

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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02. Commentary on the Teaching in Verses (02. Dhammapada-
aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

7. The Chapter on the Worthy Ones

1. The Story of Jīvaka's Question

90. "One who has completed the journey" - the Teacher, while dwelling in Jīvaka's Mango Grove, spoke this proclamation of the Teaching referring to a question asked by Jīvaka. The story of Jīvaka has been explained in detail in the Khandhaka itself.

But on one occasion, Devadatta, having joined together with Ajātasattu, having ascended Vulture's Peak, with a corrupted mind, thinking "I shall kill the Teacher," hurled a stone. Two mountain peaks received it. A splinter that broke off from there and went, having struck the Blessed One's foot, drew blood; severe feelings arose. The monks led the Teacher to Maddakucchi. The Teacher, wishing to go from there too to Jīvaka's Mango Grove, said "Lead me there." The monks, having taken the Blessed One, went to Jīvaka's Mango Grove. Jīvaka, having heard that news, having gone to the Teacher's presence, having applied a sharp medicine for the purpose of curing the wound, having bandaged the wound, said this to the Teacher - "Venerable sir, I have prepared medicine for a certain man inside the city; having gone to his presence, I shall come back again. Let this medicine remain just as it is bound until my return." He, having gone, having done the duty to be done for that man, coming back at the time of closing the gates, did not reach the gate. Then this occurred to him - "Alas, a serious deed has been done by me, in that I, having applied a sharp medicine to the Truth-finder's foot and bandaged the wound just as for some ordinary man - this is the time for its removal; if it is not removed, the whole night a fever will arise in the Blessed One's body." At that moment the Teacher addressed the Elder Ānanda - "Ānanda, Jīvaka, coming in the evening, did not reach the gate; but he thought 'This is the time for the removal of the wound' - remove it, will you not?" The elder removed it; the wound came off like bark from a tree. Jīvaka, at dawn itself, having come with speed to the Teacher's presence, asked "Has indeed, venerable sir, a fever arisen in your body?" The Teacher, having made the connection, saying "For the Truth-finder, Jīvaka, all fever was allayed at the seat of enlightenment itself," expounding the Teaching, spoke this verse -

90. "For one who has completed the journey, free from sorrow, free everywhere;
 For one who has abandoned all mental knots, no fever is found."

Therein, "one who has completed the journey" means one whose path is completed. There are two journeys, namely the wilderness journey and the round-of-rebirths journey. Among those, one who has entered the wilderness, as long as he does not reach the desired destination, so long he is just a traveller; but when this has been reached, he is called one who has completed the journey. Even beings dependent on the round of rebirths, as long as they dwell in the round of rebirths, so long they are just travellers. Why? Because the round of rebirths has not been exhausted. Even

stream-enterers and others are just travellers; but one who has eliminated the mental corruptions, standing having exhausted the round of rebirths, is called one who has completed the journey. Of that one who has completed the journey. "Free from sorrow" means free from sorrow because of the disappearance of sorrow rooted in the round of rebirths. "Free everywhere" means free in all phenomena such as aggregates and so on. "One who has abandoned all mental knots" means one who has abandoned all mental knots because of the abandonment of all four mental knots. "No fever is found" means fever is twofold: bodily and mental. Among those, the bodily fever of one who has eliminated the mental corruptions, having arisen by way of cold, heat, and so on, is not quenched; with reference to that, Jīvaka asks. But the Teacher, by virtue of being the King of the Teaching, by virtue of skilfulness in the method of teaching, turning back the teaching by way of mental fever, said "Jīvaka, in the ultimate reality, for such a one who has eliminated the mental corruptions, no fever is found."

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

The story of Jīvaka's Question is the first.

2. The Story of the Elder Mahākassapa

91. "The mindful ones strive": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Mahākassapa.

For on one occasion the Teacher, having finished keeping the rains retreat at Rājagaha, had the monks informed "After the elapse of a fortnight I shall depart on a journey." This, it is said, is the duty of Buddhas wishing to wander on a journey together with monks: the announcement to the monks "Now after the elapse of a fortnight I shall depart on a journey," thinking "Thus the monks, having done their own bowl-firing, robe-dyeing and so on, will go comfortably." But while the monks were attending to their own bowls, robes and so on, the Elder Mahākassapa too washed his robes. The monks grumbled: "Why does the elder wash his robes? In this city, both inside and outside, eighteen crores of people dwell. Therein, those who are not the elder's relatives are his attendants; those who are not his attendants are his relatives. They show honour and respect to the elder with the four requisites. Having abandoned so much support, where will he go? Even if he should go, he will not go beyond the Māpamāda Grotto." The Teacher, it is said, upon reaching a certain grotto, says to the monks who are fit to be turned back: "You turn back from here; do not be heedless." That is called the "Māpamāda Grotto"; with reference to that, this was said.

The Teacher too, while departing on a journey, thought: "In this city, both inside and outside, eighteen crores of people dwell. Monks need to go to the auspicious and inauspicious occasions of the people; it is not possible to leave the monastery empty. Whom indeed shall I make turn back?" Then this occurred to him: "These people are Kassapa's relatives and attendants; it is fitting to make Kassapa turn back." He said to the elder: "Kassapa, it is not possible to leave the monastery empty; monks are needed at the auspicious and inauspicious occasions of the people. You should turn back together with your own following." "Good, venerable sir," the elder, having taken

his following, turned back. The monks grumbled: "Have you seen, friends? Was it not just now said by us 'Why does Mahākassapa wash his robes? He will not go together with the Teacher.' What was said by us, that very thing has happened." The Teacher, having heard the monks' discussion, having turned back and stood, said: "Monks, what indeed is this that you are discussing?" "We are speaking referring to the Elder Mahākassapa, venerable sir," and they reported everything in the very same manner as spoken by themselves. Having heard that, the Teacher said: "No, monks, do not say of Kassapa 'He is attached to families and requisites.' He turned back thinking 'I shall carry out my word.' For this one, while making an aspiration formerly, made the aspiration 'May I be able to approach families, not attached to the four requisites, being like the moon.' There is no attachment of his to families or requisites. When I speak of the practice like the moon and the practice of the noble lineage, I spoke making my son Kassapa the foremost."

