

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

9. The Chapter on Evil

1. The Story of the Brahmin Cūḷekasāṭaka

116. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the brahmin Cūḷekasāṭaka, beginning with "One should make haste in doing good."

In the time of Vipassī, the One of Ten Powers, there was a brahmin known as Mahāekasāṭaka; but this one is now known as Cūḷekasāṭaka in Sāvatthī. For he had one cloth for an inner robe, and the brahmin woman also had one. For both of them there was just one outer robe; at the time of going outside, either the brahmin or the brahmin woman would put it on. Then one day, when the hearing of the Teaching was proclaimed at the monastery, the brahmin said - "Dear lady, the hearing of the Teaching has been proclaimed; will you go to the hearing of the Teaching during the day, or at night? For due to the absence of an outer robe, it is not possible for us to go together." The brahmin woman said "Husband, I shall go during the day," and having put on the cloth, she went. The brahmin, having spent the daytime at home, having gone at night, seated right in front of the Teacher, listened to the Teaching. Then fivefold rapture arose, pervading his body. He, wishing to venerate the Teacher, thought "If I give this cloth, there will be no outer robe for either the brahmin woman or for me." Then a thousand thoughts of stinginess arose in him, and again one thought of faith arose. Having overcome that, again a thousand thoughts of stinginess arose. Thus his powerful stinginess, as if having bound and seized it, kept obstructing the thought of faith. While he was thinking "I shall give, I shall not give," the first watch of the night passed and the middle watch arrived. Even during that he was unable to give. When the last watch arrived, he thought - "While my thought of faith and thought of stinginess have been fighting together, two watches have passed. This much stinginess of mind of mine, if it keeps growing, will not allow me to raise my head from the four realms of misery. I shall give, shall I not?" He, having overcome the thousand thoughts of stinginess, having made the thought of faith the forerunner, having taken the cloth, having placed it at the feet of the Teacher, made a great noise three times "I have won! I have won!"

King Pasenadi of Kosala, listening to the Teaching, having heard that sound, said "Ask him what indeed has been won by him." He, when questioned by the king's men, reported that matter. Having heard that, the king, thinking "A difficult deed has been done by the brahmin; I shall show him kindness," had one pair of cloths given to him. He gave that too to the Truth-finder alone. Again the king had them given, doubling them - two, four, eight, sixteen. He gave those too to the Truth-finder alone. Then the king had thirty-two pairs given to him. The brahmin, for the purpose of freeing himself from the charge "Without taking any for himself, he keeps giving away whatever he receives," took from those two pairs - one pair for himself and one for the brahmin

woman - and gave thirty pairs to the Truth-finder alone. But the king, even though he was giving seven times, was still willing to give again. Formerly Mahāekasāṭaka took two out of sixty-four pairs of cloths; but this one took two when he received thirty-two. The king commanded his men - "A difficult deed, my good men, has been done by the brahmin; have two woollen blankets brought from my inner palace." They did so. The king had two woollen blankets, each worth a hundred thousand, given to him. The brahmin, thinking "These do not deserve to be used on my body; they are befitting only for the Dispensation of the Buddha," made one woollen blanket into a canopy over the Teacher's bed inside the perfumed chamber and tied it up, and made the other into a canopy at the place where a monk who regularly ate at his house took his meal, and tied it up. The king, having gone to the Teacher's presence in the evening, having recognised that woollen blanket, having asked "Venerable sir, by whom was this veneration made?" when it was said "By Ekasāṭaka," having said "The brahmin has confidence in the very same place where I have confidence," had given to him four elephants, four horses, four thousand coins, four women, four female slaves, four men, and four excellent villages - thus making four of each up to a full hundred of each, he had given to him what is called "the complete fourfold."

The monks raised up a discussion in the Teaching hall - "Oh, how wonderful is the deed of Cūḷekasāṭaka! At that very moment he obtained everything fourfold; by the good deed done now, the result has been given this very day." 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, if this one-cloth man had been able to give to me in the first watch, he would have obtained everything sixteenfold. If he had been able in the middle watch, he would have obtained everything eightfold. But because he gave in the last watch with great effort, he obtained everything fourfold. For by one doing a good deed, the arisen thought should not be neglected, but it should be done at that very moment. For wholesome deeds done slowly, when giving their success, give it slowly; therefore a good deed should be done immediately upon the arising of consciousness" - having said this, having made the connection, expounding the Teaching, he spoke this verse -

116. "One should make haste in doing good, one should restrain the mind from evil;
For when one does merit slowly, the mind delights in evil."

Therein, "one should make haste" means one should do it very quickly, very swiftly. This is the meaning. For when a householder's thought has arisen "I shall do some wholesome deed among ticket meals, gifts, and so on," so that others do not get the opportunity, it should be done very quickly, thinking "I first, I first." Or by one gone forth, while performing the duties to the preceptor and so on, without giving the opportunity to another, it should be done very quickly, thinking "I first, I first." "The mind from evil" means one should restrain the mind with all one's strength from evil deeds such as bodily misconduct and so on, or from the arising of unwholesome consciousness. "For when one does slowly" means whoever, thinking "I shall give, I shall not give, will it succeed for me or not?" - thus, like one going along a muddy road, does merit slowly, for him, just as for the one-cloth man, a thousand stinginesses - evil - obtains the opportunity. Then his mind delights in evil; for it is only at the time of performing wholesome deeds that the mind delights in the wholesome; having been released from that, it becomes inclined only towards evil.

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

The Story of the Brahmin Cūḷekasāṭaka is first.

2. The Story of the Elder Seyyasaka

117. "If a person should do evil": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Seyyasaka.

