal time, having meditated on his individual existence, attained the three fruits.

The elder too, thinking "The novice is seated in the monastery; food suitable for him can be obtained at such and such a family," went to one supporting family endowed with love and respect. There the people, having obtained salmon on that day, sat looking out for the elder's arrival itself. They, having seen the elder coming, having ushered him inside the house saying "Venerable sir, a good thing has been done by you in coming here," having given rice gruel, sweet-meats and so on, gave almsfood of salmon sauce. The elder showed the manner of carrying away. The people, having said "Eat, venerable sir, you will also obtain food to carry away," at the conclusion of the elder's meal, having filled the bowl with food of salmon sauce, gave it. The elder, thinking "My novice is hungry," went quickly. The Teacher too, on that day, having eaten early, having gone to the monastery, reflected thus - "The wise novice, having given the bowl and robes to his preceptor, has turned back thinking 'I shall practise the ascetic duty'; will his task of one gone forth be accomplished?" Reflecting thus, having known the state of having attained the three fruits, reflecting "Is there or is there not a decisive support for arahantship?" having seen "There is," reflecting "Will he be able to attain arahantship before the meal itself, or will he not?" he understood "He will be able." Then this occurred to him - "Sāriputta is coming quickly, having taken the novice's meal; it might even create an obstacle for him. Having taken up guard at the gateway, I shall sit down; then I shall ask him questions. While those questions are being answered, the novice will attain arahantship together with the analytical knowledges." Having gone from there, having stood at the gateway, he asked the elder who had arrived four questions; each question asked, he answered.

Herein this is the question and answer - The Teacher, it is said, said to him - "Sāriputta, what has been obtained by you?" "Food, venerable sir." "What does food bring, Sāriputta?" "Feeling, venerable sir." "What does feeling bring, Sāriputta?" "Materiality, venerable sir." "But what does materiality bring, Sāriputta?" "Contact, venerable sir." Therein this is the intention - "For food consumed by one who is hungry, having removed his hunger, brings pleasant feeling. When pleasant feeling arises for one made happy by the consumption of food, there is beauty of complexion in the body. Thus feeling brings materiality. But one who is happy, with pleasure and joy arisen by way of nutriment-born materiality, thinking 'Now gratification has arisen for me,' whether lying down or sitting down, obtains pleasant contact."

Thus, when these four questions had been answered, the novice attained arahantship together with the analytical knowledges. The Teacher also said to the elder - "Go, Sāriputta, give your novice his meal." The elder, having gone, knocked on the door. The novice, having come out, having taken the bowl from the elder's hand, having set it aside, fanned the elder with a palm-leaf fan. Then the elder said to him - "Novice, take your meal." "But what about you, venerable sir?" "My meal duty is done; you take yours." A seven-year-old boy, having gone forth, on the eighth day, at that very moment, like a blossomed lotus and water lily, attained arahantship; but reviewing

what was to be reviewed, having sat down, he took his meal. When he had washed the bowl and was putting it away, the young god of the moon released the disc of the moon, and the young god of the sun released the orb of the sun. The four great kings released the protection in the four directions, and Sakka, the king of gods, released the protection at the well-rope. The sun, having moved from its midday position, had gone.

The monks grumbled: "The shadow has grown beyond measure, the sun has moved from its midday position and gone, and the novice has only just now eaten. What indeed is this?" The Teacher, having known that occurrence, having come, asked - "Monks, what are you discussing?" "This, venerable sir." "Yes, monks, when the one of merit was practising the ascetic duty, the young god of the moon drew in and held the disc of the moon, the young god of the sun drew in and held the orb of the sun, the four great kings took up protection in the four directions in the monastery grove, Sakka, the king of gods, took up protection at the well-rope, and even I, thinking 'I am a Buddha,' was not able to sit at ease; having gone, I took up protection of my son at the gateway. Having seen irrigators leading water through a watercourse, fletchers straightening arrows, and carpenters planing wood, the wise, having taken just this much as their object, having tamed themselves, attain arahantship indeed." Having said this, having made the connection, expounding the Teaching, he spoke this verse -

80. "Irrigators lead water, fletchers straighten the arrow;
Carpenters straighten wood, the wise tame themselves."

Therein, "water" means water that one leads to whatever place one wishes, having dug up dry ground on the earth, having filled the excavated place, or having made a watercourse, or having set up a wooden trough. "Those who lead" means irrigators. "Arrow" means a shaft. This is what is meant - Irrigators lead water according to their own preference; fletchers too, having heated the arrow, straighten it, making the arrow straight. Carpenters too, planing wood for the purpose of wheel-rims and so on, straighten it, making it straight or curved according to their own preference. Thus, having taken just this much as their object, the wise, producing the path of stream-entry and so on, tame themselves; but those who have attained arahantship are called completely tamed.

