

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

8. The Chapter on the Thousands (8. Sahassavaggo)



PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

8. The Chapter on the Thousands

1. The Story of Tambadāṭhika the Executioner

100. "Though a thousand words": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Tambadāṭhika the executioner of robbers.

It is said that four hundred and ninety-nine thieves earned their livelihood by plundering villages and so on. Then a certain man, tawny-eyed and copper-jawed, having gone to their presence, said "I too shall live together with you." Then, having shown him to the chief of the thieves, they said "This one too wishes to dwell in our presence." Then the chief of the thieves, having looked at him, having thought "This one is capable of cutting off his mother's breast or extracting the blood from his father's throat and eating it - he is exceedingly harsh," rejected him, saying "There is no business for this one to dwell in our presence." He, even though thus rejected, having come, won favour by attending upon one of his very own pupils. He, having taken him and having approached the chief of the thieves, having entreated "Master, this one is good, he is a helper to us, please accept him," made the chief of the thieves accept him. Then one day the citizens, having joined together with the king's men, having seized those thieves, led them to the presence of the chief ministers of judgment. The ministers commanded their beheading with a hatchet. Then, searching "Who indeed will kill these?" not seeing anyone wishing to kill them, they said to the chief of the thieves - "Having killed these, you will obtain both your life and honour; kill them." He too, because they had lived in dependence on him, did not wish to kill them. By this method they asked the four hundred and ninety-nine; all too did not wish. Last of all they asked that tawny-eyed, copper-jawed one. He, having accepted saying "Very well," having killed them all, obtained both his life and honour. By this method, having brought five hundred thieves from the south of the city too and having shown them to the ministers, when beheading was commanded by them for those too, asking beginning with the chief of the thieves, not seeing anyone wishing to kill, "On the previous day one man killed five hundred thieves; where indeed is he?" When it was said "He was seen by us at such and such a place," having had him summoned, they commanded "Kill these; you will obtain honour." He, having accepted saying "Very well," having killed them all, obtained honour. Then, having consulted about him "This man is good; we shall make him a permanent executioner of robbers," having given him that position, they honoured him. He killed five hundred thieves each brought from the western direction too and from the northern direction too. Thus, having killed two thousand brought from the four directions, thenceforth, having killed those people brought daily, one or two, he performed the work of executioner of robbers for fifty-five years.

He, in old age, was unable to cut off the head with a single stroke; striking two or three times, he made the people suffer. The citizens thought - "Another executioner of robbers will arise; this one makes the people suffer exceedingly; what is the use of him?" - they took away that position from him. He, formerly while performing the work of executioner of robbers, did not obtain these four things: to wear new cloaks, to drink milk rice gruel prepared with fresh ghee, to adorn himself with jasmine flowers, and to anoint himself with perfumes. He, on the day he was removed from the position, having said "Cook milk rice gruel for me," having had new cloth, jasmine garlands, and ointments taken up, having gone to the river, having bathed, having put on new cloth, having adorned himself with garlands, with his body anointed with perfumes, having come home, sat down. Then they placed before him milk rice gruel prepared with fresh ghee and brought water for washing his hands. At that moment the Elder Sāriputta, having emerged from attainment, looking at his own alms round thinking "Where indeed should I go today?" having seen milk rice gruel at his house, reflecting "Will this man show me kindness?" having known "Having seen me, he will show me kindness, and having done so, this son of good family will obtain great success," having put on his robe, having taken his bowl, showed himself standing right at his house-gate.

He, having seen the elder, with a gladdened mind, thought - "For a long time the work of executioner of robbers was done by me, many people were killed; now milk rice gruel has been prepared in my house, the elder has come and is standing at my house-gate; now it is fitting for me to give a gift to the noble one" - having removed the rice gruel placed before him, having approached the elder, having paid homage, having caused him to sit down inside the house, having poured milk rice gruel into the bowl, having poured in fresh ghee, he stood fanning the elder. And because he had not obtained it for a long time, he had a strong desire to drink the milk rice gruel. The elder, having known his desire, said "You, lay follower, drink your own rice gruel." He, having given the fan into another's hand, drank the rice gruel. The elder said to the man who was fanning "Go, fan the lay follower himself." He, being fanned, having drunk rice gruel to his belly's fill, having come and having stood fanning the elder, took the bowl of the elder who had finished his meal. The elder began the thanksgiving for him. He was unable to make his own mind follow the elder's proclamation of the Teaching. The elder, having observed, asked "Lay follower, why are you unable to make your mind follow the teaching?" "Venerable sir, a harsh deed was done by me for a long time, many people were killed; recollecting my own deed, I was unable to make my mind follow the noble one's teaching." The elder, having thought "I shall deceive him," said "But did you do it of your own preference, or were you made to do it by others?" "The king made me do it, venerable sir." "Is there, lay follower, unwholesomeness for you, this being so?" The lay follower, being of dull faculties, when thus spoken to by the elder, having the perception "There is no unwholesomeness for me," said "If so, venerable sir, please expound the Teaching." He, while the elder was giving the thanksgiving, having become one with a fully focused mind, listening to the Teaching, produced acceptance in conformity on this side of the path of stream-entry. The elder too, having given the thanksgiving, departed.

The lay follower, having followed after the elder and while returning, a certain demoness, having come in the appearance of a cow, having struck him on the chest,

killed him. He, having died, was reborn in the Tusita city. The monks raised up a discussion in the Teaching hall: "The executioner of thieves, having done harsh work for fifty-five years, was freed from that this very day, gave almsfood to the elder this very day, and died this very day - where indeed was he reborn?" 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 "Monks, he was reborn in the Tusita city." "What, venerable sir, do you say? Having killed so many people for so long a time, he was reborn in the Tusita mansion?" "Yes, monks, a great good friend was obtained by him. He, having heard Sāriputta's proclamation of the Teaching, having produced conformity knowledge, having passed away from here, was reborn in the Tusita mansion" - having said this, he spoke this verse -

"Having heard the well-spoken word, the executioner of thieves in the city;
Having obtained conformity acceptance, he rejoices, gone to the celestial
abode."

"Venerable sir, a thanksgiving talk is not powerful; the unwholesome action done by him is great - how did he produce such a distinction by so little?" The Teacher said "Why, monks, do not take the measure thinking 'The Teaching taught by me is little or much.' For even one word based upon benefit is better" - having said this, having made the connection, expounding the Teaching, he spoke this verse -

100. "Though a thousand words, composed of unbeneficial terms;
One beneficial term is better, hearing which one becomes calm."

Therein, "even a thousand" is a word of delimitation. If words are delimited by a thousand, as in one thousand, two thousand, and so on, and those are composed of unbeneficial terms - equipped with unbeneficial terms that illuminate descriptions of the sky, descriptions of mountains, descriptions of forests, and so on, that do not indicate a way out - the more numerous they are, the more evil they are. This is the meaning. "One beneficial term" means: but that which, having heard one beneficial term of such a form as "This is the body, this is mindfulness of the body, the three true knowledges have been attained, the Buddha's teaching has been fulfilled," one becomes calm through the appeasement of lust and so on - even one term that accomplishes the good, that is connected with Nibbāna, that illuminates the aggregates, elements, sense bases, faculties, powers, factors of enlightenment, and establishments of mindfulness, is indeed better. This is the meaning.

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

The Story of Tambadāṭhika the Executioner is first.

2. The Story of the Elder Bāhiyadārucīriya

101. "Though a thousand verses": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Dārucīriya.

For at one time many people, having plunged into the great ocean by boat, when the boat broke up in the middle of the great ocean, became food for fish and turtles. One of them indeed, having taken hold of a plank, striving, reached the shore of the port

of Suppāraka; he had no inner robe or outer robe. He, not seeing anything else, having wrapped dry sticks and twigs with strips of bark, having made an inner and outer robe, having taken a bowl from a temple, went to the port of Suppāraka; people, having seen him, having given rice gruel, meals and so on, esteemed him thinking "This is a Worthy One." He, when cloths were brought to him, having rejected those cloths thinking "If I wear an inner robe or put on an outer robe, my material gain and honour will decline," put on only bark garments. Then, when he was being called by many "A Worthy One, a Worthy One," this reflection arose in his mind: "Those who in the world are Worthy Ones or have attained the path of arahantship - I am one of them." Then a deity who was a former blood-relation of his thought thus.

"Former blood-relation" means those who formerly practised the ascetic duty together. Formerly, it is said, when the Dispensation of Kassapa, the One of Ten Powers, was declining, seven monks, having seen the alteration of novices and others, overcome with religious emotion, thinking "Before the disappearance of the Dispensation occurs, we shall establish ourselves," having paid homage at the golden shrine, having entered the forest, having seen a certain mountain, said "Let those with attachment to life turn back. Let those free from attachment ascend this mountain." Having tied a ladder, all of them too, having climbed it, having thrown down the ladder, practised the ascetic duty. Among them, the senior monk of the Community attained arahantship with the passing of just one night. He, having chewed a betel-creeper wooden toothbrush at Lake Anotatta, having brought almsfood from Uttarakuru, said to those monks - "Friends, having chewed this wooden toothbrush, having washed your faces, consume this almsfood." But, venerable sir, was such an agreement made by us: "Whoever first attains arahantship, the rest shall consume the almsfood brought by him"? "No indeed, friends." "If so, if we too, like you, produce a distinction, we shall bring it ourselves and consume it" - they did not wish. On the second day, the second elder attained the fruition of non-returning. He too, in the same way, having brought almsfood, invited the others. They said thus: "But, venerable sir, was such an agreement made by us: 'Having not eaten the almsfood brought by the great elder, we shall eat that brought by the next senior elder'?" "No indeed, friends." "This being so, we too, like you, having produced a distinction, being able to eat by our own manly effort, shall eat" - they did not wish. Among them, the monk who had attained arahantship attained final Nibbāna; the non-returner was reborn in the Brahma world. The other five elders, being unable to produce a distinction, having withered, having died on the seventh day, having been reborn in the heavenly world, in this arising of a Buddha, having passed away from there, were reborn in various family houses here and there. Among them, one became King Pukkusāti, one Kumārakassapa, one Dārucīriya, one Dabba the Mallian, one the wandering ascetic Sabhiya. Therein, with reference to the monk who was reborn in the Brahma world, this was said: "a deity who was a former blood-relation."