The monks asked the Teacher - "Venerable sir, when was the aspiration established by the elder?" "Do you wish to hear, monks?" "Yes, venerable sir." The Teacher, having said to them "Monks, at the summit of a hundred thousand cosmic cycles from now, a Buddha named Padumuttara arose in the world," beginning with the aspiration established by him at the feet of Padumuttara, related the entire former life-story of the elder. That has been explained in detail in the Elders' Collection itself. The Teacher, however, having explained in detail this former life-story of the elder, having made the connection, expounding the Teaching, spoke this verse: "Thus indeed, monks, when I speak of the practice like the moon and the practice of the noble lineage, I spoke making my son Kassapa the foremost. There is no attachment whatsoever of my son Kassapa to requisites or families or monasteries or residential cells. Just as a royal swan, having descended into a lake, having roamed there and departing, is not attached anywhere at all, so too is my son" -

91. "The mindful ones strive, they do not delight in an abode;
Like swans leaving a lake, they give up home after home."

Therein, "the mindful ones strive" means those who have attained the fullness of mindfulness, those who have eliminated the mental corruptions, engage in and strive by way of advertizing, attainment, emergence, determination, and reviewing in the meditative absorptions, insight, and so on among the qualities penetrated by themselves. "They do not delight in an abode" means for them there is no delight whatsoever in attachment. "Like swans" - this is the heading of the teaching; but here the meaning is as follows - Just as in a lake accomplished in food resort, birds, having taken their food, at the time of going, without making any attachment to that place thinking "my water, my lotus, my waterlily, my pericarp," without longing, having abandoned that place, having flown up, go sporting in the sky; just so, those who have eliminated the mental corruptions, even while dwelling wherever, having dwelt not stuck to families and so on, even at the time of going, abandoning that place and going, go without attachment, without longing, thinking "my monastery, my residential cell, my attendants." "Home after home" means attachment after attachment; the meaning is that they give up all attachments.

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

3. The Story of the Elder Belaṭṭhasīsa

92. "Those who have no accumulation": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Venerable Belaṭṭhasīsa.

It is said that that venerable one, having walked for almsfood along one street within the village, having done the meal duty, again having walked along another street, having taken dry boiled rice, having carried it to the monastery and set it in order, thinking "The constant quest for almsfood is indeed suffering," having spent a few days in the happiness of meditative absorption, whenever there was need for food, he consumed it. The monks, having known this, having grumbled, reported that matter to the Blessed One. The Teacher, on this occasion, even though he laid down a training rule for monks for the purpose of avoiding storage in the future, but since the elder had done it in dependence on having few wishes when the training rule had not been laid down, making known the absence of fault in him, having made the connection, expounding the Teaching, spoke this verse -

92. "Those who have no accumulation, who have fully understood food;
Emptiness and signless, deliverance is their resort;
Like birds in space, their destination is hard to trace."

Therein, "accumulation" means there are two accumulations - accumulation of action and accumulation of requisites. Among those, wholesome and unwholesome action is called accumulation of action; the four requisites are called accumulation of requisites. Therein, for a monk dwelling in a monastery, one who stores one lump of molasses, a quarter-measure of ghee, and one measure of rice-grains, there is no accumulation of requisites; beyond that there is. For those whom this twofold accumulation does not exist. "Who have fully understood food" means those who have fully understood food with three full understandings. For the knowing of rice gruel and so on as being rice gruel and so on is full understanding by knowing; but the fully understanding of food by way of the perception of repulsiveness regarding nutriment is full understanding as judgement; the knowledge that draws away desire and lust regarding edible food is full understanding by abandoning. Those who have fully understood food with these three full understandings. As for "emptiness and signless," here the desireless deliverance too is indeed included. All three of these are names of Nibbāna itself. For Nibbāna, due to the absence of lust, hate, and delusion, is empty; and being liberated from them, it is deliverance through emptiness. Likewise, due to the absence of the signs of lust and so on, it is signless; and being liberated from them, it is signless deliverance. But due to the absence of the aspirations of lust and so on, it is desireless; and being liberated from them, it is called desireless deliverance. For those who dwell having made that their object by way of fruition attainment, this threefold deliverance is their resort. "Their destination is hard to trace" means just as the destination of birds that have gone through space is hard to trace, not possible to know, due to the non-seeing of their footsteps, just so, for those whom this twofold accumulation does not exist, and who have fully understood food with these three full understandings, and for whom this deliverance of the kind described is their resort, in these five categories - the three existences, the four modes of generation, the five destinations, the seven stations of

consciousness, and the nine abodes of beings - because of the non-discernibility of their going as "they have gone to this one," their destination is hard to trace, not possible to declare.

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

The story of the Elder Belaṭṭhasīsa is the third.

4. The Story of the Elder Anuruddha

93. "One whose mental corruptions": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Anuruddha.