For he was the co-resident pupil of the Elder Lāḷudāyī, and having reported his own discontent to him, being instigated by him in the act of the first offence entailing initial and subsequent meetings of the Community, whenever discontent arose, he performed that act. The Teacher, having heard of his action, having had him summoned, having asked "So I hear you do thus," when it was said "Yes, venerable sir," having reproached him in various ways saying "Why did you do a weighty deed, unsuitable, foolish man?" having laid down a training rule, having said "For such an act is indeed conducive to suffering both in the present life and in the future state," having made the connection, expounding the Teaching, spoke this verse -

117. "If a person should do evil, he should not do it again and again;
He should not set his desire upon it, painful is the accumulation of evil."

Its meaning is - If a person should do an evil deed once, having reviewed it at that very moment, thinking "This is not proper, it is gross," he should not do it again and again. Whatever desire or personal preference should arise regarding it, having dispelled that too, he should indeed not do it. Why? Painful is the accumulation of evil. For the accumulation, the growth, of evil brings only suffering both in this world and in the future state.

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

The Story of the Elder Seyyasaka is second.

3. The Story of the Goddess Lājā

118. "Merit if": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the goddess Lājā. The story originated at Rājagaha.

For the Venerable Mahākassapa, while dwelling in the Pippali Cave, having attained meditative absorption, having emerged on the seventh day, looking with the divine eye for a place to go on alms round, having seen a certain woman who was a guardian of a rice field, having taken rice ears, making parched corn, having investigated "Is she faithful or faithless?" having known "She is faithful," reflecting "Will she be able to show me kindness or not?" having known "This confident daughter of a good family will show me kindness, and having done so, she will obtain great success," having put on his robe, having taken his bowl, stood right near the rice field. The daughter of a good family, upon seeing the elder, with a confident mind, her body suffused with fivefold rapture, having said "Wait, venerable sir," having taken the parched corn, having gone quickly, having poured it into the elder's bowl, having paid homage with the fivefold prostration, made the aspiration "Venerable sir, may I be a partaker of what has been seen by you in this very life."

The elder gave the thanksgiving, saying "May it be so." She too, having paid homage to the elder, reflecting upon the gift given by herself, turned back. But on the path along the boundary of that field, in a certain hole, a snake of terrible venom lay. It was not able to bite the elder's leg, which was covered by the ochre robe. The other woman, reflecting upon the gift, turning back, reached that spot. The snake, having come out of the hole, having bitten her, felled her right there. She, having died with a confident mind, was reborn in the Tāvātimsa realm, in a golden mansion thirty yojanas in extent, as if awakened from sleep, with an individual existence three leagues in extent, adorned with all ornaments. She, having put on one divine garment twelve yojanas in extent, having wrapped another, surrounded by a thousand nymphs, for the purpose of making known her former action, standing at the gate of the mansion adorned with a hanging golden drinking vessel filled with golden parched corn, having surveyed her own success, reflecting with the divine eye "What indeed did I do to obtain this success?" she understood "It was obtained as the result of the parched corn given to my noble master, the Elder Mahākassapa."

She, having thus obtained such success through a trifling action, having thought "It is not fitting for me now to be negligent; having performed all kinds of duties for the noble one, I shall make this success lasting," right early, having taken a golden broom and a basket for throwing away rubbish, having gone, having swept the elder's residential cell, she set out drinking water and water for washing. The elder, having seen that, observed "The duty must have been done by some young monk or novice." On the second day too she did likewise, and the elder too observed likewise. But on the third day, the elder, having heard the sound of her sweeping and having seen the radiance of her body that had entered through the keyhole and other openings, having opened the door, asked "Who is this sweeping?" "I, venerable sir, am your female attendant, the goddess Lājā." "Surely I have no female attendant of such a name." "I, venerable sir, while guarding the rice field, having given parched corn, with a confident mind, while turning back, was bitten by a snake, having died, was reborn in the Tāvātimsa god realm. By me, in dependence on the noble one, this success was obtained. Even now, having performed all kinds of duties for you, thinking 'I shall make the success lasting,' I have come, venerable sir." "Yesterday too and the day before too this place was swept by you yourself, and drinking water and food were set out by you yourself?" "Yes, venerable sir." "Go away, goddess; let the duty done by you remain as done; henceforth do not come to this place." "Venerable sir, do not remove me; having performed duties for you, allow me to make my success firm." "Go away, goddess; do not make me the subject of talk by speakers of the Teaching sitting in the future, having taken a decorated fan, saying 'It seems a certain goddess came to the Elder Mahākassapa and, having performed all kinds of duties, set out drinking water and water for washing.' Henceforth do not come here; withdraw." She kept on entreating again and again "Do not remove me, venerable sir." The elder, having thought "This one does not listen to my word," snapped his fingers, saying "You do not know your measure." She, being unable to remain there, having flown up into the sky, having raised joined palms, stood in the sky weeping, saying "Venerable sir, do not destroy the success obtained by me; allow me to make it lasting."

The Teacher, while just seated in the perfumed chamber at Jeta's Grove, having heard the sound of her weeping, having pervaded with light, as if sitting before the goddess and speaking, said "Goddess, for my son Kassapa, the practice of restraint

alone is the burden; but for those desirous of merit, having considered 'This is our purpose,' the making of merit alone is the burden. For the making of merit is happiness both here and in the future state." Having said this, having made the connection, expounding the Teaching, he spoke this verse -

118. "If a person should do merit, he should do it again and again;
He should set his desire upon it, pleasant is the accumulation of merit."

Its meaning is - If a person should do merit, without stopping thinking "Merit has been done by me once, this is sufficient," he should do it again and again. Even at the moment of not performing it, he should make desire, personal preference, and endeavour regarding that merit. Why? Pleasant is the accumulation of merit. For the accumulation, the growth, of merit is pleasant because it brings happiness in this world and the world beyond.

At the conclusion of the teaching, the young goddess, standing right at a distance of forty-five yojanas, attained the fruition of stream-entry.

The Story of the Goddess Lājā is third.

4. The Story of the Millionaire Anāthapiṇḍika

119-120. The Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to Anāthapiṇḍika, beginning with "Even the evil one sees good."