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

The story of the Novice Paṇḍita is the fifth.

6. The Story of the Elder Lakunḍakabhaddiya

81. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Lakunḍakabhaddiya, beginning with "Just as a rock."

Worldlings, it is said, novices and others, having seen the elder, having grabbed him by the head, by the ears, and by the nose, say: "What, little father, are you not dissatisfied in the Dispensation? Do you find pleasure?" The elder indeed does not become angry towards them, does not become corrupted. They raised up a discussion in the Teaching hall: "Look, friends, having seen the Elder

Lakuṇḍakabhaddiya, novices and others harass him in such and such ways; he indeed does not become angry towards them, does not become corrupted." The Teacher, having come, having asked "What are you discussing, monks?" when it was said "It is such and such, venerable sir," said "Yes, monks, those who have eliminated the mental corruptions indeed do not become angry, do not become corrupted. They are like a compact rock, immovable, unshakeable" - having said this, having made the connection, expounding the Teaching, he spoke this verse -

81. Just as a rock, one solid mass, is not moved by the wind;
So the wise do not waver amidst blame and praise."

Therein, "amidst blame and praise" - although here two worldly adversities are stated, the meaning, however, should be understood by way of all eight. Just as a solid, unhollow rock is not moved, does not stir, does not shake by wind of the eastern and other directions, so the wise do not waver even when the eight worldly adversities overwhelm them; they do not shake, do not tremble, whether through the power of aversion or through the power of attachment.

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

The story of the Elder Lakuṇḍakabhaddiya is the sixth.

7. The Story of Kāṇamātā

82. "Just as a lake": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Kāṇā's mother. The story has come in the Vinaya itself.

At that time, however, when Kāṇā's mother, in order to send her daughter to her husband's family not empty-handed, when the cakes were cooked, had given them four times to four monks, and when the Teacher had laid down a training rule in that case, when another wife had been brought by Kāṇā's husband, Kāṇā, having heard that news, thinking "By these ones my household life has been destroyed," reviled and abused monks at each and every one she saw. The monks did not dare to proceed along that street. The Teacher, having known that occurrence, went there. Kāṇā's mother, having paid homage to the Teacher, having caused him to sit down on the prepared seat, gave rice gruel and hard food. The Teacher, having finished his morning meal, asked "Where is Kāṇā?" "She, venerable sir, having seen you, is standing downcast and weeping." "Why?" "She, venerable sir, reviles and abuses monks; therefore, having seen you, she is standing downcast and weeping." Then the Teacher, having had her summoned - "Kāṇā, why, having seen me, are you downcast, hiding and weeping?" Then her mother reported the deed done by her. Then the Teacher said to him - "But, Kāṇā's mother, did my disciples accept from you what was given, or what was not given?" "What was given, venerable sir." "If my disciples, walking for almsfood, having arrived at your house-gate, accepted from you what was given, what is their fault?" "There is no fault of the noble ones, venerable sir." "It is this one's own fault." The Teacher said to Kāṇā - "Kāṇā, my disciples, it seems, walking for almsfood, came to the house-gate, and then cakes were given to them by your mother. What indeed here is the fault of my disciples?" "There is no fault of the noble ones, venerable sir; the fault is mine alone," and having paid homage to the

Teacher, she asked forgiveness.

Then the Teacher gave her a progressive discourse, and she attained the fruition of stream-entry. The Teacher, having risen from his seat, while going to the monastery, set out through the royal courtyard. The king, having seen, having asked "Is that the Teacher, my good men?" when it was said "Yes, Sire," having sent saying "Go, having come to me, report the fact of his paying homage," having approached the Teacher standing in the royal courtyard, having paid homage, asked "Where, venerable sir, have you been?" "To the house of Kāṇā's mother, great king." "Why, venerable sir?" "Kāṇā, it seems, reviles and abuses monks; for that reason I went." "But has the state of her not reviling been brought about by you, venerable sir?" "Yes, great king, she has been made one who does not revile monks, and a supramundane mistress of a household." "Let it be, venerable sir; she has been made by you a supramundane mistress of a household; but I shall make her a mundane mistress of a household," having said this, the king, having paid homage to the Teacher, turned back, having sent a covered grand carriage, having had Kāṇā summoned, having adorned her with all ornaments, having established her in the position of eldest daughter, said "Let those who are able to support my daughter take her." Then a certain chief minister in charge of all affairs, saying "I shall support the Sire's daughter," having led her to his own house, having bestowed upon her all sovereignty, said "Make merit as you please." Thenceforth Kāṇā, having placed men at the four gates, even while seeking monks and nuns to be attended upon by her, did not obtain any. The solid and soft food prepared and placed at Kāṇā's house-gate flowed like a great flood. The monks raised up a discussion in the Teaching hall: "Formerly, friends, four senior elders caused Kāṇā regret; she, even having become remorseful thus, owing to the Teacher, obtained the accomplishment of faith. By the Teacher, her house-gate was again made worthy of being approached by monks. Now, even while seeking monks or nuns to be attended upon, she does not obtain any. Oh, the marvellous qualities of Buddhas indeed!" 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 "Not only now, monks, was regret caused to Kāṇā by those senior monks; in the past too they did just the same. And not only now was Kāṇā made one who acts upon my word by me; in the past too she was made so indeed," having said this, requested by the monks who wished to hear that matter -