For on one day, the Elder, whose robes were worn out, searches for robes at rubbish heaps and so on. His former wife from the third individual existence back from here, having been reborn in the Tāvātimsa realm, was a young goddess named Jālinī. She, having seen the Elder searching for rags, having taken three celestial cloths thirteen cubits in length and four cubits in width for the Elder's benefit, having thought "If I give these in this manner, the Elder will not accept them," placed them on a rubbish heap in front of him as he was searching for rags in such a way that only the fringe of them was visible. The Elder, going along that road searching for rags, having seen their fringe, having taken them right there and pulling them out, having seen the celestial cloths of the aforesaid measure, having taken them, departed saying "This is indeed a superior rag-robe." Then on his robe-making day, the Teacher, attended by five hundred monks, having gone to the monastery, sat down; the eighty great elders too sat down right there; to sew the robe, the Elder Mahākassapa sat at the beginning, the Elder Sāriputta in the middle, the Elder Ānanda at the end; the Community of monks wound the thread; the Teacher threaded the needle-loops; the Elder Mahāmoggallāna went about bringing whatever was needed.

The young goddess too, having entered the inner village, instigated almsfood saying "Good sirs, the Teacher, making a robe for our noble Elder Anuruddha, attended by the eighty great disciples, sat down in the monastery together with five hundred monks; having taken rice gruel and so on, go to the monastery." The Elder Mahāmoggallāna too brought a great rose-apple cake between meals; the five hundred monks were not able to eat it all up. Sakka made a floor-plastering at the robe-making place; the ground was as if dyed with lac dye. There was a great heap of rice gruel, sweet-meats, and meals remaining after being consumed by the monks. The monks grumbled "What is the use of so much rice gruel and so on for so many monks? Surely relatives and attendants should be told 'Having considered the measure, bring just this much'; the Elder Anuruddha, I think, wishes to make known the abundance of his relatives and attendants." Then the Teacher, having asked them "What are you discussing, monks?" when it was said "Venerable sir, it is such and such," said "But do you, monks, think 'This was caused to be brought by Anuruddha'?" "Yes, venerable sir." "No, monks, my son Anuruddha does not say such a thing. For those who have eliminated the mental corruptions do not speak talk connected with requisites; but this almsfood was produced by the power of deities" - having made the connection, expounding the Teaching, he spoke this verse -

93. "One whose mental corruptions are utterly eliminated, and who is independent

regarding food;
Emptiness and signless, deliverance is whose resort;
Like birds in space, his track is hard to trace."

Therein, "one whose mental corruptions" means one whose four mental corruptions are utterly eliminated. "And who is independent regarding food" means independent regarding food of the supports of craving and views. "His track is hard to trace" means just as for birds going in the sky, it is not possible to know "They went having stepped with their feet in this place, they went having struck this place with their chest, this with their head, this with their wings," just so it is not possible to declare the track of such a monk by the method "He has gone by the state of hell, or by the state of the animal realm" and so on.

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

The story of the Elder Anuruddha is the fourth.

5. The Story of the Elder Mahākaccāyana

94. "Whose faculties": the Teacher, while dwelling at the Eastern Park, spoke this proclamation of the Teaching referring to the Elder Mahākaccāyana.

For on one occasion the Blessed One, at the great invitation ceremony, sat beneath Migāramātā's mansion, surrounded by the great disciples. At that time the Elder Mahākaccāyana was dwelling among the Avantis. But that venerable one, even having come from afar, would exert himself in the hearing of the Teaching. Therefore the great elders, while sitting down, sat down having left the Elder Mahākaccāyana's seat. Sakka, the king of gods, having come from the two heavenly worlds together with the assembly of gods, having venerated the Teacher with divine scents, garlands, and so on, standing, not seeing the Elder Mahākaccāyana, thought: "Why indeed is my noble one not seen? It would be good indeed if he were to come." The Elder too, having come at that very moment, showed himself already seated on his own seat. Sakka, having seen the Elder, having firmly grasped his ankles, having said "Good indeed, my noble one has come, I was waiting just for the noble one's arrival," having massaged his feet with both hands, having venerated with scents, garlands, and so on, having paid homage, stood to one side. The monks grumbled. "Sakka shows honour by looking at the face; without showing such honour to the remaining great disciples, having seen Mahākaccāyana, swiftly grasping his ankles, having said 'Good indeed, my noble one has come, I was waiting just for the noble one's arrival,' having massaged his feet with both hands, having venerated, having paid homage, he stood to one side." The Teacher, having heard that discussion of theirs, having said "Monks, monks with guarded doors in the faculties, like my son Mahākaccāyana, are dear to both gods and humans," having made the connection, expounding the Teaching, spoke this verse -

94. "Whose faculties have reached serenity,
Like horses well-tamed by a charioteer;
Who has abandoned conceit, who is without mental corruptions,
Even the gods envy such a one."

Its meaning is - Of whatever monk whose six faculties have reached serenity, the state of being tamed, the state of not frequenting, like horses well-tamed by a skilful charioteer; of that one who has abandoned conceit because of standing firm having abandoned the ninefold conceit; who is without mental corruptions due to the absence of the four mental corruptions. "Such a one" means of one established in the state of such-likeness, of such a nature - even the gods envy him, and humans too wish for his sight and his arrival.

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

The story of the Elder Mahākaccāyana is the fifth.

6. The Story of the Elder Monk Sāriputta

95. "Like the earth": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Sāriputta.

For on one occasion the Venerable Sāriputta, having finished keeping the rains retreat, wishing to depart on a journey, having asked permission of the Blessed One and having paid homage, went out together with his own retinue. Many other monks too followed the elder. And the elder, having addressed by name and clan those monks who were known by name and clan, made them turn back. A certain monk unknown by name and clan thought - "Oh, indeed, may he encourage me too by name and clan and, having spoken, make me turn back" - but the elder, in the midst of the great community of monks, did not notice him. He, thinking "He does not encourage me as he does the other monks," bound resentment towards the elder. Moreover, the corner of the elder's double robe touched that monk's body; by that too he bound resentment indeed. He, having known "Now the elder will have passed beyond the precincts of the monastery," having approached the Teacher, said "The Venerable Sāriputta, venerable sir, thinking 'I am your chief disciple,' having struck me as if breaking my eardrum, without asking forgiveness, has departed on a journey." The Teacher had the elder summoned.