For Anāthapiṇḍika, having scattered fifty-four hundred million in wealth in the Buddha's Dispensation for the monastery alone, while the Teacher was dwelling at Jeta's Grove, daily went to three great attendances, and while going, thinking "Have I brought something? Novices or young monks might look at my hand," he had never gone empty-handed. Going right early, he goes having had rice gruel taken along; after the morning meal, medicines such as ghee, butter and so on. In the evening period, having had garlands, scents, ointments, cloths and so on taken along, he goes. Thus constantly, day after day, having given gifts, he observes morality. Afterwards, his wealth goes to utter exhaustion. Those who lived by trade took eighteen hundred million in wealth as a debt from his hand, and eighteen hundred million in gold belonging to his family, deposited and stored on a riverbank, when the water broke the banks, entered the great ocean. Thus his wealth gradually went to utter exhaustion. He, even being in such a state, continued giving gifts to the Community, but was not able to make them superior and give.

One day, when the Teacher said "Is a gift being given in your family, householder?" he said "It is being given, venerable sir, but that is porridge of broken rice with vinegar as a second." Then the Teacher said to him "Householder, do not think 'I am giving a coarse gift.' For when the mind is superior, a gift given to the Buddha and so on is never coarse. Moreover, you give a gift to the eight noble persons. But I, in the time of Velāma, even while conducting a great gift having made the entire Indian subcontinent ploughless, did not obtain even one who had gone to the three refuges. Those worthy of offerings are indeed so rare. Therefore do not think 'My gift is coarse'" - having said this, he related the Velāma Discourse to him. Then a deity dwelling at his gateway, being unable to remain due to the radiance of the Teacher and the Teacher's disciples when they entered the house, thinking "Just as these do

not enter this house, so I shall break the householder," though wishing to say that, was not able to say anything during the time of prosperity; now, thinking "But this one, being fallen into hardship, will accept my word," in the night-time, having entered the millionaire's royal bedchamber, stood in the sky. Then the millionaire, having seen her, said "Who is this?" I am the deity dwelling at your fourth gateway, great millionaire; I have come for the purpose of giving you exhortation. If so, exhort me. Great millionaire, by you, without looking to the future, much wealth has been scattered in the Dispensation of the ascetic Gotama; now, even having become destitute, you do not release him; conducting yourself thus, in just a few days you will not obtain even so much as food and clothing. What is the ascetic Gotama to you? Desisting from excessive generosity, engaging in business activities, establish your family. This is the exhortation given to me by you. Yes, millionaire. Go, I am not able to be shaken by a hundred or a thousand or a hundred thousand such as you. What is inappropriate has been said by you. What business have you living in my house? Quickly, quickly depart from my house! She, having heard the word of the stream-enterer noble disciple, being unable to remain, having taken her children, departed. Having departed, but not finding a dwelling place elsewhere, thinking "Having asked forgiveness of the millionaire, I shall dwell right there," having approached the young god who was the guardian of the city, having told the offence committed by herself, she said "Come, having led me to the millionaire's presence, having asked forgiveness, grant me a dwelling place." He rejected her, saying "What is inappropriate has been said by you; I do not venture to go to his presence." She, having gone to the presence of the four great kings, rejected by them too, having approached Sakka the king of the gods, having told that incident, earnestly requested "I, Sire, not finding a dwelling place, taking my children by the hand, wander about helpless. Grant me a dwelling place."

Then he said to her "I too shall not be able to speak to the millionaire on your account, but I shall tell you one means." Good, Sire, tell me. Go, having taken the appearance of the millionaire's agent, having placed a letter from the millionaire's hand, having cleared by your own power the eighteen hundred million in wealth taken by those who lived by trade, having filled the empty storerooms, there is eighteen hundred million in wealth that entered the great ocean, and also at such and such a place there is ownerless eighteen hundred million in wealth; having collected all that, having filled his empty storerooms, having performed the punishment, ask forgiveness. She, saying "Very well, Sire," having done all that by the very method stated, again, illuminating his royal bedchamber, standing in the sky, when it was said "Who is this?" - I am the blind and foolish deity dwelling at your fourth gateway. What was spoken by me in your presence through blind foolishness, forgive me that. For by the word of Sakka, having collected fifty-four hundred million in wealth, the filling of the empty storerooms was the punishment performed; not finding a dwelling place, I am weary. Anāthapiṇḍika thought - "This deity says 'The punishment has been done by me,' and acknowledges her own fault; I shall show her to the Perfectly Enlightened One." He, having led her to the Teacher's presence, reported everything done by her. The deity, having fallen at the Teacher's feet with her head, having asked forgiveness of the Teacher saying "Venerable sir, whatever evil word was spoken by me through blind foolishness, not knowing your virtues, forgive me that," asked forgiveness of the great millionaire. The Teacher, exhorting both the millionaire

and the deity by way of the result of good and evil actions, said "Here, householder, even an evil person, as long as evil does not ripen, sees good too. But when his evil ripens, then he sees only evil. Even a good person, as long as good does not ripen, sees evil things. But when his good ripens, then he sees only good" - having said this, having made the connection, expounding the Teaching, he spoke these verses -

119. "Even the evil one sees good, as long as evil does not ripen;
But when evil ripens, then the evil one sees evil things.

120. "Even the good one sees evil, as long as good does not ripen;
But when good ripens, then the good one sees good things."

Therein, "the evil one" means a person engaged in evil action by way of bodily misconduct and so on. For he too, while experiencing happiness arisen by the power of former good conduct, sees good as well. "As long as evil does not ripen" means as long as that evil deed does not give its result either in the present life or in the future state. But when that gives its result either in the present life or in the future state, then, experiencing various bodily punishments in the present life and suffering in the realms of misery in the future state, that evil one sees only evil things. In the second verse as well, "the good one" is one engaged in good action by way of bodily good conduct and so on. For he too, while experiencing suffering arisen by the power of former misconduct, sees evil. "As long as good does not ripen" means as long as that good deed does not give its result either in the present life or in the future state. But when that gives its result, then, experiencing the happiness of material gain and honour and so on in the present life, and the happiness of celestial success in the future state, that good one sees only good things.