"Where one cat obtains, a second arises there;
And a third and a fourth, this is the den of those cats."

Having told this Babbu Jātaka in detail, having connected the Jātaka thus: "At that time the four elder monks were the four cats, the mouse was Kāṇā, and the gem-cutter was myself," having said "Thus, monks, in the past too Kāṇā, being unhappy, with agitated mind and distracted mind, by my word became of clear mind like a lake of clear water," having made the connection, expounding the Teaching, he spoke this verse -

82. "Just as a lake deep, clear, undisturbed;
So having heard the teachings, the wise become serene."

Therein, "lake" means a body of water of such a kind that is not agitated even when a fourfold army plunges into it; but in every way, the blue great ocean, eighty-four thousand yojanas deep, is called a lake. For in its lower region, in a place measuring forty thousand yojanas, the water is stirred by fish; in the upper region, in a place of just the same extent, the water is stirred by wind; in the middle, in a place measuring four thousand yojanas, the water remains motionless. This is called a deep lake. "So the teachings" means the teachings of the Teaching. This is what is meant - Just as a lake is clear by being unconfused and undisturbed by being unshakeable, so having heard my expounding of the Teaching, the wise become serene, attaining the state of mind free from impurity by means of the path of stream-entry and so on; but those who have attained arahantship are completely serene indeed.

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

The story of Kāṇhamātā is the seventh.

8. The Story of the Five Hundred Monks

83. "Good persons indeed give up everywhere": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to five hundred monks. The teaching originated at Verañjā.

For during the first enlightenment, the Blessed One, having gone to Verañjā, invited by the brahmin Verañja, entered the rains retreat together with five hundred monks. The brahmin Verañja, turned by the working of Māra, did not produce mindfulness regarding the Teacher even for a single day. Verañjā too was afflicted by famine, and the monks, having walked for almsfood within and without Verañjā, not obtaining almsfood, became wearied. Horse-dealers prepared for them almsfood of a measure of husked grain. Having seen them becoming weary, the Elder Mahāmoggallāna wished to feed them with the essence of the earth and wished to enter Uttarakuru for almsfood; the Teacher rejected that. For the monks there was no anxiety regarding almsfood even for a single day; having avoided conduct according to desire, they dwelt thus. The Teacher, having dwelt there for three months, having taken leave of the brahmin Verañja, honoured by him with hospitality, having established him in the refuges, having departed from there, wandering on a journey gradually, on one occasion having reached Sāvattihī, dwelt at Jeta's Grove; the inhabitants of Sāvattihī prepared meals for visitors for the Teacher. At that time, however, about five hundred leftovers eaters dwelt in dependence on the monks right within the monastery. They, having eaten the sumptuous food left over by the monks, having slept, having risen, having gone to the riverbank, roaring, shouting, fighting in boxing matches, playing, practising inappropriate conduct both within the monastery and outside the monastery, went about. The monks raised up a discussion in the Teaching hall: "Look, friends, these leftovers eaters did not show any change at Verañjā in the time of famine, but now, having eaten such sumptuous food, they go about showing manifold change. The monks, however, having dwelt at Verañjā too in a peaceful manner, even now dwell utterly peaceful." The Teacher, having gone to the Teaching hall, having asked "Monks, what are you discussing?" when it was said "It is such and such," having said "Formerly these, having been born in the realm of donkeys, having been five hundred donkeys, having drunk the leftover dregs of fresh grape beverage drunk

by five hundred thoroughbred Sindh horses, which, having been kneaded with water and strained through hemp-fibre rags, had come to be reckoned as 'strained water,' of little flavour, inferior, went about roaring as if intoxicated with honey" -

"Having drunk strained water, of little flavour, inferior,
Intoxication arises for donkeys;
And having drunk this superior flavour,
Intoxication does not arise for Sindh horses.