At that moment the Elder Mahāmoggallāna and the Elder Ānanda thought - "The Teacher does not know that our eldest brother has been falsely accused by this monk; but he will be wishing to make him roar the lion's roar - we shall have the assembly convened." They, with keys in hand, having opened the doors of the residential cells, convened the great community of monks, saying "Come forth, venerable sirs, come forth, venerable sirs, now the Venerable Sāriputta will roar the lion's roar in the presence of the Blessed One." The elder too, having come, having paid homage to the Teacher, sat down. Then the Teacher asked him about that matter. The elder, without even saying "This monk was not struck by me," speaking a talk of his own virtues, having said "Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a certain fellow in the holy life here without apologising and depart on a journey," by the method beginning with "Just as, venerable sir, on the earth they throw what is pure, they throw what is impure," made known his own mind like the earth, and his mind like water, fire, wind, a duster, an outcast boy, a bull with broken horns, and his disgust with his own body as with snake carcasses and so on, and his care of his own body as with a grease pot.

And moreover, while the elder was speaking of his own virtues with these nine similes, in all nine instances, having made the water its boundary, the great earth trembled. But at the time of bringing the measure of the duster, the outcast boy, and the grease pot, the worldly monks were not able to hold back their tears; religious emotion arose among those who had eliminated the mental corruptions.

Even while the elder was speaking of his own virtues, a burning fever arose in the whole body of the monk who had falsely accused him; he, at that very moment, having fallen at the Blessed One's feet, having revealed his fault of false accusation, confessed his transgression. The Teacher, having addressed the elder, said "Sāriputta, forgive this foolish man, before his head splits into seven pieces." The elder, having sat down squatting, having raised joined palms, said "I forgive, venerable sir, that venerable one; and may that venerable one forgive me, if there is any fault of mine." The monks said "See now, friends, the incomparable virtue of the elder; towards a monk of such a nature who falsely accused him with lying, without generating even the slightest irritation or hate, he himself, having sat down squatting, having raised joined palms, asks forgiveness." The Teacher, having heard that discussion, having asked "Monks, what are you discussing?" when it was said "It is such and such, venerable sir," having said "It is not possible, monks, to produce irritation or hate in those like Sāriputta; like the great earth, monks, like a gate-post, and like a lake of clear water is Sāriputta's mind," having made the connection, expounding the Teaching, spoke this verse -

95. "Like the earth, he is not hostile,
 Like a gate-post, such a one of good conduct;
 Like a lake free from mud,
 For such a one there is no wandering in the round of rebirths."

Its meaning is - Monks, just as on the earth they throw pure things such as scents and garlands and so on, and they throw impure things such as urine and excrement and so on; just as boys and others urinate on and defecate on a gate-post planted at the city gate, while others honour it with scents, garlands, and so on. Therein, for the earth and for the gate-post, neither compliance arises nor opposition; just so, this monk who has eliminated the mental corruptions is such a one by the state of being unshakeable by the eight worldly adversities, and is of good conduct by the excellence of his observances. He, among those who honour and those who do not honour, thinking "These honour me with the four requisites, but these do not honour me," is neither compliant nor hostile; rather, he is like the earth and like a gate-post indeed. And just as a lake free from mud has clear water, so, through the state of being free from mental defilements, being without the mud of lust and so on, he is very clear indeed. "Such a one" means for one of such a nature, there is no wandering in the round of rebirths by way of wandering through fortunate and unfortunate worlds.

At the conclusion of the Teaching, nine thousand monks attained arahantship together with the analytical knowledges.

The story of the Elder Sāriputta is the sixth.

7. The Story of the Elder Novice Tissa Dwelling in Kosambī

96. "Peaceful is his mind" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the novice of the Elder Tissa.

It is said that a certain son of good family dwelling in Kosambī, having gone forth in the Teacher's Dispensation and having obtained full ordination, became known as "the Elder Tissa dwelling in Kosambī." His attendant, when he had finished keeping the rains retreat at Kosambī, having brought the three robes and ghee and molasses, placed them at his feet. Then the elder said to him - "What is this, lay follower?" "Surely, venerable sir, you have been supported by me during the rains retreat, and those who have finished keeping the rains retreat at our monastery receive this gain; please accept it, venerable sir." "Let it be, lay follower, I have no need of this." "Why, venerable sir?" "There is not even a novice as a caretaker of legally allowable things near me, friend." "If, venerable sir, there is no caretaker of legally allowable things, my son shall be a novice in the presence of the noble master." The elder consented. The lay follower, having led his seven-year-old son to the elder's presence, gave him saying "Give this one the going forth." Then the elder, having moistened his hair, having given the meditation subject of the skin pentad, gave him the going forth. He attained arahantship together with the analytical knowledges at the very hall of tonsure.