At the conclusion of the teaching, that deity became established in the fruition of stream-entry, and the proclamation of the Teaching was beneficial to the assembly that had arrived as well.

The Story of the Millionaire Anāthapiṇḍika is fourth.

5. The Story of the Monk with Unrestrained Requisites

121. "Do not despise evil": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain monk who was unrestrained with requisites.

It is said that he, having used outside whatever requisites of the type of beds, chairs, and so on, would leave them right there. The requisites were destroyed by rain, by sunshine, and by termites and so on. When the monks said "Surely, friend, requisites should be put away," he, having said "What I have done is a small thing, friend; this has no mind, no bile," does in the same way. The monks reported his action to the Teacher. The Teacher, having had him summoned, asked "Is it true, monk, that you act thus?" He, even when questioned by the Teacher, said in the same way, despising thus: "What is this, Blessed One? What was done by me is a small thing; it has no mind, no bile." Then the Teacher said to him: "It is not proper for monks to do thus. An evil deed should not be despised, thinking 'It is a small thing.' For a vessel with its mouth open, placed in the open air, when the sky rains, is not filled by a single drop;

but when it rains again and again, it is indeed filled. Just so, a person doing evil gradually makes a great heap of evil." Having said this, having made the connection, expounding the Teaching, he spoke this verse -

121. "Do not despise evil, thinking 'It will not come to me';
By the falling of water drops, even a water pot is filled;
The fool is filled with evil, accumulating it little by little."

Therein, "do not despise" means one should not look down upon. "Of evil" means evil. "It will not come to me" means one should not despise evil thus: "A trifling evil was done by me; when will this ripen?" This is the meaning. "Even a water pot" means just as whatever potter's vessel placed with its mouth opened when the sky rains is gradually filled by the falling of even each single water drop, so a foolish person, accumulating, doing, and increasing evil little by little, is indeed filled with evil. This is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The Teacher too laid down a training rule thus: "One who, having spread out bedding in the open air, not restoring it to its original state, commits this offence."

The Story of the Monk with Unrestrained Requisites is fifth.

6. The Story of the Millionaire Bīḷālapādaka

122. "Do not despise merit": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Cat's Paw Millionaire.

For on one occasion the inhabitants of Sāvattthī were giving a gift to the Community of monks headed by the Buddha by forming a group. Then one day the Teacher, while giving the thanksgiving, said thus -

"Lay followers, here a certain one gives a gift by oneself but does not instigate others. He, in whatever place he is reborn, obtains the accomplishment of wealth but not the accomplishment of retinue. A certain one does not himself give a gift but instigates others. He, in whatever place he is reborn, obtains the accomplishment of retinue but not the accomplishment of wealth. A certain one neither himself gives nor instigates others. He, in whatever place he is reborn, obtains neither the accomplishment of wealth nor the accomplishment of retinue, and goes about as a leftovers eater. A certain one both himself gives and instigates others. He, in whatever place he is reborn, obtains both the accomplishment of wealth and the accomplishment of retinue."

Then a certain wise man, having heard that proclamation of the Teaching, having thought "Oh, how marvellous is this matter! I shall now perform an action conducive to both successes," said to the Teacher at the time of rising to depart - "Venerable sir, tomorrow accept our almsfood." "But how many monks do you need?" "All the monks, venerable sir." The Teacher accepted. He too, having entered the village, went about proclaiming "Mothers and fathers, the Community of monks headed by the Buddha has been invited by me for the morrow; whoever is able for however many monks, let him give rice-grain and so on for the purpose of rice gruel and so on for that many; having had it cooked in one place, we shall give a gift."

Then a certain millionaire, having seen him arrived at the door of his own shop, having become angry thinking "This one, without inviting monks sufficient for himself, goes about instigating the entire village," said "Bring the vessel you have taken," and having taken with three fingers, gave a few rice-grains, likewise green peas, likewise beans. He, from then on, became known as the Cat's Paw Millionaire; even when giving ghee, molasses, and so on, having put a casket into a water pot, having made a corner on one side, letting it drip drop by drop, he gave only very little by very little. The lay follower, having put together what was given by the others, took what was given by this one separately. That millionaire, having seen his action, having thought "Why indeed does this one take what was given by me separately?" sent a junior attendant behind and behind him, saying "Go, whatever this one does, find that out." He, having gone, saying "May there be great fruit for the millionaire," having put one or two rice-grains for the purpose of rice gruel, meals, and cakes, put drops of green peas, beans, oil, molasses, and so on into all the vessels. The junior attendant, having gone, reported to the millionaire. Having heard that, the millionaire thought - "If he speaks dispraise of me in the midst of the assembly, as soon as my name is taken, I shall strike and kill him," and having tied a dagger inside his lower garment, on the following day, having gone, he stood in the refectory. That man, having served the Community of monks headed by the Buddha, said to the Blessed One - "Venerable sir, this gift was given by me having instigated the great multitude; therein the instigated people, by their own respective means, gave rice-grain and so on, whether much or little; may there be great fruit for all of them." Having heard that, that millionaire thought - "I came thinking 'As soon as my name is taken, saying that such and such a one, having taken with a snap of the fingers, gave rice-grain and so on, I shall kill this one.' But this one, having made it all-inclusive, says 'Whether given having measured with measures and so on, or given having taken with a snap of the fingers, may there be great fruit for all.' If I do not ask forgiveness of such a one, the divine punishment will fall upon my head." He, having lain down at his feet, said "Forgive me, master." And when he said "What is this?" he reported all that incident. Having seen that action, the Teacher asked the attendant of the gift "What is this?" He reported all that incident beginning from the previous day. Then the Teacher, having asked him "Is this so, millionaire?" when it was said "Yes, venerable sir," said "Lay follower, merit should not be despised, thinking 'It is a small thing.' Having given a gift to the Community of monks headed by the Buddha such as me, it should not be despised, thinking 'It is a small thing.' For wise people, while making merit, are filled gradually with merit, just as an open vessel is filled with water" - and having said this, having made the connection, expounding the Teaching, he spoke this verse -

122. "Do not despise merit, thinking 'It will not come to me';
 By the falling of water drops, even a water pot is filled;
 The wise one is filled with merit, accumulating it little by little."