For this occurred to that Brahmā - "This one, together with me, having tied a ladder, having ascended the mountain, practised the ascetic duty. Now, wandering about having taken up this view, he might be destroyed; I shall stir him with religious emotion." Then, having approached him, he said thus - "You are indeed not a Worthy One, Bāhiya, nor have you attained the path of arahantship. You do not even have the practice by which you would be a Worthy One or would have attained the path of

arahantship." Bāhiya, having looked up at the Great Brahmā speaking while standing in the sky, thought - "Alas, a weighty deed has been done! I thought 'I am a Worthy One,' but this one says to me 'You are not a Worthy One, nor have you attained the path of arahantship.' Is there indeed another Worthy One in the world?" Then she asked her - "Is there indeed at present, O deity, a Worthy One in the world or one who has attained the path of arahantship?" Then the deity told him - "There is, Bāhiya, in the northern districts a city named Sāvattthī. There that Blessed One is dwelling now, the Worthy One, the Perfectly Enlightened One. For that Blessed One, Bāhiya, is a Worthy One and expounds the Teaching for the sake of arahantship."

Bāhiya, having heard the deity's talk in the night-time, with an agitated mind, at that very moment having departed from Suppāraka, went to Sāvattthī in the spending of one night; he went the entire road of one hundred and twenty yojanas in the spending of just one night. And while going, he went by the power of the deity. Some say "By the power of the Buddha" indeed. But at that moment the Teacher had entered Sāvattthī for almsfood. He, after the morning meal had been eaten, asked several monks who were walking up and down in the open air for the purpose of releasing bodily laziness, "Where is the Teacher at present?" The monks, having said "The Blessed One has entered Sāvattthī for almsfood," asked him - "But where have you come from?" "I have come from Suppāraka." "When did you depart?" "I departed yesterday evening." "You have come from afar; sit down, having washed your feet and anointed them with oil, rest a little; when he has come, you will see the Teacher." "I, venerable sir, do not know the obstacle to life either of the Teacher or of myself; in just one night, without standing or sitting down anywhere, I have come the road of one hundred and twenty yojanas; only after seeing the Teacher shall I rest." He, having said thus, being in a hurry, having entered Sāvattthī, having seen the Blessed One walking for almsfood with incomparable Buddha's glory, thinking "At long last indeed the Gotama, the Perfectly Enlightened One, has been seen by me," from the place where he saw him onwards, having gone with body bent, having paid homage right there in the middle of the street with the fivefold prostration, having firmly grasped his ankles, said thus - "Let the Blessed One expound to me the Teaching, venerable sir, let the Fortunate One expound the Teaching, which would be for my welfare and happiness for a long time." Then the Teacher rejected him, saying "It is not the right time yet, Bāhiya, we have entered the inhabited area for almsfood."

Having heard that, "Venerable sir, for one wandering in the round of rebirths, edible food has never been obtained before; I do not know the obstacle to life either of you or of myself; let him expound to me the Teaching." The Teacher rejected him for the second time also. For thus it occurred to him - "From the time this one saw me, his entire body is continuously overwhelmed with joy; the force of powerful rapture, even having heard the Teaching, will not be able to penetrate it; let him first stand with neutral equanimity; because of having come the road of one hundred and twenty yojanas in just one night, his disturbance too would be powerful; let that too first be allayed." Therefore, having rejected him twice, being entreated for the third time, while standing right there in the middle of the street, he expounded the Teaching by the method beginning with "Therefore, Bāhiya, you should train thus: 'In the seen there will be merely the seen.'" He, even while listening to the Teacher's Teaching, having eliminated all mental corruptions, attained arahantship together with the

analytical knowledges. And at that very moment he requested the going forth from the Blessed One; when asked "Is your bowl and robes complete?" he said "Not complete." Then the Teacher, having said "If so, seek for a bowl and robes," departed.

Having known "He, it is said, for twenty thousand years practising the ascetic duty, thinking 'It is proper for a monk, having obtained requisites by oneself, without looking to another, to consume them oneself,' did not show kindness to even one monk with a bowl or a robe; therefore a bowl and robes created by supernormal power will not arise for him," he did not give the going forth by the "Come, monk" form. Even while he was seeking for a bowl and robes, a certain demoness, having come in the form of a cow, having struck him on the chest, brought him to the destruction of life. The Teacher, having walked for almsfood, having finished his meal, having gone out together with several monks, having seen Bāhiya's body fallen at the rubbish heap, commanded the monks: "Monks, having stood at one house-gate, having had a small bed brought, having carried this body out from the city, having cremated it, make a monument." The monks did so, and having done it, having gone to the monastery, having approached the Teacher, having reported the task done by them, they asked about his future life. Then the Blessed One, having told them of his state of having attained final Nibbāna, established him in the foremost position thus: "This is the foremost, monks, of my disciples who are monks of quick direct knowledge, that is to say, Bāhiya of the Bark-cloth." Then the monks asked him - "Venerable sir, you say 'Bāhiya has attained arahantship'; when did he attain arahantship?" "At the time of hearing my Teaching, monks." "But when, venerable sir, was the Teaching spoken to him by you?" "While walking for almsfood, having stood in the middle of the street." "But, venerable sir, the Teaching spoken by you while standing in the middle of the street was trifling; how did he produce such a distinction by so little?" Then the Teacher said to them "Why, monks, do not take the measure of my Teaching thinking 'It is little or much.' For even many thousands of verses based upon what is unbeneficial are not better; but even one verse based upon what is beneficial is better" - having said this, having made the connection, expounding the Teaching, he spoke this verse -

101. "Though a thousand verses, composed of unbeneficial terms;
One verse is better, hearing which one becomes calm."

Therein, "one verse is better" means "Heedfulness is the state of the Deathless... etc. as by me" - even one verse of such form is better; this is the meaning. The remainder should be understood by the former method.

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

The Story of the Elder Bāhiyadārucīriya is second.

3. The Story of the Senior Nun Kuṇḍalakesī

102-103. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Kuṇḍalakesī, beginning with "Though one should speak a hundred verses."

In Rājagaha, it is said, there was one millionaire's daughter, about sixteen years of age, lovely, beautiful, and pleasing. And women established at that age have the disposition towards men and are lustful for men. Then her mother and father had her dwell in the royal bedchamber on the uppermost storey of a seven-storeyed mansion. They gave her just one female slave as an attendant. Then, having seized a certain son of good family committing the work of thieves, having bound him with his hands behind his back, having beaten him with whips at each and every crossroad, they led him to the place of execution. The millionaire's daughter, having heard the sound of the public, standing on the upper floor of the mansion and looking out, thinking "What indeed is this?", having seen him, having become enamoured, desiring him, having refused food, lay down on the small bed. Then her mother asked her - "What is this, dear daughter?" "If I shall obtain this man being led away, seized as 'a thief,' I shall live. If I shall not obtain him, there is no life for me; I shall die right here." "Dear daughter, do not do thus; you will obtain another husband equal to us in birth and clan and wealth." "I have no business with another; not obtaining this one, I shall die." The mother, being unable to convince her daughter, informed the father. He too, being unable to convince her, having thought "What can be done?", sent a bag containing a thousand pieces to the king's man who was going, having taken that thief - "Having taken this, give that man to me." He, saying "Very well," having taken the coins, having released him, having killed another, reported to the king "The thief has been killed, Sire." The millionaire too gave his daughter to him.

She, from that time onwards, thinking "I shall please my husband," adorned with all ornaments, herself arranged rice gruel and so on for him. The thief, after the lapse of a few days, thought - "When indeed shall I be able to kill her, take her ornaments, sell them at a certain liquor house, and enjoy myself?" He, having thought "There is one stratagem," having refused food, lay down on the small bed. Then she, having approached him, asked "What ails you, husband?" "Nothing ails me, dear lady; but are my mother and father angry with you?" "They are not angry, dear lady." Then "What is the meaning of this?" "Dear lady, on that day, being bound and led away, I obtained my life by promising an oblation to the deity dwelling at the Thieves' Precipice. You too were obtained by me through the very power of that deity. I am thinking 'That oblation to the deity has been left undone by me,' dear lady." "Husband, do not worry; I shall make the oblation. Tell me, what is needed?" "With milk-rice with a little water and honey, and with flowers having parched grain as the fifth." "Good, husband, I shall prepare it." She, having prepared all the oblation, said "Come, husband, let us go." "If so, dear lady, having sent back your relatives, having taken costly clothes and ornaments, adorn yourself; laughing and playing, we shall go happily." She did so.

Then he, at the time of reaching the foot of the mountain, said to her - "Dear lady, from here onwards we two alone shall go; having sent back the remaining people together with the carriage, lift up the oblation vessel yourself and take it." She did so. The thief, having taken her, ascended the Robbers' Precipice Mountain. For on one side of it people ascend, and one side is a sheer precipice. Standing on the mountain top, they hurl thieves down that side. They, breaking into fragments, fall to the ground. Therefore it is called the "Robbers' Precipice." She, having stood on the summit of that mountain, said "Make the oblation, master." He remained silent. When she again said "Why, master, are you silent?" he said to her - "I have no need of an

oblation; but having deceived you, I have come bringing you here." "Why, master?" "For the purpose of killing you and taking your ornaments and fleeing." She, frightened by the fear of death, said - "Master, both I and the ornaments are yours alone; why do you speak thus?" He, even though being entreated again and again "Do not do thus," said "I shall kill you indeed." "This being so, what use to you is my death? Having taken these ornaments, give me my life; from now on consider me as dead, or having become your slave I shall do work" - and having said this, she spoke this verse -

"This golden armlet, many pearls and lapis lazuli;
Take it all, venerable one, and announce me as a slave."

Having heard that, the thief, having said "If this is done, you will go and tell your mother and father; I shall kill you indeed; do not lament excessively," spoke this verse -

"Do not lament excessively, quickly tie up the bundle;
There is no life for you, I take all the goods."

She thought - "Alas, this matter is grave. Wisdom is not made for the purpose of cooking and eating, but rather is made for the purpose of investigation; I shall find out what is to be done to him" - then she said to him - "Master, when you were seized as a thief and being led away, then I told my mother and father; they, having spent a thousand, having had you brought back, kept you in the house. Thenceforth I have been your benefactress; today, having taken a good look at me, allow me to pay homage to you." He, having said "Good, dear lady, having taken a good look, pay homage," stood at the edge of the mountain. Then she, having circumambulated him three times, having paid homage at four places, having said "Master, this is your last sight of me; now there is neither your seeing of me nor my seeing of you," having embraced him from the front and from behind, having become heedless, standing behind the one who stood at the edge of the mountain, with one hand having seized his shoulders and with one hand having seized the small of his back, she threw him over the mountain precipice. He, dashed against the mountainside, having become broken into fragments, fell to the ground. The deity dwelling on the summit of the Robbers' Precipice, having seen the action of both of them, having given applause to that woman, spoke this verse -

"For not in all situations is a man wise;
A woman too may be wise, discerning here and there."