The elder, having given him the going forth, having dwelt there for a fortnight, thinking "I shall see the Teacher," having had the novice carry the luggage, while going, entered a certain monastery on the way. The novice, having taken the preceptor's lodging, looked after it. While he was looking after that very thing, it became the improper time, and therefore he was not able to look after his own lodging. Then the elder, having come at the time of attendance, asked him who was seated - "Novice, has your own dwelling place been looked after?" "Venerable sir, I did not obtain the opportunity to look after it." "If so, dwell in my own dwelling place; it would be difficult for you to dwell outside in a visitor's place" - and having taken him, he entered the lodging. But the elder, being a worldling, fell into sleep as soon as he lay down. The novice thought - "Today is the third day for me dwelling in one lodging together with the preceptor; 'if I lie down and sleep, the elder would commit the offence of lying down in the same dwelling-place' - I shall spend the time just sitting" - and having folded his legs crosswise near the preceptor's bed, he spent the night just sitting. The elder, having risen towards the break of dawn, thinking "It is fitting to make the novice go out," having taken the fan placed beside the bed, having struck the novice's mat with the tip of the fan-leaf, while lifting the fan upward, said "Novice, go out" - the stick of the fan-leaf struck against his eye; at that very moment the eye was destroyed. He, having said "What is it, venerable sir?" and having risen, when told "Go out," without saying "My eye, venerable sir, is destroyed," having covered it with one hand, went out. But at the time of performing duties, without sitting down silently saying "My eye is destroyed," having held the eye with one hand, having taken a fistful broom with the other hand, having swept the toilet and the face-washing place, having set out the face-washing water, he swept the residential cell. He, while giving the wooden toothbrush to the preceptor, gave it with just one hand.

Then the preceptor said to him - "This novice is indeed untrained; it is not fitting to give a wooden toothbrush to one's teacher and preceptor with one hand." I know, venerable sir, that "it is not fitting to do thus," but one of my hands is not empty. "What is it, novice?" He reported that incident from the beginning. The elder, having merely heard, with an agitated mind, having said "Alas, indeed a weighty deed has been done by me," saying "Forgive me, good person, I did not know this; be my support" - having raised his joined palms, sat down squatting at the feet of the seven-year-old boy. Then the novice said to him - "I did not, venerable sir, speak for this purpose; this was said by me while guarding your mind; indeed here there is no fault of yours, nor of mine. This is the fault of the round of rebirths alone; do not worry; it was not reported by me precisely in order to guard you from remorse." The elder, even though being consoled by the novice, without being consoled, with religious emotion arisen, having taken the novice's luggage, set out for the Teacher's presence. The Teacher too sat just looking out for his coming. He, having gone, having paid homage to the Teacher, having exchanged friendly greetings with the Teacher, when asked "Is it bearable for you, monk; is there anything extra that is uncomfortable?" said - "It is bearable, venerable sir; there is nothing extra that is uncomfortable for me; but another of such surpassing virtue as this young novice has never been seen by me before." "But what has been done by him, monk?" He, reporting all that incident to the Blessed One from the beginning, said - "Thus, venerable sir, when being asked for forgiveness by me, he said to me thus: 'Indeed here there is no fault of yours, nor of mine. This is the fault of the round of rebirths alone; do not worry' - thus he consoled me indeed; he made neither irritation nor hate towards me. Never before, venerable sir, have I seen one so accomplished in virtues." Then the Teacher, having said to him "Monks who have eliminated the mental corruptions indeed do not become angry towards anyone, do not become corrupted; they are of peaceful faculties, of peaceful mind indeed," having made the connection, expounding the Teaching, spoke this verse -

96. "Peaceful is his mind, peaceful are his speech and action;
To one completely liberated through final knowledge, to one at peace, to such a one."

Therein, "peaceful is his" means the mind of that novice who has eliminated the mental corruptions is indeed peaceful, calmed, quenched, due to the absence of covetousness and so on. Likewise, due to the absence of lying and so on, his speech, and due to the absence of killing living beings and so on, his bodily action too is indeed peaceful. "Completely liberated through final knowledge" means having known by the true method, by cause, liberated by the five liberations. "At peace" means of one at peace through the peace of lust and so on within. "Such a one" means of one of such nature, accomplished in virtues.

At the conclusion of the teaching, the Elder Tissa dwelling in Kosambī attained arahantship together with the analytical knowledges. The proclamation of the Teaching was beneficial for the rest of the public also.

The story of the Elder Novice Tissa Dwelling in Kosambī is the seventh.

8. The Story of the Elder Monk Sāriputta

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

For on one occasion about thirty forest-dwelling monks, having come to the Teacher's presence, having paid homage, sat down. The Teacher, having seen their decisive support for arahantship together with the analytical knowledges, having addressed the Elder Sāriputta, asked a question referring to the five faculties thus: "Do you believe, Sāriputta, that the faith faculty, when developed and cultivated, is grounded upon the Deathless, with the Deathless as its final goal?" The Elder said: "I do not go by faith in the Blessed One in this matter, venerable sir, that the faith faculty... etc. with the Deathless as its final goal. For those, venerable sir, to whom this would be unknown, unseen, not understood, not realised, not touched by wisdom, they would go by faith in others in this matter. The faith faculty, etc. with the Deathless as its final goal" - thus he answered that question. Having heard that, the monks raised up a discussion: "The Elder Sāriputta did not even give up the wrong view; even today he does not believe in the Perfectly Enlightened One." Having heard that, the Teacher said: "What indeed is this, monks, that you say? For I asked: 'Do you believe, Sāriputta, that without having developed the five faculties, without having cultivated serenity and insight meditation, there is anyone able to realise the paths and fruits?' He said: 'I do not believe, venerable sir, that there is anyone realising thus.' It is not that he does not believe in the fruit and result of what is given or done, nor does he not believe in the virtues of the Buddha and so on. But he does not go by faith in others regarding the states of meditative absorption, insight, path and fruit that have been penetrated by himself. Therefore he is blameless" - having said this, having made the connection, expounding the Teaching, he spoke this verse:

97. "Whoever is faithless and knows the uncreated, and is a cutter of connection,
One whose opportunity is destroyed, who has vomited hope, he indeed is the
highest man."