"Having drunk a little, one of low birth,
He becomes intoxicated, O lord of men, nourished by that;
But one of burden-bearing nature, born in a good family,
Does not become intoxicated even having drunk the finest essence."

Having spoken this Strained Water Jātaka in detail, having made the connection thus: "Thus, monks, good persons, having avoided worldly adversities, remain unchanging both in times of happiness and in times of suffering," expounding the Teaching, he spoke this verse -

83. "Good persons indeed give up everywhere,
The peaceful do not prattle desiring sensual pleasures;
Whether touched by happiness or by suffering,
The wise do not show high and low states."

Therein, "everywhere" means in all phenomena classified as the five aggregates and so on. "Good persons" means excellent persons. "Give up" means, drawing away by the knowledge of the path of arahantship, they abandon desire and lust. "Desiring sensual pleasures" means desiring sensual pleasures, because of sensual pleasures, on account of sensual pleasures. "The peaceful do not prattle" means the peaceful ones beginning with the Buddha do not themselves prattle because of sensual pleasures, nor do they cause others to prattle. For those who, having entered for almsfood, established in conduct according to desire, say such things as "What, lay follower, is there happiness for your children and wife? By the influence of kings, thieves, and so on, is there no misfortune among bipeds and quadrupeds?" - to that extent they are called prattling. And when, having been spoken to thus, they say "Yes, venerable sir, there is happiness for all of us, there is no misfortune; now our house has abundant food and drink; dwell right here" - causing themselves to be invited, they are called causing others to prattle. The peaceful ones, however, do neither of these two. "Whether touched by happiness or by suffering" - this is merely by way of the Teaching; but touched by the eight worldly adversities, the wise do not show high and low behaviour, whether by way of the state of satisfaction and the state of dejection, or by way of speaking praise and speaking blame.

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

The story of the Five Hundred Monks is the eighth.

9. The Story of the Elder Dhammika

84. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Dhammika, beginning with "Not for one's own sake."

It is said that a certain lay follower in Sāvattthī dwelt at home righteously and impartially. He, having become desirous of going forth, one day, having sat down together with his wife, while speaking a pleasant talk, said - "Dear lady, I wish to go forth." "If so, husband, wait for now, until I give birth to the child in my womb." He, having waited, at the time of the child's walking on foot, having again asked her permission, when it was said "Wait for now, husband, until this one has come of age," thinking "What is it to me whether she gives permission or not, I shall make my own escape from suffering," having departed, he went forth. He, having taken a meditation subject, striving and endeavouring, having accomplished the task of his own going forth, went again to Sāvattthī for the purpose of seeing them, and spoke a talk on the Teaching to his son. He too, having departed, went forth, and having gone forth, before long attained arahantship. His former wife too, thinking "Those for whose sake I would dwell in the household life, they have both gone forth; now what use is the household life to me? I shall go forth," having departed, went forth, and having gone forth, before long attained arahantship. Then one day they raised up a discussion in the Teaching hall - "Friends, the righteous lay follower, because of being established in the Teaching himself, having departed, having gone forth, having attained arahantship, became a support for his son and wife as well." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having made the connection, expounding the Teaching, said "Monks, a wise person should indeed not wish for success for one's own sake or for another's sake, but one should be righteous with the Teaching as one's refuge" - and spoke this verse -

84. "Not for one's own sake, not for another's sake,
One should not wish for a son, nor wealth, nor a country;
One should not wish for one's own success not by rule,
Such a one would be moral, wise, and righteous."

Therein, "not for one's own sake" means a wise person does not do evil for one's own sake or for another's sake. "One should not wish for a son" means one should not wish for a son or wealth or a country through evil action; even while wishing for these, one does not do evil action - this is the meaning. "One's own success" means whatever success of one's own, that too one should not wish for not by rule; one does not do evil even for the sake of success - this is the meaning. "Such a one would be moral" means whatever person is of such a nature, he alone would be moral and wise and righteous, and no other - this is the meaning.

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

The story of the Elder Dhammika is the ninth.

10. The Story of Hearing the Teaching

85-86. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the hearing of the Teaching, beginning with "Few are those among human beings."