She too, having thrown the thief over the precipice, thought - "If I go home, they will ask 'Where is your husband?' If I, thus questioned, say 'He was killed by me,' they will pierce me with verbal daggers saying 'You badly trained woman, having given a thousand and having had him brought, now you have killed him.' Even if it is said 'He wished to kill me for the sake of the ornaments,' they will not believe it. Enough for me with the household" - having thrown away the ornaments right there, having entered the forest, wandering gradually, having reached a hermitage of wandering ascetics, having paid homage, she said "Venerable sirs, give me the going forth in your presence." Then they gave her the going forth. She, right after going forth, asked - "Venerable sirs, what is the highest in your going forth?" "Dear lady, having

done the preliminary work on the ten kasiṇas, meditative absorption should be produced, or the thousand debating points should be learnt. This is the highest good of our going forth." "I shall not be able to produce meditative absorption for now, but I shall learn the thousand debating points, sirs." Then they, having taught her the thousand debating points, having given a rose-apple branch into her hands, sent her off saying "Your craft is learnt. Now, having wandered over the surface of the Indian subcontinent, look for one able to discuss questions together with you" - "Go, dear lady, if any householder is able to discuss questions together with you, become his wife; if one gone forth is able, go forth in his presence."

She, having become by name a female wandering ascetic named Jambuparibbājikā, having departed from there, wanders about asking questions of everyone she meets. There was no one able to discuss together with her. Just upon hearing "The female wandering ascetic Jambu is coming from here," people fled. She, entering a village or a market town for almsfood, having made a heap of sand at the village entrance, having placed a rose-apple branch there, having said "Let whoever is able to discuss together with me trample the rose-apple branch," entered the village. There was no one able to approach that place. She too, when the rose-apple branch withered, takes another rose-apple branch. Wandering in this manner, having reached Sāvattthī, having made a heap of sand at the village entrance, having placed a rose-apple branch, having said in the very manner already stated, she entered for almsfood. Several village boys stood surrounding the rose-apple branch. At that time the Elder Sāriputta, having walked for almsfood, having finished his meal, having gone out from the city, having seen those boys standing surrounding the rose-apple branch, asked "What is this?" The boys told the elder that news. "If so, boys, trample this branch." "We are afraid, venerable sir." "I shall discuss the questions; you trample it." They, with enthusiasm arisen by the elder's word, having done so, trampling, pulled up the rose-apple branch. The female wandering ascetic, having come, having abused them, said "I have no business with questions together with you; why did you trample my branch?" "We were made to trample it by a noble one," they said. "Venerable sir, was my branch made to be trampled by you?" "Yes, sister." "If so, discuss questions together with me." "Good, I shall discuss."

She went to the presence of the Elder to ask questions in the growing shadow; the whole city was stirred. "We shall hear the discussion of two wise persons" - the citizens, having gone together with her, having paid homage to the Elder, sat down to one side. The female wandering ascetic said to the Elder - "Venerable sir, I ask you a question." "Ask, sister." She asked the thousand debating points; each and every question asked, the Elder answered. Then the elder said to him - "Are these only your questions, or are there others as well?" "Only these, venerable sir." "Many questions have been asked by you; we too shall ask one - will you answer or not?" "If I know, I shall answer; ask, venerable sir." The Elder asked the question "What is called one?" She, not knowing "This is how it should be answered," asked "What is this called, venerable sir?" "It is called a Buddha-question, sister." "Give that to me also, venerable sir." "If you become one like me, I shall give it." "Then give me the going forth." The Elder, having informed the nuns, gave her the going forth. She, having gone forth, having obtained full ordination, having become the Elder Nun named Kuṇḍalakesī, within just a few days attained arahantship together with the analytical knowledges.

The monks raised up a discussion in the Teaching hall - "The Elder Nun Kuṇḍalakesī has not had much hearing of the Teaching, yet the task of one gone forth has reached its summit for her; having made a great battle with a certain thief, it is said, she conquered and came." 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 "Monks, do not take the measure of the Teaching expounded by me as 'little or much'; even a hundred unbeneficial terms is not better, but even one passage of the Teaching is indeed better. For one who conquers remaining thieves, there is no such thing as victory; but for one who conquers the internal defilement-thieves alone, there is indeed such a thing as victory" - having said this, having made the connection, expounding the Teaching, he spoke these verses -

102. "Though one should speak a hundred verses, composed of unbeneficial terms;
One passage of the Teaching is better, hearing which one becomes calm.
103. "Whoever might conquer a thousand times a thousand men in battle;
Yet he who conquers himself alone, he indeed is the best of battle-victors."

Therein, "a hundred verses" means: whatever person should speak even many verses delimited by a hundred - this is the meaning. "Composed of unbeneficial terms" means composed of unbeneficial terms by way of descriptions of the sky and so on. "A passage of the Teaching" means that which accomplishes the good, connected with the aggregates and so on; "There are these four bases of the Teaching for wandering ascetics. What are the four? Non-covetousness is a basis of the Teaching for wandering ascetics, non-anger is a basis of the Teaching for wandering ascetics, right mindfulness is a basis of the Teaching for wandering ascetics, right concentration is a basis of the Teaching for wandering ascetics" - among the four bases of the Teaching thus stated, even one basis of the Teaching is better. "A thousand times a thousand" means: whoever, a single battle-warrior, might conquer in one battle a thousand multiplied by a thousand men, might bring victory having conquered ten million men - even this one is not called the highest, the most excellent among battle-victors. "Yet he who conquers himself" means: whoever, meditating on the internal meditation subject in his night-quarters and day-quarters, might conquer himself through the conquest of defilements such as greed and so on. "He indeed is the best of battle-victors" means: he is the highest, the most excellent among battle-victors, a warrior at the head of the battlefield.

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

The Story of the Senior Nun Kuṇḍalakesī is third.

4. The Story of the Brahmin Who Asked about Harm

104-105. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a brahmin who asked about harm, beginning with "Self indeed."

That brahmin, it is said, thinking "Does the Perfectly Enlightened One know only what is beneficial, or does he know what is harmful too? I shall ask him," having approached the Teacher, asked - "Venerable sir, you know only what is beneficial,

methinks, not what is harmful?" "I know both what is beneficial, brahmin, and what is harmful." "Then please tell me what is harmful." Then the Teacher spoke to him this verse -

"Sleeping after sunrise, laziness, ferocity, addiction to drink;
Travelling alone on a long journey, resorting to another's wife;
Practise this, brahmin, and it will be harmful for you."

Having heard that, the brahmin gave applause: "Good, good, teacher of the multitude, chief of the multitude, you know both what is beneficial and what is harmful." "Thus indeed, brahmin, there is none equal to me as one who knows what is beneficial and what is harmful." Then the Teacher, having reflected upon his disposition, asked "Brahmin, by what work do you make your living?" "By gambling, Master Gotama." "But do you have victory or defeat?" When it was said "There is both victory and defeat," "Brahmin, this is a trifle; for one who conquers others, the victory is not better. But whoever conquers himself by the conquest of mental defilements, his victory is better. For no one is able to turn that victory into defeat" - having said this, having made the connection, expounding the Teaching, he spoke these verses -

104. "Self-conquest is indeed better, than this other generation;
For a self-restrained person, always conducting oneself with restraint.

105. "Neither god nor gandhabba, nor Māra together with Brahmā;
Could turn to defeat the victory of such a being."

Therein, "have" is an indeclinable particle. "Conquered" - this is a change of gender; the meaning is: the self conquered by one's own conquest of mental defilements is better. "Than this other generation" means: whatever remaining generation might be conquered by gambling or by carrying off wealth or by battle or by overpowering with force - that which is conquered by one conquering them, that is not better; this is the meaning. But why is that very conquest better, and this one not better? Because of a self-restrained one... etc. of such a being. This is what is meant - Because indeed whoever is this man self-restrained by being free from mental defilements, for that self-restrained one, always conducting himself with restraint by body and so on, for a being of such nature, restrained by these means of bodily restraint and so on - even if a god or a gandhabba or Māra or together with Brahmā, having risen up, thinking "I shall turn his victory into defeat, I shall cause to arise again the mental defilements abandoned by the development of the path," even striving and endeavouring, just as one defeated by wealth and so on, having become the opposing side, conquering again what was conquered by the other, might turn it into defeat - "they would indeed not be able to turn it into defeat thus."

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

The Story of the Brahmin Who Asked about Harm is fourth.

5. The Story of the Maternal Uncle Brahmin of the Elder Sāriputta

106. "Month after month": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the maternal uncle brahmin of the Elder Sāriputta.

It is said that the Elder, having gone to his presence, said -"Well now, brahmin, do you do anything wholesome?" "I do, venerable sir." "What do you do?" "Month after month I give a gift by the bestowal of a thousand." "To whom do you give?" "To the Jains, venerable sir." "Aspiring to what?" "The Brahma world, venerable sir." "But is this the path to the Brahma world?" "Yes, venerable sir." "Who says thus?" "It was told to me by my teachers, venerable sir." "Neither do you know the path to the Brahma world, nor do your teachers; the Teacher alone knows. Come, brahmin, I shall have the path to the Brahma world told to you" - having taken him and having led him to the Teacher's presence, having reported that incident, saying "Venerable sir, this brahmin says thus," "it would be good indeed to teach him the path to the Brahma world." The Teacher, having asked "Is this so, brahmin?" when it was said "Yes, Master Gotama," having said "Brahmin, even for a moment, with a devoted mind, looking at my disciple or giving a gift of a mere ladleful of almsfood is of greater fruit than the gift given by you thus giving for a hundred years," having made the connection, expounding the Teaching, spoke this verse -

106. "Month after month with a thousand, whoever might sacrifice evenly for a hundred years;
Yet if one should honour even for a moment one with a developed self;
That very honouring is better than what is offered for a hundred years."