Its meaning is - A wise person, having done merit, should not despise merit thus, should not look down upon it, thinking "Only a small amount was done by me; it will not come to me slowly by way of result; where will such a trifling action find me, or where shall I find it, when will this ripen?" For just as a potter's vessel placed with its mouth opened is filled by the continuous falling of water drops, so the wise one, the wise person, accumulating merit little by little, is filled with merit.

At the conclusion of the teaching, that millionaire attained the fruition of stream-entry, and the proclamation of the Teaching was beneficial to the assembly that had arrived as well.

The Story of the Millionaire Bījālapādaka is sixth.

7. The Story of the Merchant Mahādhana

123. "Like a merchant" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a merchant of great wealth.

It is said that five hundred thieves, seeking an opportunity at that merchant's house, did not find an opportunity. At a later time the merchant, having filled five hundred carts with goods, had the monks informed - "I am going to such and such a place for the purpose of trade; those noble ones who wish to go to that place, let them set out; they will not be wearied by almsfood on the road." Having heard that, five hundred monks set out on the road together with him. Those thieves too, having gone thinking "That merchant, it is said, has departed," stood in the forest. The merchant too, having gone, having taken up residence in a certain village at the outskirts of the forest, for two or three days arranged oxen, carts, and so on, and he continued giving regular almsfood to those monks. When he was exceedingly long in coming, the thieves sent one man saying "Go, having ascertained his day of departure, come back." He, having gone to that village, asked a certain friend - "When will the merchant depart?" He, having said "After the elapse of two or three days," said "But for what purpose do you ask?" Then he told him "We are five hundred thieves standing in the forest for his sake." The other, having dismissed him saying "If so, go; he will depart quickly," having thought "Shall I prevent the thieves or the merchant?" thinking "What have I to do with the thieves? In dependence on the merchant five hundred monks live; I shall give a signal to the merchant," he, having gone to his presence, having asked "When will you go?" when it was said "On the third day," said "Do as I say; it is said that five hundred thieves are standing in the forest for your sake; do not go just yet." "How do you know?" "Among them there is a friend of mine; it was known to me through his talk." He said "If so, thinking 'What use is it for me to go from here?' having turned back, I shall go home itself." When he was long in coming, a man sent again by those thieves, having come, having asked that friend, having heard that news, having gone, reported to the thieves "He will turn back and go home itself, it is said." Having heard that, the thieves, having departed from there, stood on the other road; when he was long in coming, those thieves again sent a man to his presence. He, having known the fact of their standing there, again informed the merchant. The merchant, thinking "Here too there is no deficiency for me; this being so, I shall go neither from here nor from there; I shall stay right here," having gone to the presence of the monks, said - "Venerable sirs, thieves, it is said, wishing to plunder me, are standing on the road; having heard 'He will turn back again,' they are standing on the other road. I, not going from here or from there, shall stay right here for a while. Venerable sirs, those wishing to dwell here, let them dwell; those wishing to go, let them do as they prefer." The monks, having taken leave of the merchant saying "This being so, we shall turn back," having gone again to Sāvattthī, having paid homage to the Teacher, sat down. The Teacher, having asked "What, monks, did you not go together with the merchant of great wealth?" when it was said "Yes, venerable

sir, for the purpose of plundering the merchant of great wealth, thieves lay in wait on both roads; therefore he remained right there; but we, having asked his permission, have come," having said "Monks, the merchant of great wealth avoids the road because of the existence of thieves, just as a man desiring to live avoids deadly poison; it is fitting for a monk too, having known 'The three existences are like a road beset by thieves,' to avoid evil," having made the connection, expounding the Teaching, spoke this verse -

123. "Like a merchant avoids a dangerous path, with few companions and great riches;
Like one desiring to live avoids poison, one should avoid evil deeds."

Therein, "dangerous" means what should be feared; because of being beset by thieves, it is perilous - this is the meaning. This is what is meant - Just as a merchant of great wealth with few companions avoids a perilous road, and just as one desiring to live avoids deadly poison, so a wise monk should avoid even trifling evil deeds.

At the conclusion of the teaching, 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 Merchant Mahādhana is seventh.

8. The Story of the Hunter Kukkuṭamitta

124. "In the hand": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to a hunter named Kukkuṭamitta.

In Rājagaha, it is said, a certain millionaire's daughter, having come of age, being made to dwell by her mother and father in the royal bedchamber on the upper storey of a seven-storeyed mansion, having given one female attendant for the purpose of safeguarding, one day in the evening period, looking at the street through the window, having seen a certain hunter named Kukkuṭamitta, who was still alive, having taken five hundred snares and five hundred stakes, having killed deer, having killed five hundred deer, having filled a great cart with their meat, having sat down at the front of the cart, entering the city for the purpose of selling meat, being enamoured of him, having given a present into the hand of the female attendant, she sent her saying "Go, having given this present to him, having found out the time of his departure, come back." She, having gone, having given him the present, asked - "When will you go?" He said "Having sold the meat today, right early, having departed through such and such a gate, I shall go." She, having heard the conversation spoken by him, having come back, informed her. The millionaire's daughter, having prepared the various garments and ornaments suitable to be taken by herself, right early, having dressed in a soiled garment, having taken a water pot, as if going together with the female slaves to the water landing place, having gone out, having gone to that place, stood looking out for his coming. He too, right early, driving the cart, went out. She followed behind and behind him. He, having seen her, said "I do not know you as 'the daughter of such and such'; do not follow me, mother." You are not summoning me; I am coming by my own nature. You, being silent, drive your own cart. He kept on trying to prevent her again and again. Then she said to her - "Husband, it is not fitting to prevent good fortune coming to one's own presence." He,

having known without doubt the reason for her coming, having placed her on the cart, went away. Her mother and father, having had a search made here and there and not seeing her, thinking "She must be dead," prepared a funeral meal. She too, as a consequence of living together with him, gave birth to seven sons in succession, and when they had come of age, bound them with the bond of marriage.