It is said that in Sāvattthī, people dwelling in one street, having been united, having given a gift by binding a group, engaged in hearing the Teaching the whole night, but they were not able to hear the Teaching the whole night. Some, having been dependent on delight in sensual pleasures, went back to their homes; some, having been dependent on hate; some, having been dependent on conceit; some, having been endowed with sloth and torpor, having sat down right there, nodding off, were not able to hear. On the following day, the monks, having known that event, raised up a discussion in the Teaching hall. The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having made the connection thus: "Monks, these beings are for the most part dependent on existence, they dwell stuck to existences themselves; those going to the far shore are indeed few," expounding the Teaching, he spoke these verses -

85. "Few are those among human beings, those people going to the far shore;
And this other generation just runs along the shore.
86. "But those who practise in accordance with the Teaching, in the Teaching well proclaimed;
Those people will go beyond, the realm of Death so hard to cross."

Therein, "few" means a small number, not many. "Going to the far shore" means going to the far shore of Nibbāna. "And this other generation" means whatever remaining generation runs along the shore of identity view itself - the meaning is that these very ones are more numerous. "Well proclaimed" means rightly declared, well spoken. "In the Teaching" means in the Teaching of the exposition. "Those who practise in accordance with the Teaching" means those who, having heard that Teaching, having fulfilled the befitting practice, by the realisation of path and fruition, practise in accordance with the Teaching. "Will go beyond" means those people of such kind will go to the far shore of Nibbāna. "The realm of Death" means the round of rebirths of the three planes, which is the dwelling place of Death reckoned as the defilement-Māra. "So hard to cross" means those people who practise in accordance with the Teaching, having crossed over and passed beyond this realm of Māra, so hard to cross, difficult to overcome, will go to the far shore of Nibbāna - this is the meaning.

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

The story of Hearing the Teaching is the tenth.

11. The Story of the Five Hundred Visiting Monks

87-89. "Having abandoned the dark phenomenon": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to five hundred visiting monks.

It is said that in the Kosala country, five hundred monks, having dwelt for the rains retreat, having finished keeping the rains retreat, thinking "We shall see the Teacher," having gone to Jeta's Grove, having paid homage to the Teacher, sat down to one

side. The Teacher, having observed what was opposed to their conduct, expounding the Teaching, spoke these verses -

87. "Having abandoned the dark phenomenon, the wise one should develop the bright;
Having come from home to homelessness, in seclusion where delight is hard.
88. "There one should wish for delight, having abandoned sensual pleasures, one who owns nothing;
The wise one should purify oneself of the mental defilements of the mind.
89. "Those whose minds are rightly well developed in the factors of enlightenment;
Who delight in the relinquishment of grasping, by non-clinging;
Those who have eliminated the mental corruptions, brilliant, they are quenched in the world."

Therein, "dark phenomenon" means having abandoned, having given up, the unwholesome phenomenon classified as bodily misconduct and so on. "Should develop the bright" means a wise monk, beginning from the renunciation up to the path of arahantship, should develop the bright phenomenon classified as bodily good conduct and so on. How? "Having come from home to homelessness": "home" is called attachment, "homelessness" is called non-attachment; the meaning is having departed from attachment, with reference to Nibbāna reckoned as non-attachment, aspiring for that, one should develop. "There one should wish for delight" means in that seclusion, in Nibbāna reckoned as non-attachment, where it is hard for these beings to delight, there one should wish for delight. "Having abandoned sensual pleasures" means having abandoned objective sensual pleasures and defilement sensual pleasures, having become one who owns nothing, one should wish for delight in seclusion - this is the meaning. "By mental defilements of the mind" means by the five mental hindrances; one should purify, should cleanse, should purify oneself - this is the meaning. "In the factors of enlightenment" means in the enlightenment factors. "The mind is rightly well developed" means the mind is well developed, increased by right cause and method. "In the relinquishment of grasping": grasping is called taking up; the meaning is those who delight in the non-taking-up reckoned as the relinquishment of that, without clinging to anything through the four kinds of clinging. "Brilliant" means possessing power; the meaning is those who stand having illuminated the phenomena classified as aggregates and so on by the brilliance of the knowledge of the path of arahantship. "They in the world" means in this world of aggregates and so on, those called "attained final Nibbāna" are those who have attained final Nibbāna by two kinds of final Nibbāna - with residue of clinging, because of the exhaustion of the round of mental defilements beginning from the attainment of arahantship, and without residue of clinging, because of the exhaustion of the round of aggregates through the cessation of the final consciousness - the meaning is they have gone to the state of being beyond designation, like a lamp without fuel.

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

The story of the Five Hundred Visiting Monks is the eleventh.

The commentary on the Chapter on the Wise is finished.

The sixth 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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