Therein, "with a thousand" means by the bestowal of a thousand. "Whoever might sacrifice evenly for a hundred" means whoever, for a hundred years, month after month, relinquishing a thousand, should give a gift to the worldly multitude; "and one with a developed self" means but whoever should honour one whose self has been developed through the distinction of virtues such as morality and so on - at the lower limit a stream-enterer, at the upper limit one who has eliminated the mental corruptions - who has arrived at one's house door, by means of giving a ladleful of almsfood, or by means of giving just enough food for sustenance, or by the mere giving of a coarse cloth. What is offered by the other for a hundred years. Than that, that very honouring is better. The meaning is: foremost, highest.

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

The Story of the Maternal Uncle Brahmin of the Elder Sāriputta is fifth.

6. The Story of the Nephew of the Elder Sāriputta

107. "And whoever for a hundred years, a creature": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the nephew of the Elder Sāriputta.

For the elder too, having approached him, said -"Well now, brahmin, do you do anything wholesome?" "Yes, venerable sir." "What do you do?" "Month after month, having slaughtered one animal each, I tend the fire." "For what purpose do you do thus?" "This is the path to the Brahma world, it is said." "By whom was this thus

spoken?" "By my teachers, venerable sir." "Neither do you know the path to the Brahma world, nor do your teachers. Come, we shall go to the Teacher's presence" - having led him to the Teacher's presence and having reported that incident, he said "Venerable sir, teach him the path to the Brahma world." The Teacher, having asked "Is this so?" when it was said "Yes, Master Gotama," having said "Brahmin, even though you tend the fire thus for a hundred years, your fire-tending does not reach even a moment's honouring of my disciple," having made the connection, expounding the Teaching, spoke this verse -

107. "And whoever for a hundred years, a creature, should tend the fire in the forest;
Yet if one should honour even for a moment one with a developed self;
That very honouring is better than what is offered for a hundred years."

Therein, "creature" is a designation for a being. "Should tend the fire in the forest" means even having entered the forest with the aspiration for the state of absence of obsession, one should tend the fire there. The remainder is similar to the preceding.

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

The Story of the Nephew of the Elder Sāriputta is sixth.

7. The Story of the Companion Brahmin of the Elder Sāriputta

108. "Whatever is sacrificed or": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the companion brahmin of the Elder Sāriputta.

For the elder too, having approached him, asked "Well now, brahmin, do you do anything wholesome?" "Yes, venerable sir." "What do you do?" "I perform the sacrifice of offerings." "Then, it is said, perform that sacrifice with great generosity." From here onwards, the elder, having asked in the former method, having led him to the Teacher's presence, having reported that incident, said "Venerable sir, teach him the path to the Brahma world." The Teacher, having asked "Brahmin, is this so?" when it was said "Yes, Master Gotama," having said "Brahmin, the gift given by you performing the sacrifice of offerings for a year to the worldly multitude does not equal even a fourth part of the wholesome intention arisen from paying homage to my disciples with a devoted mind," having made the connection, expounding the Teaching, spoke this verse -

108. "Whatever is sacrificed or offered in the world,
One hoping for merit might sacrifice for a year;
All that does not come to a fourth part,
Paying respect to those who have gone straight is better."

Therein, "whatever" - this is an expression of complete exhaustion without remainder. "Sacrificed" means a gift given mostly on occasions of auspicious ceremonies and so on. "Offered" means a gift to guests made having prepared, and also a gift made having believed in action and its fruit. "Might sacrifice for a year" means one should give the aforesaid kind of gift continuously for one year to the

worldly multitude even in the entire world-system. "One hoping for merit" means one wishing for merit. "To those who have gone straight" means at the lower limit, stream-enterers; at the upper limit, those who have eliminated the mental corruptions. This is what is meant - "Whatever fruit there is from the wholesome intention of one who, with a devoted mind, bows down the body and pays homage to such persons, even a fourth part of that - all that gift is not worth; therefore paying respect to those who have gone straight is better."

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

The Story of the Companion Brahmin of the Elder Sāriputta is seventh.

8. The Story of the Youth Āyuvaḍḍhana

109. "For one of respectful nature" - the Teacher, while dwelling in a forest hut in dependence on Dīghalaṅghika, spoke this proclamation of the Teaching referring to the boy Dīghāyu.

Two brahmins who were inhabitants of the city of Dīghalaṅghika, it is said, having gone forth into the ascetic life of another faith, practised austere asceticism for forty-eight years. Among them, one, having thought "My lineage will perish; I shall leave the monastic community," having sold the austere asceticism performed by himself to others, having obtained a wife together with a hundred cattle and a hundred coins, established a household. Then his wife gave birth to a son. But his other friend, having gone abroad, returned again to that city. He, having heard of his arrival, taking his son and wife, went for the purpose of seeing his friend. Having gone, having given the son into the mother's hands, he himself first paid homage; the mother too, having given the son into the father's hands, paid homage. He said "May you be long-lived," but when the son was made to pay homage, he remained silent. Then he said to him "Why, venerable sir, when we paid homage, having said 'May you be long-lived,' do you say nothing at the time of this one's homage?" "There is one obstacle for this one, brahmin." "How long will he live, venerable sir?" "Seven days, brahmin." "Is there a means of warding it off, venerable sir?" "I do not know a means of warding it off." "But who might know, venerable sir?" "The ascetic Gotama might know; having gone to his presence, ask him." "Going there, I fear the decline of my austere asceticism." "If you have affection for your son, without thinking of the decline of austere asceticism, having gone to his presence, ask him."

He, having gone to the Teacher's presence, himself first paid homage. The Teacher said "May you be long-lived," and at the time of the wife's homage too, having said the same to her, at the time of making the son pay homage, he remained silent. He asked the Teacher in the former manner itself, and the Teacher too declared in the same way. That brahmin, it is said, without having penetrated the knowledge of omniscience itself, compared his own sacred hymn with the knowledge of omniscience, but he does not know the means of warding it off. The brahmin asked the Teacher - "But is there, venerable sir, a means of warding it off?" "There could be, brahmin." "What could it be?" "If you, having had a pavilion built at the gate of your own house, having had a small chair placed in its middle, surrounding it, having had eight or sixteen seats prepared, having had my disciples seated upon them, were

able to have protection chanted continuously for seven days, thus his obstacle would be destroyed." "Master Gotama, the pavilion and so on can be done by me, but how shall I obtain your disciples?" "When that much has been done by you, I shall send my disciples." "Good, Master Gotama" - he, having completed all the tasks at the gate of his own house, went to the Teacher's presence. The Teacher sent monks; they, having gone, sat down there; they also laid the boy down on the small chair; the monks chanted protection continuously for seven nights and days; on the seventh day, in the evening, the Teacher came. When he had come, the deities of all the world-systems assembled. But a certain demon named Avaruddhaka, having attended upon Vessavaṇa for twelve years, while receiving a boon from his presence, obtained "On the seventh day from now you may seize this boy." Therefore he too, having come, stood there.

But when the Teacher had gone there, when the influential deities had assembled, the deities of little influence, retreating and retreating, not obtaining space, withdrew twelve yojanas. Avaruddhaka too likewise withdrew, and the Teacher performed the protection the whole night. When the week had passed, Avaruddhaka did not obtain the boy. But on the eighth day, just as dawn had risen, they brought the boy and made him pay homage to the Teacher. The Teacher said "May you be long-lived." "But how long, Master Gotama, will the boy last?" "One hundred and twenty years, brahmin." Then they gave him the name Āyuvaḍḍhanakumāra. He, following growth, went about surrounded by five hundred lay followers. Then one day the monks raised up a discussion in the Teaching hall: "Look, friends, it seems that Prince Āyuvaḍḍhana would have had to die on the seventh day; he now, having become one lasting one hundred and twenty years, goes about surrounded by five hundred lay followers. There is, methinks, a cause for the increase of life span for these beings." 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, not only the increase of life span alone; but these beings, paying homage to and honouring the virtuous, increase by four reasons, are freed from danger, and remain as long as life lasts," having made the connection, expounding the Teaching, he spoke this verse -

109. "For one of respectful nature, always honouring the senior;
Four qualities increase: life span, beauty, happiness, and strength."

Therein, "of respectful nature" means of the nature of paying homage; the meaning is one who is constantly engaged in the duty of paying homage. "Honouring the senior" means the meaning is of a householder honouring even a young novice gone forth on that very day, or of one gone forth honouring those who are more senior by going forth or by full ordination, those who are senior in virtue, or of one who constantly venerates by paying respect. "Four qualities increase" means when life span is increasing, for however long a time that increases, for that much time the others too increase as well. For one by whom wholesome action conducive to a life span of fifty years has been done, and a danger to life should arise at the time of twenty-five years, that is allayed through the habit of paying respect; he remains as long as life lasts, and beauty and so on too increase together with his life span. For what follows beyond this too, the same method applies. There is no increase of a life span that proceeds without obstacle.

At the conclusion of the teaching, Prince Āyuvaḍḍhana together with five hundred lay followers became established in the fruition of stream-entry, and many others too attained the fruition of stream-entry and so on.

The Story of the Youth Āyuvaḍḍhana is eighth.

9. The Story of the Novice Saṃkicca

110. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching, beginning with "And whoever should live a hundred years," referring to the novice Saṃkicca.

It is said that in Sāvattihī about thirty sons of good family, having heard the Teacher's talk on the Teaching, having given their breast to the Dispensation, went forth. They, having become five years after full ordination, having approached the Teacher, having heard that there are two charges - the charge of scriptural study and the charge of insight - not making endeavour in the charge of scriptural study, thinking "We have gone forth in old age," wishing to fulfil the charge of insight, having had the meditation subject taught up to arahantship, asked permission of the Teacher, saying "Venerable sir, we shall go to a forest haunt." The Teacher, having asked "To which place will you go?" when it was said "To such and such a place," knew "There, in dependence on a certain leftovers eater, fear will arise for them, but when the novice Saṃkicca has gone, it will be appeased, and then the task of their going forth will go to fulfilment."