Then one day the Teacher, towards the break of dawn, surveying the world, having seen Kukkuṭamitta together with his sons and daughters-in-law entered within the net of his knowledge, reflecting "What indeed is this?" having seen the decisive support for the path of stream-entry for all fifteen of them, right early, having taken his bowl and robes, went to his snare-place. On that day not even one deer was caught in the snares. The Teacher, having shown his footprint at the base of his snares, sat down in front, in the shade beneath a certain bush. Kukkuṭamitta, right early, having taken his bow, having gone to the snare-place, looking at the snares from the beginning, not seeing even one deer caught in the snares, saw the Teacher's footprint. Then this occurred to him - "Who is going about releasing my captured deer?" He, having bound resentment towards the Teacher, going along, having seen the Teacher seated at the base of the bush, thinking "My deer must have been released by this one; I shall kill him," drew his bow. The Teacher allowed him to draw the bow but did not allow him to release it. He, being unable either to release the arrow or to lower it, as if his ribs were breaking, with spittle flowing from his mouth, stood in a state of exhaustion. Then his sons, having gone home, having said "Our father is tarrying; what indeed is this?" sent by their mother saying "Go, dear ones, to your father's presence," having taken their bows, having gone, having seen their father standing thus, thinking "This must be our father's adversary," all seven persons too, having drawn their bows, by the power of the Buddha, just as their father stood, so too they stood. Then their mother, having said "Why indeed are my sons too tarrying?" having gone together with the seven daughters-in-law, having seen them standing thus, looking around thinking "At whom indeed have these drawn their bows and are standing?" having seen the Teacher, having raised her arms - "Do not destroy my father, do not destroy my father!" - she made a great noise. Kukkuṭamitta, having heard that sound, thought - "I am indeed ruined; this is, it seems, my father-in-law. Alas, a weighty deed has been done by me." His sons too thought "This is, it seems, our grandfather. Alas, a weighty deed has been done." Kukkuṭamitta established a mind of friendliness thinking "This is my father-in-law," and his sons too established a mind of friendliness thinking "He is our grandfather." Then their mother, the millionaire's daughter, said to them "Quickly throw down the bows and ask forgiveness of my father."

The Teacher, having known their tender-heartedness, allowed them to lower their bows. They all, having paid homage to the Teacher, having asked forgiveness saying "Forgive us, venerable sir," sat down to one side. Then the Teacher gave them a progressive discourse. At the conclusion of the teaching, Kukkuṭamitta, together with his sons and daughters-in-law, himself being the fifteenth, became established in the fruition of stream-entry. The Teacher, having walked for almsfood, after the meal went to the monastery. Then the Elder Ānanda asked him - "Venerable sir, where did you go?" To the presence of Kukkuṭamitta, Ānanda. A non-doer of the action of killing living beings has been made by you, venerable sir. Yes, Ānanda, he, himself being the fifteenth, having become established in unshakeable faith, having become free from

uncertainty regarding the three jewels, has become a non-doer of the action of killing living beings. The monks said - "Does he not also have a wife, venerable sir?" Yes, monks, she, having been a young girl at her family home, attained the fruition of stream-entry. The monks raised up a discussion: "Kukkuṭamitta's wife, it is said, having attained the fruition of stream-entry while still a young girl, having gone to his house, obtained seven sons. She, for so long a time, being told by her husband 'Bring the bow, bring the arrows, bring the spear, bring the stake, bring the net,' gave them to him. He too, having taken those given by her and having gone, commits the killing of living beings. Do even stream-enterers commit the killing of living 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," said "No, monks, stream-enterers do not commit the killing of living beings. But she did so thinking 'I am carrying out my husband's word.' She has no thought 'Let him take this and go and commit the killing of living beings.' For when there is no wound in the palm of the hand, the poison is unable to burn one who handles that poison. Just so, due to the absence of unwholesome volition, for one who does not do evil, even though taking out and giving bows and so on, there is indeed no evil" - having said this, having made the connection, expounding the Teaching, he spoke this verse -

124. "If there were no wound in the hand, one could carry poison with the hand;
Poison does not follow one without a wound, there is no evil for one who does not do it."

Therein, "were not" means would not be. "Could carry" means would be able to carry. Why? Because poison does not follow one without a wound - for poison is unable to follow a hand without a wound. Just so, even for one who takes out and gives bows and so on, due to the absence of unwholesome volition, for one who does not do evil, there is indeed no evil. Just as poison does not follow a hand without a wound, so evil does not follow her mind.

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

At a later time the monks raised up a discussion - "What indeed was the decisive support for the path of stream-entry for Kukkuṭamitta together with his sons and daughters-in-law, and for what reason was he reborn in a hunter's family?" 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, in the past, those who were arranging the relic shrine of Kassapa, the One of Ten Powers, said thus - 'What indeed will be the clay for this shrine, and what the water?' Then this occurred to them - 'Yellow orpiment and red arsenic will be the clay, sesame oil will be the water.' They, having pounded the yellow orpiment and red arsenic, having mixed them with sesame oil, having joined them with bricks, having inlaid them with gold, piled them inside; but on the outer face they were just solid gold bricks. Each one was worth a hundred thousand. They, when the shrine was completed up to the enshrining of the relics, thought - 'At the time of enshrining the relics, much wealth is needed. Whom indeed shall we make the chief?'