The meaning of that is: He does not believe through the talk of others regarding the quality penetrated by himself - thus he is "faithless." He knows Nibbāna, the uncreated - thus he is "one who knows the uncreated"; the meaning is one who has realised Nibbāna. Having cut the connection of the round of rebirths, the connection of wandering in the round of rebirths, he stands - thus he is "a cutter of connection." Because the seed of wholesome and unwholesome action is eliminated, the opportunity for rebirth is destroyed for him - thus he is "one whose opportunity is destroyed." Because the function to be done by the four paths has been done, all hope has been vomited by him - thus he is "one who has vomited hope." He is a man of such nature. Because of having penetrated the supramundane Teaching, he has reached the highest state among men - thus he is "the highest of men."

At the conclusion of the verse, those about thirty forest-dwelling monks attained arahantship together with the analytical knowledges. The proclamation of the Teaching was beneficial for the remaining people as well.

The story of the Elder Monk Sāriputta is the eighth.

9. The Story of the Elder Revata of the Acacia Forest

98. "In a village or" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Revata of the Acacia Forest.

For the Venerable Sāriputta, having abandoned wealth of eighty-seven crores, having gone forth, gave the going forth to three sisters - Cālā, Upacālā, and Sīsūpacālā - and these two brothers, Cunda and Upasena. The boy Revata alone remained in the house. Then his mother thought - "My son Upatissa, having abandoned so much wealth, having gone forth, gave the going forth to three sisters and two brothers; Revata alone is the remainder. If he too will give him the going forth, so much of our wealth will perish, the family lineage will be cut off; I shall bind him with the bond of marriage while he is still young." The Elder Sāriputta too commanded the monks beforehand: "If, friends, Revata comes wishing to go forth, give him the going forth as soon as he arrives; my mother and father are of wrong views - what is the use of asking their permission? I myself am his mother and father." His mother too, wishing to bind the boy Revata, who was only seven years old, with the bond of marriage, having asked for a girl from a family of equal birth, having fixed the day, having adorned and decorated the boy, together with a great retinue, having taken him, went to the house of the girl's relatives. Then, when the marriage ceremony had been performed for both of them, when the relatives had gathered together, having lowered their hands into a water bowl, having spoken the blessings, the relatives, wishing for the girl's growth, said: "See the present life of your grandmother; may you live long like your grandmother, dear girl." The boy Revata, having thought "What indeed is the present life of this grandmother?" asked "Which one is her grandmother?" Then they said to him: "Dear son, do you not see this one who is one hundred and twenty years old, with broken teeth, grey hair, wrinkled skin, with limbs blotched with spots, bent like a roof beam? She is her grandmother." "But will this one too become like that?" "If she lives, she will, dear son." He thought - "Even such a body will reach this alteration through ageing; this must have been seen by my brother Upatissa. It is fitting for me to flee and go forth this very day." Then the relatives, having placed him together with the girl on the same vehicle, having taken him, departed.

He, having gone a little way, having given the excuse of a bodily function, saying "Stop the vehicle for now; having descended, I shall come back," having descended from the vehicle, having made a little delay in a bush, came back. Again, having gone a little way, having descended by that very same excuse, he climbed back up; again he did likewise. Then his relatives, having observed "Surely this one is having risings," kept guard that was not too strict. He, again having gone a little way, having descended by that very same excuse, having said "You, driving ahead, go on; we shall come slowly from behind," having descended, faced towards the bush. His relatives too, with the perception "He will come from behind," drove the vehicle and went on. He too, having fled from there, in a certain place about thirty monks were dwelling; having gone to their presence, having paid homage, he said - "Give me the going forth, venerable sir." "Friend, you are adorned with all ornaments; we do not know whether you are a prince or a minister's son; how shall we give you the going forth?" "Do you not know me, venerable sir?" "We do not know, friend." "I am the youngest brother of Upatissa." "Who is this one named Upatissa?" "Venerable sir, the venerable ones call my brother 'Sāriputta'; therefore when I said 'Upatissa,' they do not know." "But are you the youngest brother of the Elder Sāriputta?" "Yes, venerable

sir." Having said "If so, come; it is as if permitted by your brother," the monks, having had his ornaments removed, having set them aside, having given him the going forth, sent a message to the Elder. The Elder, having heard that, reported to the Blessed One - "Venerable sir, they sent a message that 'Revata, it seems, has been given the going forth by forest-dwelling monks'; having gone and having seen him, I shall come back." The Teacher, saying "Be patient for now, Sāriputta," did not allow him to go. The Elder again, after the lapse of a few days, asked permission of the Teacher. The Teacher, saying "Be patient for now, Sāriputta; we too shall come," did not at all allow him to go.

The novice too, thinking "If I dwell here, relatives will follow me and summon me," having learnt the meditation subject up to arahantship in the presence of those monks, having taken his bowl and robes, wandering on a journey, having gone from there to an acacia forest at a place thirty yojanas away, during the rainy season itself, within the three months, he attained arahantship together with the analytical knowledges. The Elder too, having performed the invitation ceremony, asked permission from the Teacher for the purpose of going there again. The Teacher, saying "We too shall go, Sāriputta," set out together with five hundred monks. When they had gone a short distance, the Elder Ānanda, standing at a crossroads, said to the Teacher - "Venerable sir, among the routes for going to the presence of Revata, this roundabout road is sixty yojanas long and is a human habitation, this straight road is thirty yojanas long and is occupied by nonhuman spirits. By which shall we go?" "But has Sīvali, Ānanda, come together with us?" "Yes, venerable sir." "If Sīvali has come, take the straight road." The Teacher, it is said, without saying "I shall produce rice gruel and meal for you; take the straight road," having known "This is the occasion for giving the result of merit of those various people," said "If Sīvali has come, take the straight road." But when the Teacher had set out on that road, the deities, having thought "We shall make an offering to our noble Elder Sīvali," having built monasteries at each yojana, not allowing them to go beyond one yojana, having risen early in the morning, having taken divine rice gruel and so on, went about asking "Where is our noble Elder Sīvali seated?" The Elder had what was brought for himself given to the Community of monks headed by the Buddha. Thus the Teacher with his retinue traversed the thirty-yojana wilderness experiencing the merit of the Elder Sīvali. The Elder Revata too, having known of the Teacher's coming, having built a perfumed chamber for the Blessed One, built five hundred pinnacle buildings, five hundred walking paths, and five hundred night-quarters and day-quarters. The Teacher dwelt near him for just one month. Even while dwelling there, he experienced the merit of the Elder Sīvali.