The novice named Saṃkicca was the novice of the Elder Sāriputta, seven years old by birth. It is said that his mother was the daughter of a wealthy family in Sāvattihī. She, when he had entered the womb, died at that very moment from a certain illness. When she was being cremated, except for the womb-flesh, the rest burned. Then, having brought down her womb-flesh from the funeral pyre, they pierced it with stakes in two or three places. The point of a stake struck the corner of the child's eye. Having thus pierced the womb-flesh, having thrown it onto a heap of embers, having covered it with embers themselves, they departed. The womb-flesh burned, but on top of the embers the child, resembling a golden image, was as if lying in the interior of a lotus. For a being in the last existence, even if being crushed by Sineru, there is no such thing as the elimination of life without attaining arahantship. On the following day, those who had come thinking "We shall extinguish the funeral pyre," having seen the child lying there thus, were filled with wonder and amazement, thinking "How indeed is it that when so many pieces of wood were being consumed and the whole body was being cremated, the child did not burn? What indeed will this be?" Having taken the child, having gone into the inner village, they asked the interpreters of signs. The interpreters of signs said "If this child will dwell in a house, up to the seventh generation of the family, the relatives will become destitute. If he will go forth, he will go about surrounded by five hundred ascetics." Because the corner of his eye was broken by a stake, they gave him the name Saṃkicca. He, at a later time, became known as Saṃkicca. Then the relatives nourished him, thinking "So be it; when he has grown up, we shall give him the going forth in the presence of our noble Sāriputta." He, at the age of seven, having heard the talk of the boys, "When you were dwelling in your mother's womb, your mother died; even when her body was being cremated, you did not burn," informed his relatives, saying "I indeed have been

freed from such a danger; what use is the household life to me? I shall go forth." They, saying "Good, dear son," having led him to the presence of the Elder Sāriputta, gave him saying "Venerable sir, give this one the going forth." The elder, 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. This is the novice named Saṃkicca.

The Teacher, having known "When this one has gone, that fear will be appeased, and then the task of their going forth will go to fulfilment," said "Monks, having looked in on your elder brother, the Elder Sāriputta, go." They, having said "Very well," having gone to the elder's presence, when it was said "What is it, friends?" said: "We, having taken a meditation subject in the presence of the Teacher, wishing to enter the forest, asked permission; then the Teacher said thus to us - 'Having looked in on your elder brother, go.' Therefore we have come here." The elder, reflecting "These must have been sent here by the Teacher having seen a certain reason; what indeed is it?" having known that matter, said - "But do you have, friends, a novice?" "There is not, friend." "If there is not, take this novice Saṃkicca and go." "Enough, friend; in dependence on a novice there will be an impediment for us. What need have those dwelling in the forest of a novice?" "No, friends, in dependence on this one there is no impediment for you; but rather, in dependence on you there will be an impediment for this one. The Teacher too, when sending you to my presence, sent you hoping for the sending of the novice together with you. Take this one and go." They, having consented saying "Very well," thirty-one persons together with the novice, having asked permission of the elder, having departed from the monastery, wandering on a journey, arrived at a village of a thousand families at the end of two thousand yojanas.

The people, having seen them, with confident minds, having served them carefully with food, having asked "Venerable sir, where will you go?" when it was said "To a comfortable place, friend," having lain down at their feet, requested "We, venerable sir, while the noble ones are dwelling in dependence on this place during the rainy season, shall undertake the five precepts and perform the Observance practice." The elder monks consented. Then the people arranged for them night-quarters, day-quarters, walking paths, and leaf-huts, and having reached enthusiasm saying "Today we, tomorrow we," they rendered attendance. The elder monks, on the day of entering the rains retreat, made an agreement: "Friends, by us a meditation subject has been taken in the presence of the living Buddha. But it is not possible to please the Buddha except through the accomplishment of practice, and the doors to the realms of misery are wide open for us. Therefore, apart from the time of the alms round in the morning and the time of attendance upon the elder in the evening, at the remaining times two of us shall not be in one place. For whomever there will be illness, when the bell has been struck, having gone to his presence, we shall prepare medicine. At other times, whether in the night-time or the daytime, we shall diligently devote ourselves to the meditation subject."

While they were dwelling having made such an agreement, a certain poor man, living in dependence on his daughter, when a famine arose in that place, wishing to live in dependence on another daughter, set out on the road. The elder monks too, having walked for almsfood in the village, while coming back to their dwelling place, on the

road, having bathed in a certain river, having sat down on a sandy bank, took their meal. At that moment, that man, having reached that place, stood to one side. Then the elder monks asked him "Where are you going?" He reported that matter. The elder monks, having aroused compassion towards him, having said "Lay follower, you are exceedingly hungry; go, bring leaves, we shall give you each a morsel of food," when the leaves were brought by him, having wrapped up with curry and vegetables in the same manner as they themselves ate, they gave one morsel each. This indeed, it is said, is the duty: that a monk giving food to one who has come at mealtime, without giving the best food, should give a little or much in the same manner as he himself eats. Therefore they too gave in that way. He, having finished his meal, having paid homage to the elder monks, asked - "What, venerable sir, have the noble ones been invited by anyone?" "There is no invitation, lay follower; the people daily give food of just this kind." He thought - "We, even while constantly rising and exerting ourselves and doing work, are unable to obtain such food. What use is my going elsewhere? I shall live right here near them." Then he said to them - "I wish to perform all kinds of duties and dwell in the presence of the noble ones." "Good, lay follower." He, having gone together with them to their dwelling place, performing all kinds of duties well, having exceedingly pleased the monks, after the lapse of two months, wishing to see his daughter, thinking "If I ask permission of the noble ones, they will not let me go; I shall go without asking permission," he departed without telling them. This much only, it is said, was his gross stumbling, that he departed without informing the monks.

Now on his path of travel there is a certain forest. There, it was the seventh day for five hundred thieves who were dwelling having made a vow to a deity: "Whoever enters this forest, having killed him, we shall make an oblation to you with his flesh and blood." Therefore, on the seventh day, the chief of the thieves, having climbed a tree and looking around, having seen him coming, gave the signal to the thieves. They, having known that he had entered the middle of the forest, having surrounded him, having seized him, having bound him tightly, having produced fire with a fire-drill, having dragged together firewood, having made a great mass of fire, they sharpened stakes. He, having seen that activity of theirs, asked "Master, in this place neither pigs nor deer and so on are seen; for what reason are you doing this?" "Having killed you, we shall make an oblation to the deity with your flesh and blood." He, frightened by the fear of death, without thinking of that support of the monks, merely protecting his own life, said thus - "Master, I am a leftovers eater, brought up having eaten leftover food. A leftovers eater is indeed an unfortunate wretch. But the noble ones, having gone forth from here and there, even though gone forth, are of the warrior caste. At such and such a place thirty-one monks dwell; having killed them, make the oblation; your deity will be exceedingly pleased." Having heard that, the thieves, having thought "This one speaks well; what use is this wretch? Having killed warriors, we shall make the oblation," having said "Come, show us their dwelling place," having made him the very guide, having reached that place, not seeing the monks in the middle of the monastery, they asked him "Where are the monks?" He, because he had lived there for two months, knowing their agreement, said thus - "They are seated in their own day-quarters and night-quarters. Strike this bell; by the sound of the bell they will assemble." The chief of the thieves struck the bell.

The monks, having heard the sound of the bell, thinking "The bell has been struck at the wrong time; someone must be unwell," having come, sat down in succession on the stone slabs prepared in the middle of the monastery. The senior monk of the Community, having looked at the thieves, asked - "Lay followers, by whom was this bell struck?" The chief of the thieves said - "By me, venerable sir." "Why?" "We have a vow made to a forest deity; for the purpose of performing an oblation to her, we shall take one monk and go." Having heard that, the great elder said to the monks - "Friends, a matter arisen among brothers should be settled by the eldest brother. I, having given up my own life for you, shall go together with these men. Let there be no obstacle for all of you; being diligent, practise the ascetic duty." The next senior said - "Venerable sir, the duty of the eldest brother is the burden of the youngest. I shall go; you be diligent." By this means, having said "I myself, I myself," all thirty persons rose up in succession. Thus they were neither the sons of one mother, nor of one father, nor were they without lust, and yet for the welfare of the rest they gave up their lives in succession. Among them, not even one was able to say "You go."

The novice Saṃkicca, having heard their talk, said "Venerable sirs, you stay; I, having given up my life for you, shall go." They said - "Friend, even if we are all being killed together, we shall not send you alone." "Why, venerable sir?" "Friend, you are the novice of the Elder Sāriputta, the Generalissimo of the Teaching. If we were to send you, the elder would censure us saying 'Having taken my novice and gone, they handed him over to the thieves.' We would not be able to get over that blame; therefore we shall not send you." "Venerable sirs, the Perfectly Enlightened One, even when sending you to the presence of my preceptor, and my preceptor, even when sending me together with you, sent having seen this very reason. You stay; I myself shall go." He, having paid homage to the thirty monks, having said "If, venerable sirs, there is any fault of mine, please forgive it," went out. Then a great sense of urgency arose in the monks; their eyes were full of tears, the flesh of their hearts trembled. The great elder said to the thieves - "Lay followers, this young one, having seen you making fire, planing stakes, and spreading leaves, will be frightened. Having placed him to one side, you should do those tasks." The thieves, having taken the novice and gone, having placed him to one side, did all the tasks.

At the conclusion of the tasks, the chief of the thieves, having drawn out his sword, approached the novice. The novice, while sitting, having entered meditative absorption, sat. The chief of the thieves, having turned the sword, brought it down on the novice's shoulder. The sword bent and struck edge upon edge. He, thinking "I did not strike correctly," having straightened it again, struck. The sword, curling up like a palm leaf, went to the base of the handle. For indeed at that time there was no one able to kill the novice even by covering him with Mount Sineru, how much less with a sword. Having seen that wonder, the chief of the thieves thought - "Previously my sword cuts through a stone pillar or an acacia stump like a palm-shoot. Now once it bent, once it became like a palm-leaf wrapper. This sword, though being without consciousness, knows the virtue of this one; yet I, though conscious, do not know it." He, having thrown the sword on the ground, having lain down on his chest at his feet, said "Venerable sir, we have entered the forest for the sake of wealth. Even a thousand people, having seen us from afar, tremble and are not able to speak two or

three words. But for you there is not even a trace of fear; your face shines like gold in the mouth of a forge and like a kaṇikāra tree in full bloom. What indeed is the reason?" - asking thus, he spoke this verse -

"You have no state of fear, your beauty becomes even more clear;
Why do you not lament, in such great peril?"

The novice, having emerged from meditative absorption, teaching him the Teaching, having said "Friend headman, for one who has eliminated the mental corruptions, individual existence is like a burden placed on the head; when that is broken or perishes, he is simply glad, he does not fear" - spoke these verses -

"There is no mental suffering, for one without expectance, headman;
All fears have been surpassed, for one whose mental fetters are eliminated indeed.