Then a certain villager millionaire, thinking "I shall be the chief," put one ten million in gold into the relic deposit. Having seen that, the inhabitants of the country grumbled: "This city millionaire merely collects wealth; he is not able to be the chief of such a shrine, but the villager, having put in ten million in wealth, has become the chief." He, having heard their talk, thinking "I shall be the chief, having given two ten millions," gave two ten millions. The other, thinking "I myself shall be the chief," gave three ten millions. Thus, having increased and increased, the citizen gave eight ten millions. But in the villager's house there was only nine ten millions of wealth; the citizen had forty ten millions of wealth. Therefore the villager thought - "If I give nine ten millions, this one will say 'I shall give ten ten millions,' and then my state of being without wealth will become apparent." He speaks thus: "I shall give this much wealth, and together with my sons and wife I shall be a slave of the shrine" - having taken his seven sons, seven daughters-in-law, and wife, together with himself he handed them over to the shrine. The inhabitants of the country, saying "Wealth can indeed be produced, but this one, together with his sons and wife, has handed over himself; let this one be the chief," made him the chief. Thus all sixteen persons were slaves of the shrine. But the inhabitants of the country made them freemen. Even this being so, having looked after the shrine itself, having remained as long as life lasted, having passed away from there, they were reborn in the heavenly world. While they were dwelling in the heavenly world for one interval between Buddhas, in this arising of a Buddha, the wife, having passed away from there, was reborn as the daughter of a millionaire in Rājagaha. She, while still a maiden, attained the fruition of stream-entry. But for one who has not seen the truth, conception is indeed weighty; her husband, rolling about in the round of rebirths, went and was reborn in a hunter's family. With the very seeing of him, former affection overpowered the millionaire's daughter. And this too was said -

"By former living together, or by present welfare;
Thus that love arises, like a waterlily in water."

She, by former affection itself, went to the hunter's family. Her sons too, having passed away from the heavenly world, took conception in her very womb; her daughters-in-law too, having been reborn here and there, having come of age, went to the houses of those very ones. Thus all of them, having looked after the shrine at that time, by the power of that action, attained the fruition of stream-entry.

The Story of the Hunter Kukkuṭamitta is eighth.

9. The Story of the Hunter with the Wolf-dog Koka

125. "Whoever wrongs one who is innocent": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a dog-hunter named Koka.

It is said that he, one day, in the forenoon period, having taken his bow, surrounded by dogs, while going to the forest, on the way, having seen a certain monk entering for almsfood, having become angry, having thought "A wretch has been seen by me; today I shall not obtain anything," departed. The elder monk too, having walked for almsfood in the village, having finished his meal, set out again for the monastery. The other too, having wandered in the forest, not having obtained anything, while coming

back, having seen the elder monk again, having given a signal to the dogs, let loose the dogs, saying "Today, having seen this wretch, I went to the forest and obtained nothing; now he has again come face to face with me; I shall have him eaten by the dogs." The elder monk too entreated him, saying "Do not do thus, lay follower." He, having said "Today, because of coming face to face with you, I obtained nothing; again you have come into my presence; I shall have you eaten indeed," urged on the dogs. The elder monk, with speed, having climbed a certain tree, sat down at a place the height of a man. The dogs surrounded the tree. The hunter, having gone, saying "Even though you have climbed the tree, there is no release for you," pierced the soles of his feet with the point of an arrow. The elder monk entreated him, saying "Do not do thus." The other, not heeding his entreaty, kept on piercing again and again. When one sole of the foot was being pierced, the elder monk, having raised it, hung down the second foot; when that was being pierced, he raised that too. Thus, not heeding his entreaty, he pierced both soles of the feet. The elder monk's body was as if ablaze with torches. He, being overcome by feeling, was not able to establish mindfulness, and did not even notice the robe he had wrapped around himself falling. That, as it was falling, enveloped Koka from the head downwards and fell. The dogs, with the perception "The elder monk has fallen," having entered inside the robe, having torn apart their own master, eating him, left only bones remaining. The dogs, having come out from inside the robe, stood outside.

Then the elder monk, having broken a dry stick, threw it at them. The dogs, having seen the elder monk, having known "It is our own master who was eaten by us," entered the forest. The elder monk produced remorse, thinking "Having entered inside my robe, this one has perished; is my morality indeed healthy?" He, having descended from the tree, having gone to the Teacher's presence, having reported all that incident from the beginning - asked "Venerable sir, in dependence on my robe that lay follower has perished; is my morality healthy? Do I have the state of an ascetic?" The Teacher, having heard his words, having said "Monk, your morality is healthy; you have the state of an ascetic; he, having wronged one who is innocent, has met with destruction; and not only now, but in the past too, having wronged those who are innocent, he met with destruction indeed," making known that meaning, brought up the past -

In the past, it is said, a certain physician, having wandered through a village for the purpose of medical work, not having obtained any work, having departed hungry within, having seen many youngsters playing at the village entrance, thinking "Having had these bitten by a snake and then treating them, I shall obtain food," having shown a snake lying with its head protruding from a certain tree-hole, said "Hey, youngsters, this is a young myna bird; take it, will you not?" Then one youngster, having firmly grasped the snake by the neck, having pulled it out, having known its nature as a snake, crying out, threw it on the head of the physician standing not far away. The snake, having coiled around the physician's neck-bone, having bitten firmly, brought him to the destruction of life right there. Thus this Koka the dog-hunter, in the past too, having wronged one who is innocent, met with destruction indeed.

The Teacher, having brought up this past, having made the connection, expounding the Teaching, spoke this verse -

125. "Whoever wrongs a man who is innocent, a pure person without blemish;
"The evil returns to that very fool, like subtle dust thrown against the wind."