Now there, two elder monks, at the time of the Teacher's entering the acacia forest, thought thus - "This monk, doing so much new construction work, how will he be able to practise the ascetic duty? The Teacher, performing the duty of looking at the face of one who is 'Sāriputta's youngest brother,' has come to the presence of such a building work supervisor monk." The Teacher too, on that day, towards the break of dawn, having surveyed the world, having seen those monks, knew the disposition of their minds. Therefore, having dwelt there for just one month, on the day of departure, having determined that those monks would forget their own oil tube, water vessel, and sandals, while departing, at the time of going out beyond the precincts of the monastery, he released the supernormal power. Then those monks,

saying "I have forgotten this and that," "I too have forgotten," both having turned back, not being able to recognise that place, having wandered about being pierced by the thorns of acacia trees, having seen their own belongings hanging on a certain acacia tree, having taken them, departed. The Teacher too, having taken the Community of monks, again in just one month, experiencing the merit of the Elder Sīvali, having returned, entered the Eastern Park.

Then those elder monks, right early, having washed their faces, thinking "Let us go to the house of Visākhā, the donor of meals for visitors, to drink rice gruel," having gone, having drunk rice gruel, having eaten hard food, sat down. Then Visākhā asked them - "Did you too, venerable sirs, go together with the Teacher to the dwelling place of the Elder Revata?" "Yes, lay follower." "Is the dwelling place of the Elder delightful, venerable sir?" "Whence is its delightfulness? It is a thicket of acacia trees with white thorns, resembling a dwelling place of ghosts, lay follower." Then two other young monks arrived. The female lay follower, having given them too rice gruel and hard food, asked in return in the same way. They said - "It is not possible to describe it, lay follower; the dwelling place of the Elder is as if prepared by supernormal power, resembling the Sudhamma assembly hall of the gods." The female lay follower thought - "The monks who came first spoke one way, these speak another way. The monks who came first, having forgotten something, must have gone back at the time when the supernormal power was released; but these must have gone at the time when it was created by supernormal power." Having known this matter by her own wisdom, she resolved "I shall ask the Teacher when he has come." Then, in just a moment, the Teacher, surrounded by the Community of monks, having gone to the house of Visākhā, sat down on the prepared seat. She, having carefully served the Community of monks headed by the Buddha, at the conclusion of the meal, having paid homage to the Teacher, asked in return - "Venerable sir, among the monks who went together with you, some say the dwelling place of the Elder Revata is 'an acacia thicket, a forest,' some say 'delightful.' What indeed is this?" Having heard that, the Teacher, having said "Lay follower, whether it be a village or a forest, whatever place where Worthy Ones dwell, that is delightful indeed," having made the connection, expounding the Teaching, spoke this verse -

98. "Whether in a village or in the wilderness, in a low place or on high ground;
Wherever Worthy Ones dwell, that place is pleasant."

Therein, although Worthy Ones do not obtain bodily seclusion at the edge of a village, they do indeed obtain mental seclusion. For even objects comparable to divine ones are unable to shake their minds. Therefore, whether it be a village or any one of the forest and so on, wherever Worthy Ones dwell, that place is pleasant - the meaning is that piece of ground is delightful indeed.

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

At a later time the monks raised up a discussion - "Friends, for what reason indeed did the Venerable Elder Sīvali dwell in his mother's womb for seven years plus seven months and seven days, for what reason was he tormented in hell, and by what outcome was he born having attained the highest gain and the highest fame?" The

Teacher, having heard that discussion, having asked "Monks, what are you discussing?" when it was said "Venerable sir, it is such and such," relating the former action of that venerable one, said -

Monks, ninety-one cosmic cycles from now, the Blessed One Vipassī, having arisen in the world, on one occasion, having wandered on a journey through the country, returned to his father's city. The king, having prepared a gift for visitors for the community of monks headed by the Buddha, sent a message to the citizens: "Come and be helpers in my gift-giving." They, having done so, having invited the Teacher thinking "We shall give more than the gift given by the king," having prepared a gift on the following day, sent a message to the king. The king, having come and having seen their gift, invited the Teacher for the following day's purpose thinking "I shall give more than this." Neither was the king able to defeat the citizens, nor the citizens the king. On the sixth turn, the citizens, having thought "Tomorrow now we shall give a gift such that it is not possible to say 'In this gift such and such is not present,'" having prepared a gift on the following day, looking around thinking "What indeed is not here?" they did not see fresh honey only. But there was much mature honey. They, for the purpose of obtaining fresh honey, having had four thousand coins placed at the four city gates, sent them out. Then a certain countryman, coming to see the village headman, having seen a honeycomb on the road, having driven away the bees, having cut the branch, having taken the honeycomb together with the branch-stick itself, entered the city thinking "I shall give it to the village headman." The one who had gone for the purpose of obtaining honey, having seen him, asked "Hey, is the honey for sale?" "It is not for sale, master." "Come, take this coin and give it." He thought - "This honeycomb is not worth even a quarter, yet this one gives a coin. He must have many coins, I think; it is fitting for me to raise the price." Then he said to him "I will not give it." "Then take two coins." "Not even for two will I give it." He raised the price thus until the other, saying "Then take this thousand," brought up the bundle.