"When the craving for rebirth is eliminated, when phenomena are seen as they truly are in the present life;
There is no fear in death, just as in the laying down of a burden."

He, having heard his talk, having looked at the five hundred thieves, said - "What will you do?" "But what about you, master?" "As for me, my dear, 'having seen such a wonder, there is no work in the midst of a house; I shall go forth in the presence of the noble one.' We too shall do likewise." "Good, dear sons." Thereupon all five hundred thieves, having paid homage to the novice, requested the going forth. He, having cut their hair and cloth fringes with the very edges of their swords, having dyed them with red clay, having had them clothed in those ochre robes, having established them in the ten precepts, while going taking them along, thought - "If I go without seeing the elder monks, they will not be able to practise the ascetic duty. For indeed, from the time the thieves took me and departed, not even one among them was able to hold back his tears; for those thinking 'Has the novice been killed or not?' the meditation subject will not be faced. Therefore I shall go only after seeing them." He, attended by five hundred monks, having gone there, when those who had regained comfort by seeing him said "What, good person Saṃkicca, has your life been spared?" he said "Yes, venerable sir, these, having wished to kill me but being unable to kill me, having become confident in my virtues, having heard the Teaching, have gone forth. I have come thinking 'I shall go only after seeing you.' Being heedful, practise the ascetic duty; I shall go to the Teacher's presence." Having paid homage to those monks, having taken the others, having gone to the presence of his preceptor, when it was said "What, Saṃkicca, have you obtained pupils?" he said "Yes, venerable sir" and reported that incident. When the elder said "Go, Saṃkicca, see the Teacher," having said "Very well," having paid homage to the elder, having taken them, having gone to the Teacher's presence, when the Teacher too said "What, Saṃkicca, have you obtained pupils?" he said "Yes, venerable sir" and reported that incident. The Teacher, having asked "Is this so, monks?" when it was said "Yes, venerable sir," having said "Monks, rather than living a hundred years having done the work of thieves, established in immorality, better is life even for one day established in morality," having made the connection, expounding the Teaching, spoke this verse -

110. "And whoever should live a hundred years, immoral, unconcentrated;
Better is the life of one day, of a moral meditator."

Therein, "immoral" means devoid of morality. "Of a moral one" means: rather than an immoral one living a hundred years, the life of a moral one, a meditator through the two meditative absorptions, even for one day, even for one moment, is better; the meaning is the highest.

At the conclusion of the teaching, all five hundred monks attained arahantship together with the analytical knowledges, and the proclamation of the Teaching was beneficial for the great multitude that had assembled.

At a later time, Saṃkicca, having obtained full ordination, having become one of ten years seniority, took a novice. He was indeed his own nephew, the novice named Adhimutta. Then the elder, having addressed him when the years were complete, dismissed him saying "I shall give you full ordination; go, having asked about the count of years in the presence of your relatives, come back." He, while going to the presence of his mother and father, being about to be killed on the road by five hundred thieves for the purpose of an oblation, having expounded the Teaching to them, having been released by them with confident minds saying "You must not tell anyone of our presence in this place," having seen his mother and father coming on the opposite path, even though they were proceeding along that very road, guarding their truth, he did not inform them. Having heard the sound of them lamenting while being harassed by the thieves, saying "You too, having joined together with the thieves, it seems, did not inform us," those thieves, having known the fact that he had not informed even his mother and father, with confident minds, requested the going forth. He too, just like the novice Saṃkicca, having given them all the going forth, having brought them to the presence of his preceptor, having been sent by him to the Teacher's presence, having gone, reported that incident. The Teacher, having asked "Is this so, monks?" when it was said "Yes, venerable sir," having made the connection in the very former method, expounding the Teaching, spoke this very same verse -

"And whoever should live a hundred years, immoral, unconcentrated;
Better is the life of one day, of a moral meditator."

This story of the novice Adhimutta is also of the same method as stated.

The Story of the Novice Saṃkicca is ninth.

10. The Story of the Elder Khāṇukkoṇḍañña

111. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching, beginning with "And whoever should live a hundred years," referring to the Elder Khāṇukkoṇḍañña.

It is said that elder, having taken a meditation subject in the presence of the Teacher, while dwelling in the forest, having attained arahantship, thinking "I shall report to the Teacher," while coming from there, being wearied on the road, having turned aside from the road, seated on a certain flat rock, attained meditative absorption. Then, having plundered a certain village, five hundred thieves, having tied bundles in

accordance with their own strength, carrying them on their heads, having gone far, wearied in appearance, thinking "We have come far; we shall rest on this flat rock," having turned aside from the road, having gone to the vicinity of the flat rock, even having seen the elder, they had the perception "This is a stump." Then one thief placed a bundle on the elder's head, and another too placed a bundle leaning against it. Thus all five hundred thieves, having surrounded the elder with five hundred bundles, having themselves sat down and slept, having awoken at the time of the break of dawn, while taking their own respective bundles, having seen the elder, with the perception "A nonhuman spirit!" they began to flee. Then the elder said to them - "Do not be afraid, lay followers, I am one gone forth." They, having lain down at the elder's feet, having asked forgiveness of the elder saying "Forgive us, venerable sir, we had the perception of a stump," when the chief of the thieves said "I shall go forth in the presence of the noble one," the rest, having said "We too shall go forth," all of them, being of one desire, requested the going forth from the elder. The elder, just like the novice Saṃkicca, gave them all the going forth. Thenceforth he became known as Khāṇukkoṇḍañña. He, having gone together with those monks to the Teacher's presence, when the Teacher said "What, Koṇḍañña, have you obtained pupils?" reported that incident. The Teacher, having asked "Is this so, monks?" when it was said "Yes, venerable sir, such power of another has never been seen by us before; because of that we went forth," having said "Monks, rather than living a hundred years established in such unwise action, better is life even for one day for you who are now endowed with accomplishment in wisdom," having made the connection, expounding the Teaching, spoke this verse -

111. "And whoever should live a hundred years, unwise, unconcentrated;
Better is the life of one day, of a wise meditator."

Therein, "unwise" means devoid of wisdom. "Of a wise one" means of one possessing wisdom. The remainder is similar to the preceding.

At the conclusion of the teaching, all five hundred of those monks attained arahantship together with the analytical knowledges. And the proclamation of the Teaching was beneficial for the great multitude that had assembled.

The Story of the Elder Khāṇukkoṇḍañña is tenth.

11. The Story of the Elder Sappadāsa

112. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching, beginning with "And whoever should live a hundred years," referring to the Elder Sappadāsa.

It is said that a certain son of good family in Sāvattthī, having heard the Teacher's proclamation of the Teaching, having gone forth, having obtained full ordination, at a later time, having become dissatisfied, having thought "For a son of good family such as me, the state of a householder is inappropriate; having stood firm in the going forth, death is better for me," goes about thinking of a means for his own death. Then one day, monks who had finished their meal duty right early, having gone to the monastery, having seen a snake in the fire hall, having put it into a water pot, having closed the pot, having taken it, departed from the monastery. The dissatisfied monk too, having done the meal duty, while coming, having seen those monks, having

asked "What is this, friends?" when it was said "A snake, friend," he asked "What will you do with it?" "We shall throw it away." Having heard their words, thinking "I shall have myself bitten by this and die," saying "Bring it, I shall throw it away," having taken the pot from their hands, seated in a certain place, he has himself bitten by that snake; the snake does not wish to bite. He, having lowered his hand into the pot, shakes it here and there, having opened the mouth of the terrible snake, puts his finger in; the snake indeed did not bite him. He, thinking "This is not a venomous snake; this is a house snake," having abandoned it, went to the monastery. Then the monks said to him "Has the snake been thrown away by you, friend?" "He is not, friends, a terrible snake; this is a house snake." "It is indeed a terrible snake, friend; having made a great hood, hissing, it was seized by us with difficulty. Why do you speak thus?" they said. "I, friends, even having it bite myself, even putting my finger into its mouth, was unable to make it bite." Having heard that, the monks remained silent.

Then one day a barber, having taken two or three razors, having gone to the monastery, having placed one on the ground, shaves the hair of the monks with one. He, having taken the razor placed on the ground, thinking "I shall cut my neck with this and die," having placed his neck against a certain tree, having placed the razor's edge on the throat, standing there, reflecting on his own morality beginning from the time of full ordination, he saw morality that was spotless like a stainless disc of the moon and like a well-washed mass of jewels. As he was looking at that, joy arose pervading his entire body. He, having suppressed the joy, developing insight, having attained arahantship together with the analytical knowledges, having taken the razor, entered the middle of the monastery. Then the monks asked him "Where have you gone, friend?" "'I shall cut my throat with this razor and die' - with that intention I went, friends." Then "Why did you not die?" Now I have become incapable of bringing a weapon. For I, thinking "I shall cut my throat with this razor," have cut all mental defilements with the razor of knowledge. The monks reported to the Blessed One "This one declares the final liberating knowledge with what is not factual." The Blessed One, having heard their talk, said - "No, monks, those who have eliminated the mental corruptions do not deprive themselves of life with their own hand." "Venerable sir, you call this one 'one who has eliminated the mental corruptions'; but why then does this one who is accomplished with the decisive support for arahantship become dissatisfied? What is the reason for his decisive support for arahantship? Why did that snake not bite him?" "Monks, that snake, to begin with, was a slave of this one in the third individual existence back from here; he does not dare to bite the body of his own master." Thus, for now, the Teacher told them one reason. And from then on, that monk became known as Sappadāsa.

In the time of the Perfectly Enlightened One Kassapa, it is said, a certain son of good family, having heard the Teacher's talk on the Teaching, with religious emotion arisen, having gone forth, having obtained full ordination, at a later time, when discontent had arisen, informed a certain friend, a monk. He repeatedly spoke to him of the danger in the lay life. Having heard that, the other, having found pleasure in the Dispensation, sat down at the bank of a natural rock pool, cleaning the ascetic's requisites that had become seized by stain during the former time of discontent. His friend too was seated right near him. Then he said this to him - "I, friend, when leaving the Order, wished to give these requisites to you." He, having aroused greed,

thought - "What use is it to me whether this one remains gone forth or leaves the Order? Now I shall take the requisites." He, from then on, saying such things as "What indeed, friend, is the use of our life, we who wander for almsfood among other families with bowls in hand, and do not engage in conversation with children and wife," spoke of the virtues of the householder life. He, having heard his talk, having become dissatisfied again, thought - "This one, when I said 'I am dissatisfied,' at first spoke of the danger in the lay life, but now repeatedly speaks of its virtues. What indeed is the reason?" - reflecting thus, having known "It is out of greed for these ascetic's requisites," he himself turned back his own mind. Thus, because of having been made dissatisfied by a certain monk in the time of the Perfectly Enlightened One Kassapa, discontent has now arisen in him. But the ascetic duty that was practised by him for twenty thousand years at that very time, that has become his decisive support for arahantship at present.

Having heard this matter from the presence of the Blessed One, those monks asked further - "Venerable sir, this monk, it is said, having placed the razor's edge against his throat, while standing, attains arahantship. Will the path of arahantship indeed arise in so short a moment?" "Yes, monks, for a monk of aroused energy, having lifted up his foot and placing it on the ground, even before the foot has reached the ground, the path of arahantship arises. For indeed, rather than a lazy person living a hundred years, better is even a moment's life of one putting forth strenuous energy." Having said this, having made the connection, he spoke this verse -

112. "And whoever should live a hundred years, lazy, lacking in energy;
Better is the life of one day, of one who firmly arouses energy."

Therein, "lazy" means a person who spends his time with the three thoughts beginning with sensual thought. "Lacking in energy" means without energy. "Of one who firmly arouses energy" means of one who arouses firm energy capable of producing the twofold meditative absorption. The remainder is just as before.

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

The Story of the Elder Sappadāsa is eleventh.

12. The Story of the Senior Nun Paṭācārā

113. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching, beginning with "And whoever should live a hundred years," referring to the elder nun Paṭācārā.

She, it is said, was the beautiful daughter of a millionaire with a fortune of four hundred million in Sāvattthī. When she was about sixteen years of age, they had her dwell on the uppermost storey of a seven-storeyed mansion, guarding her. Even this being so, she committed sin with one of her own junior attendants. Then her mother and father, having promised a certain young man of a family of the same caste, fixed the wedding day. When that was approaching, she said to that junior attendant - "They will give me, it seems, to such and such a family; when I have gone to my husband's family, even if you come having taken a present for me, you will not gain entrance there. If you have affection for me, take me right now and run away

somewhere or other." "That is good, dear lady." "Then I shall stand right early tomorrow at such and such a place by the city gate; you, having gone out by some means, should come there" - having said this, on the second day he stood at the rendezvous. She too, right early, having dressed in a soiled garment, having dishevelled her hair, having smeared her body with rice-bran powder, having taken a water pot, as if going together with the female slaves, having gone out from the house, went to that place. He, having taken her, having gone far, having taken up residence in a certain village, having ploughed a field in the forest, brings firewood, leaves, and so on. The other, having brought water with a pot, doing the pounding, cooking, and so on with her own hand, experiences the fruit of her own evil. Then an embryo was established in her womb. She, with her pregnancy full-term, entreated her husband: "Here there is no one to help me; mother and father are soft-hearted towards their children; take me to their presence; there my delivery will take place." He refused: "What are you saying, dear lady? Having seen me, your mother and father would inflict various bodily punishments; it is not possible for me to go there." She, even though entreating again and again, not obtaining permission to go, when he had gone to the forest, having addressed the neighbours, having said "If he comes and, not seeing me, asks 'Where has she gone?' you should tell him of the fact of my having gone to my own family house," having shut the house door, departed. He too, having come and not seeing her, having asked the neighbours, having heard that news, thinking "I shall turn her back," having followed and having seen her, even though being entreated in various ways, was not able to make her turn back. Then at a certain place her kamma-born winds stirred. She, having entered the midst of a thicket, having said "Husband, my kamma-born winds have stirred," having lain down on the ground, rolling about, with difficulty gave birth to a child. Thinking "The purpose for which I would go to the family house, that purpose is accomplished," she came back again together with him to the house and took up residence.

At a later time, an embryo was again established in her. She, having become full-term in pregnancy, having entreated her husband in the former manner, not obtaining permission to go, having taken her son on her hip, departed in the same way. He, having followed, when told "Stop!" she did not wish to turn back. Then, as they were going, a great unseasonable storm cloud arose; the sky was as if ablaze all around with flashes of lightning, with thunder of clouds, as if breaking apart, with an uninterrupted fall of torrents of water. At that moment her kamma-born winds stirred. She, having addressed her husband, said: "Husband, my kamma-born winds have stirred; I am unable to bear it; find me a place sheltered from the rain." He, with a hatchet in hand, looking here and there, having seen a bush grown on the top of an ant-hill, began to cut it. Then a terribly venomous snake, having come out from the ant-hill, bit him. At that very moment his body, as if being burnt by flames of fire arisen from within, having become blue in colour, fell right there. The other too, experiencing great suffering, even while looking for his coming, without seeing him, gave birth to yet another son. The two children, not enduring the force of the wind and rain, cry out with a great uproar. She, having placed both of them between her breasts, having pressed down on the ground with both knees and hands, standing just so, spent the night. Her whole body became the colour of a withered leaf, as if drained of blood. She, when dawn arose, having taken on her hip one son the colour of a slice of flesh, having taken the other by the finger, having said "Come, dear child,

your father has gone from here," going by the path her husband had gone, having seen him fallen on the top of the ant-hill, dead, blue in colour, with a stiffened body, set out, crying and lamenting, "On my account my husband has died on the road."

She, having seen the river Aciravatī full with water at knee-measure, at waist-measure, at breast-measure because of the rain having rained the entire night, being unable by her own dull intelligence to descend into the water together with the two children, having left the elder son on the near shore, having taken the other, having gone to the far shore, having spread out a broken branch, having caused him to lie down, thinking "I shall go to the presence of the other," having left the young child, unable to cross, again and again having turned back, looking, she set out. Then, when she had gone to the middle of the river, a hawk, having seen that boy, with the perception "a slice of flesh," descended from the sky. She, having seen it descending for the purpose of taking her son, having raised both hands, uttered a great sound "shoo, shoo" three times. The hawk, because of the distance, without even hearing that, having seized the little boy, having flown up into the sky, was gone. The son standing on the near shore, having seen his mother in the middle of the river raising both hands and emitting a great sound, with the perception "she is calling me," fell into the water with speed. Thus the hawk carried away her young son, and the elder son was swept away by the water.

She, crying and lamenting "One son of mine was seized by a hawk, one was swept away by the water, my husband died on the road," while going, having seen one man coming from Sāvattthī, asked - "Where are you dwelling, father?" "I am a dweller in Sāvattthī, mother." "In the city of Sāvattthī, in such and such a street, there is such and such a family of such a kind; do you know it, father?" "I know, mother, but do not ask about that; if you know of something else, ask." "I have no business with anything else; I ask about that very thing, father." "Mother, you do not allow yourself to be told; today the rain god was seen by you raining the whole night." "It was seen by me, father; this rained the whole night for me alone, not for another. But the reason for the raining upon me I shall tell you afterwards; for now, tell me the news in that millionaire's house." "Mother, tonight the house fell upon three people - the millionaire, the merchant's wife, and the merchant's son - covering them over; they are burning on one funeral pyre. That smoke can be seen, mother." She, at that moment, did not notice the cloth she was wearing falling, having reached the state of a mad woman, just as she was born, crying and lamenting -

"Both sons have died, my husband died on the road;
Mother, father, and brother are burnt on one pyre."

Lamenting, she wandered about. People, having seen her, saying "A mad woman, a mad woman," having taken rubbish, having taken dust, scattering it on her head, struck her with clods of earth. The Teacher, having sat down in the midst of the eight assemblies at the great monastery of Jetavana, expounding the Teaching, saw her coming, one who had fulfilled the perfections for a hundred thousand cosmic cycles, accomplished in resolution.

It is said that she, in the time of the Buddha Padumuttara, having seen the Teacher Padumuttara taking a senior nun who was an expert in monastic discipline by the arm, as if placing her in the Nandana grove, being placed in the foremost position,

having made the aspiration and having established the wish "May I too obtain the foremost position among the senior nuns who are experts in monastic discipline in the presence of a Buddha such as you." The Buddha Padumuttara, having extended the knowledge of future events, having known that the aspiration would succeed, declared "In the future, in the Dispensation of the Buddha named Gotama, this one, by the name of Paṭācārā, will be the foremost among the senior nuns who are experts in monastic discipline." The Teacher, having seen her coming from afar, one whose aspiration had been thus wished for, accomplished in resolution, having thought "Apart from me, there is no one able to be a support for her," made it so that she came facing towards the monastery. The assembly, having seen her, said "Do not allow this mad woman to come here." The Teacher, having said "Go away, do not obstruct her," when she had come to a place not far away, said "Regain mindfulness, sister." She, at that very moment, by the power of the Buddha, regained mindfulness. At that time, having observed the fallen state of the cloth she was wearing, having established shame and moral fear, she sat down squatting. Then one man threw her an upper garment. She, having put it on, having approached the Teacher, having paid homage with the fivefold prostration at his golden-coloured feet, said "Venerable sir, be my support, be my refuge. For one son of mine was seized by a hawk, one was swept away by the water, my husband died on the road, and my mother, father, and brother, covered over by the house, are burning on one funeral pyre."

The Teacher, having heard her words, said "Paṭācārā, do not worry; you have come to the presence of one who is indeed able to be your shelter, refuge, and support. Just as indeed now one of your little sons was seized by a hawk, one was carried away by water, your husband died on the road, and your mother and father and brother were covered by the house; just so in this round of rebirths, the tears that have trickled from you while weeping at the time of death of sons and so on are more than the water of the four great oceans" - having said this, he spoke this verse -

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

Thus, while the Teacher was speaking the exposition on the beginningless, sorrow in her body came to diminution. Then, having known that her sorrow had become thin, the Teacher again addressed her and said "Paṭācārā, sons and so on are unable to be a shelter or a rock cell or a refuge for one going to the world beyond; therefore, even though they exist, they are as if they do not exist. But it is fitting for a wise person, having purified morality, to quickly cleanse one's own path leading to Nibbāna" - and expounding the Teaching, he spoke these verses -

"Sons are not for shelter, nor father nor even relatives;
For one overcome by the Ender, there is no protection among kin.

"Having known this reason, the wise person, restrained in morality;
Should quickly purify the path leading to Nibbāna."