Then he said to him - "Are you indeed a madman, or do you not find a place to store your coins? You say 'Take a thousand and give it' for honey not worth even a quarter - what is the meaning of this?" "I know, my dear, but I have a task to do with this; therefore I speak thus." "What task, master?" "By us a great gift has been prepared for the Buddha Vipassī with a retinue of sixty-eight thousand ascetics; therein one thing only - fresh honey - is not present; therefore I am taking it thus." "That being so, I will not give it for a price; if I too shall obtain a share of merit in the gift, I will give it." He, having gone, reported that matter to the citizens. The citizens, having known the powerful nature of his faith, acknowledged "Good, let him be a partner in merit." They, having caused the community of monks headed by the Buddha to sit down, having given rice gruel and hard food, having had a large golden bowl brought, had the honeycomb pressed. By that very man a jar of curds too had been brought as a present; he, having poured that curds also into the bowl, having mixed it with that honey, gave it to the community of monks headed by the Buddha, beginning from the first. That sufficed for all who were taking as much as they wished, and there was even a remainder left over. One should not think "How did such a small amount of honey suffice for so many?" For that sufficed by the majestic power of the Buddha. The domain of a Buddha should not be pondered upon. For four things have been declared "incomprehensible." One who ponders upon them becomes a partaker of

madness only. That man, having done just this much action, at the end of his life span, having been reborn in the heavenly world, wandering in the round of rebirths for so long a time, on one occasion, having passed away from the heavenly world, was reborn in a royal family in Bārāṇasī and after his father's passing attained the kingdom. He, thinking "I shall seize a certain city," having gone, surrounded it, and sent a message to the citizens: "Either give me the kingdom or give me battle." They, having said "We shall give neither the kingdom nor battle," having gone out through the small gates, brought firewood, water, and so on, and performed all their tasks.

The other too, guarding the four great gates, besieged the city for seven years and seven months more. Then his mother, having asked "What is my son doing?" and having heard that news, "Such and such, queen," said "My son is a fool. Go and tell him 'Let him block the small gates too and besiege the city.'" He, having heard his mother's message, did so. The citizens too, being unable to go outside, on the seventh day, having killed their own king, gave him the kingship. He, having done this deed, at the end of his life span, having been reborn in Avīci, having been tormented in hell for as long as this earth is deep to the extent of a yojana, because of having closed the four small gates, having passed away from there, having taken conception in the womb of that very same mother, having dwelt in the womb for seven years and seven months more, lay across the mouth of the womb for seven days. Thus, monks, Sīvali, having at that time besieged the city, by the action taken, having been tormented in hell for that long a time, because of having closed the four small gates, having passed away from there, having taken conception in the womb of that very same mother, dwelt in the womb for that long a time. Because of having given fresh honey, he was born having attained the highest gain and the highest fame.

On another day, the monks raised up a discussion - "Oh, the gain of the novice! Oh, the merit! By whom alone five hundred pinnacle buildings and so on were made for five hundred monks." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Monks, for my son there is neither merit nor evil; both have been abandoned by him," spoke this verse in the Brahmin Chapter -

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

The story of the Elder Revata of the Acacia Forest is the ninth.

10. The Story of a Certain Woman

99. "Delightful": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain woman.

It is said that a certain almsfood-eating monk, having taken a meditation subject in the presence of the Teacher, having entered a certain old pleasure grove, practises the ascetic duty. A certain city-belle, having made a rendezvous with a man, saying "I shall go to such and such a place; you should come there," went. That man did not come. She, looking along the road of his arrival, not seeing him, having become dissatisfied, wandering here and there, having entered that pleasure grove, having seen the elder seated with legs folded crosswise, looking here and there, not seeing anyone else, thinking "This one too is indeed a man; I shall bewitch his mind," having

stood before him, again and again loosening and putting on the cloth she was wearing, loosening and tying up her hair, clapping her hands and laughing. A sense of spiritual urgency arose in the elder and pervaded his whole body. He thought "What indeed is this?" The Teacher too, reflecting "What indeed is the situation of the monk who, having taken a meditation subject in my presence, went thinking 'I shall practise the ascetic duty'?" having seen that woman, having known her act of misconduct and the arising of spiritual urgency in the elder, while just seated in the perfumed chamber, spoke with him - "Monk, the very place that is not delightful for seekers of sensual pleasures is a place of delight for those without lust." And having said thus, having pervaded with light, expounding the Teaching to him, he spoke this verse -

99. "Delightful are the forests, where ordinary people do not delight;
Those without lust will delight there, they are not seekers of sensual pleasures."

Therein, "forests" means forests adorned with thickets of trees and woods fully in bloom, endowed with pure water, are indeed delightful. "Where" means in those forests, in the expanded lotus groves, the seeker of sensual pleasures, like a village fly, does not delight. "Without lust" means those free from lust, those who have eliminated the mental corruptions, like wasps and bees in lotus groves, will delight in such forests. Why? "They are not seekers of sensual pleasures" means because they are not seekers of sensual pleasures - this is the meaning.

At the conclusion of the teaching, that elder, just as he was seated, having attained arahantship together with the analytical knowledges, having come through the sky, offering praise, having paid homage at the feet of the Truth-finder, departed.

The Story of a Certain Woman is tenth.

The Commentary on the Chapter on Worthy Ones is finished.

The seventh 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 02. Commentary on the Teaching in Verses. 7. The Chapter on the Worthy One Retrieved from paliverse.org

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