At the conclusion of the teaching, Paṭācārā, having burnt mental defilements equal in measure to the dust of the great earth, became established in the fruition of stream-entry, and many others too attained the fruition of stream-entry and so on. She, however, having become a stream-enterer, requested the going forth from the Teacher. The Teacher, having sent her to the presence of the nuns, gave her the going forth. She, having obtained full ordination, because of her conduct, became known simply as Paṭācārā. She, one day, having taken water with a water pot, while washing her feet, poured water; that, having gone a little way, was cut short. That poured on the second occasion went farther than that. That poured on the third occasion went even farther than that. She, having taken that very object, having defined the three stages of life, reflected: "Just as the water poured by me the first time, these beings die even in the first stage of life; just as the water poured on the second occasion that went farther than that, they die even in the middle stage of life; just as the water poured on the third occasion that went even farther than that, they die even in the last stage of life." The Teacher, while just seated in the perfumed chamber, having pervaded with light, as if standing before her and speaking, having said "It is just so, Paṭācārā; rather than living a hundred years not seeing the rise and fall of the five aggregates, better is life even for one day, even for one moment, of one seeing their rise and fall" - having made the connection, expounding the Teaching, spoke the verse -

113. "And whoever should live a hundred years, not seeing rise and fall;
Better is the life of one day, of one seeing rise and fall."

Therein, "not seeing rise and fall" means not seeing the rise and fall of the five aggregates by means of the twenty-five characteristics. "Of one seeing rise and fall" means of one seeing the rise and fall of those. Rather than the living of the other, life even for one day is better.

At the conclusion of the teaching, Paṭācārā attained arahantship together with the analytical knowledges.

The Story of the Senior Nun Paṭācārā is twelfth.

13. The Story of Kisāgotamī

114. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching, beginning with "And whoever should live a hundred years," referring to Kisāgotamī.

In Sāvattthī, it is said, in the house of a certain millionaire, wealth of forty ten millions, having become embers, stood there. The millionaire, having seen that, with sorrow arisen, having refused food, lay down on the small bed. One friend of his, having gone to the house, having asked "My dear, why do you grieve?" and having heard that news, said "My dear, do not grieve, I know one means; do that." "What shall I do, my dear?" Having spread out a mat of rushes in your own shop, having made a heap of those embers there, sit down as if selling them; among the people who come and come, those who say thus - "The remaining people sell cloth, oil, honey, molasses and so on, but you are sitting selling embers." To them you should say - "Not selling what is one's own property, what should I do?" But whoever says to you thus "The remaining people sell cloth, oil, honey, molasses and so on, but you are sitting selling

gold and silver." To that person you should say "Where is the gold and silver?" And when it is said "Here," you should receive it with your hands, saying "Bring it then." Thus what is given will become gold and silver in your hands. But if that person is a girl, having brought her to your house for your son, having handed over the wealth of forty ten millions to her, you should use what is given by her. If it is a boy, having given your daughter who has come of age to him, having handed over the wealth of forty ten millions, you should use what is given by him. He, thinking "An excellent means," having made a heap of embers in his own shop, sat down as if selling them. But those who said to him thus - "The remaining people sell cloth, oil, honey, molasses and so on; why then are you sitting selling embers?" To them he gave the reply "Not selling what is one's own property, what should I do?" Then a certain girl named Gotamī, known as Kisāgotamī because of the leanness of her body, a daughter of a decayed family, having gone to the shop door on a certain errand of her own, having seen that millionaire, said thus - "What is this, father? The remaining people sell cloth, oil, honey, molasses and so on; you are sitting selling gold and silver?" "Where, mother, is the gold and silver?" "Are you not 'sitting having taken that very thing?' Bring it then, mother." She, having taken a handful, placed it in his hands; it became gold and silver indeed.

Then the millionaire, having asked her "Which is your house, mother?" when it was said "Such and such by name," having known her state of being without a husband, having put away the wealth, having brought her for his own son, made her accept the wealth of forty ten millions. All became gold and silver indeed. At a later time an embryo was established in her. She, after the elapse of ten months, gave birth to a son. He died at the time of walking on foot. She, because of never having seen death before, having prevented those who were carrying him out to cremate him, thinking "I shall ask about medicine for my son," having taken the dead body on her hip, asking "Do you indeed know medicine for my son?" goes about from house to house in succession. Then people said to her "Mother, you have gone mad, going about asking for medicine for a dead son." She, thinking "I shall certainly find one who knows medicine for my son," goes about. Then a certain wise man, having seen her, having thought "This woman must have given birth to her first little son, never having seen death before; it is fitting for me to be a support for her," said - "Mother, I do not know medicine, but I know one who knows medicine." "Who knows, father?" "The Teacher, mother, knows; go, ask him." She, having said "I shall go, father, I shall ask, father," having approached the Teacher, having paid homage, standing to one side, asked - "You, it is said, know medicine for my son, venerable sir?" "Yes, I know." "What is needed to fetch it?" "It is fitting to obtain a mere pinch of mustard seeds." "I shall obtain them, venerable sir." "But from whose house is it fitting to obtain them?" "From a house where no son or daughter or anyone has previously died." She, having said "Good, venerable sir," having paid homage to the Teacher, having taken the dead little son on her hip, having entered the inner village, having stood at the door of the first house, having said "Is there indeed mustard seed in this house? It is, they say, medicine for my son," when it was said "There is," said "If so, give it." When they had brought it and the mustard seeds were being given, having asked "In this house no son or daughter has previously died, has anyone, mother?" "What are you saying,

mother? The living are indeed only a few; the dead are many." When this was said, she gave them back, saying "If so, take back your mustard seeds; this is not medicine for my son."

She went about asking this from the beginning by this same procedure. She, not having obtained mustard seeds from even a single house, in the evening period thought - "Alas, what a weighty deed! I had the perception that 'only my son is dead,' but in the entire village the deceased are indeed more numerous than the living." As she was thinking thus, her heart, soft with affection for her son, reached a state of firmness. She, having left her son in the forest, having gone to the Teacher's presence, having paid homage, stood to one side. Then the Teacher said to her "Have you obtained a pinch of mustard seeds?" "Not obtained, venerable sir; in the entire village the deceased are indeed more numerous than the living." Then the Teacher said to her "You observed 'only my son is dead'; this is the nature of all beings subject to death. For indeed the King of Death, like a great flood, dragging along all beings whose aspirations are unfulfilled, throws them into the ocean of the realms of misery." Having said this, expounding the Teaching, he spoke this verse -

"The man who is infatuated with sons and cattle, with mind attached,
Death takes him away, as a great flood a sleeping village."

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

She then requested the going forth from the Teacher; the Teacher, having sent her to the presence of the nuns, gave her the going forth. She, having obtained full ordination, became known as the Elder Nun Kisāgotamī. She, one day, having reached her turn at the Observance hall, having lit a lamp, seated there, having seen the lamp flames arising and being extinguished, took up the object thus: "Just so these beings both arise and cease; only those who have attained Nibbāna are not seen." The Teacher, while just seated in the perfumed chamber, having pervaded with light, as if sitting before her and speaking, having said "Just so, Gotamī, these beings, like lamp flames, both arise and cease; only those who have attained Nibbāna are not seen. Thus, rather than living a hundred years not seeing Nibbāna, better is even a moment's life of one seeing Nibbāna" - having made the connection, expounding the Teaching, spoke this verse -

114. "And whoever should live a hundred years, not seeing the Deathless state;
Better is the life of one day, of one seeing the Deathless state."

Therein, "the Deathless state" means the portion devoid of death; the meaning is the Deathless, great Nibbāna. The remainder is just as before.

At the conclusion of the teaching, Kisāgotamī, just as she was seated, became established in arahantship together with the analytical knowledges.

The Story of Kisāgotamī is thirteenth.

14. The Story of the Senior Nun Bahuputtikā

115. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching, beginning with "And whoever should live a hundred years," referring to the elder nun Bahuputtikā.

It is said that in Sāvattihī, in a certain family, there were seven sons and seven daughters. They all, having come of age, having established themselves in their homes, were happy by their own nature. At a later time their father died. The great female lay follower, even though her husband had perished, did not yet divide the family property. Then her sons said to her - "Mother, now that our father has perished, what need have you of the family property? Are we not able to attend upon you?" She, having heard their talk, remained silent, but being told again and again by them, thinking "My sons will look after me; what need have I of separate property?" she divided all the wealth in the middle and gave it to them. Then, after the lapse of a few days, the wife of the eldest son said "Oh, our lady, as if having given two portions thinking 'He is my eldest son,' she comes to this very house." The wives of the remaining sons spoke in just the same way. Beginning with the eldest daughter, even when she went to their houses, they spoke to her in just the same way. She, having reached a state of contempt, thinking "What is the use of dwelling near these people? I shall become a nun and live," having gone to the nuns' dwelling, requested the going forth. They gave her the going forth. She, having obtained full ordination, became known as the Elder Nun Bahuputtikā. She, thinking "I have gone forth in old age; I must be heedful," performing all kinds of duties for the nuns, thinking "I shall practise the ascetic duty the whole night," at the lower mansion, having taken hold of a pillar with her hand, pulling herself along by it, she practises the ascetic duty; even while walking up and down, thinking "In a dark place my head might strike against a tree or somewhere," having taken hold of that tree with her hand, pulling herself along by it, she practises the ascetic duty; thinking "I shall practise only the Teaching expounded by the Teacher," having adverted to the Teaching, recollecting the Teaching, she practises the ascetic duty. Then the Teacher, while just seated in the perfumed chamber, having pervaded with light, as if seated before her and speaking with her, having said "Bahuputtikā, rather than living a hundred years of one not adverting to and not seeing the Teaching expounded by me, better is life even for a moment of one seeing the Teaching expounded by me," having made the connection, expounding the Teaching, spoke this verse -

115. "And whoever should live a hundred years, not seeing the highest teaching;
Better is the life of one day, of one seeing the highest teaching."

Therein, "the highest teaching" means the ninefold supramundane teaching. For that is indeed called the highest teaching. For whoever does not see it, rather than his living even a hundred years, better is life even for one day, even for one moment, of one seeing, of one penetrating that teaching.

At the conclusion of the verse, the Elder Nun Bahuputtikā became established in arahantship together with the analytical knowledges.

The Story of the Senior Nun Bahuputtikā is fourteenth.

The Commentary on the Chapter on Thousands is finished.

The eighth chapter.

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of Minor Texts

Commentary on the Teaching in Verses



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. 8. The Chapter on the Thousands Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org