Therein, "innocent" means one who is not corrupt towards oneself or towards all beings. "Man" means a being. "Wrongs" means offends against. "Pure" means indeed one who is innocent. "Person" means this too is simply a designation for a being in another manner. "Without blemish" means one free from defilements. "Returns" means falls back. "Against the wind" means just as subtle dust thrown by a man with the desire to strike one standing against the wind returns to that very man, falls upon him alone, just so whatever person wrongs a man who is not corrupt, giving blows with the hand and so on, that evil, ripening in hell and so on either in this very life or in the future state, returns to that very fool by way of resultant suffering. This is the meaning.

At the conclusion of the teaching, that monk became established in arahantship, and the proclamation of the Teaching was beneficial to the assembly that had arrived as well.

The Story of the Hunter with the Wolf-dog Koka is ninth.

10. The Story of the Elder Tissa Dependent on the Gem-cutter's Family

126. "Some arise in a womb": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Tissa who was dependent on a gem-cutter's family.

It is said that elder consumed meals in the family of a certain gem-cutter for twelve years. In that family, the husband and wife, standing in the place of mother and father, looked after the elder. Then one day that gem-cutter was seated cutting meat in front of the elder. At that moment King Pasenadi of Kosala sent a certain jewel gem saying "Having washed and pierced this, send it back." The gem-cutter, having received it with his hand still bloody, having placed it on top of a box, went inside for the purpose of washing his hands. Now in that house there was a pet heron bird. It, attracted by the smell of blood, with the perception of meat, swallowed that jewel while the elder was watching. The gem-cutter, having come and not seeing the jewel, having asked in succession his wife and children "By whom was the jewel taken?" when they said "We did not take it," thinking "It must have been taken by the elder." Having thought, he consulted with his wife - "The jewel must have been taken by the elder." She said: "Husband, do not say so; for so long a time no fault whatsoever has been previously seen by me in the elder; he does not take the jewel." The gem-cutter asked the elder - "Venerable sir, the jewel gem in this place was taken by you." "I do not take it, lay follower." "Venerable sir, there is no one else here; it must have been taken by you yourself; give me the jewel gem." When he did not accept this, he again said to his wife - "The jewel was taken by the elder himself; I shall question him by pressing him." She said: "Husband, do not ruin us; it is better for us to enter into slavery than to say such a thing to the elder." He, thinking "Even if all of us enter into slavery, we are not worth the price of the jewel," having taken a rope, having bound the elder's head, struck him with a stick. Blood flowed from the elder's head and from his ears and nose, his eyes reached the point of coming out, and he, overcome by pain, fell to the ground. The heron, attracted by the smell of blood, having gone,

drank the blood. Then the gem-cutter, with a surge of anger arisen towards the elder, having kicked it with his foot saying "What are you doing?" threw it. It, having died from a single blow, lay on its back.

The elder, having seen that, said: "Lay follower, first loosen the binding on my head and examine this heron, whether it is dead or not." Then he said to him - "Like this one, you too will die." "Lay follower, the jewel was swallowed by this one; if this one had not died, I, even though dying, would not have told you about the jewel." He, having split open its belly, having seen the jewel, trembling, with an agitated mind, having lain down at the elder's feet, said "Forgive me, venerable sir; it was done by me not knowing." "Lay follower, there is indeed no fault of yours, nor of mine; this is the fault of the round of rebirths itself; I forgive you." "Venerable sir, if you forgive me, please sit in my house according to the customary procedure itself and take almsfood." Having said "Lay follower, from now on I shall not enter under the inner roof of others' houses, for this fault is due to entering inside houses itself; from now on, when they bring food to my feet, I shall take almsfood standing at the house-gate" - having undertaken the ascetic practice, he spoke this verse -

"Food is cooked for the sage, little by little, from family to family;
I shall walk for almsfood, I have strength in my legs."

And having said this, the elder, from that very illness, before long attained final Nibbāna. The heron took conception in the womb of the gem-cutter's wife. The gem-cutter, having died, was reborn in hell. The gem-cutter's wife, due to her tender-heartedness towards the elder, having died, was reborn in the heavenly world. The monks asked the Teacher about their future life. The Teacher, having said "Monks, here some are reborn in a womb, some evil-doers are reborn in hell, some who have done good deeds are reborn in the heavenly world, but those without mental corruptions attain final Nibbāna," having made the connection, expounding the Teaching, spoke this verse -

126. "Some arise in a womb, evil-doers in hell;
Those of good destination go to heaven, the taintless ones attain final Nibbāna."

Therein, "womb" here means the human womb is intended. The remainder here is clear in meaning.

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

The Story of the Elder Tissa Dependent on the Gem-cutter's Family is tenth.

11. The Story of the Three Persons

127. "Not in the sky" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to three persons.

It is said that while the Teacher was dwelling at Jeta's Grove, many monks, coming for the purpose of seeing the Teacher, entered a certain village for almsfood. The villagers, having taken them when they arrived, having caused them to sit down in the hall with sitting accommodation, having given rice gruel and hard food, sat down

waiting for the time of almsfood, listening to the Teaching. At that moment, a flame of fire, having arisen from the vessel of a certain woman who, having cooked a meal, was seasoning the lentil curry and vegetables, caught the roof. From there, one burning bundle of grass, having risen up, plunged into the sky. At that moment, one crow, going through the sky, having thrust its neck into it, wrapped by the grass creeper, having burnt, fell in the middle of the village. The monks, having seen that, having thought "Alas, what a weighty deed! Look, friends, at the change that has befallen the crow! Who other than the Teacher will know the deed done by this one? We shall ask the Teacher about its deed," departed.

For other monks too, who were going by boarding a boat for the purpose of seeing the Teacher, the boat stood motionless in the sea. The people, thinking "There must be an unfortunate person here," administered the voting tickets. And the sailor's wife, standing in the first stage of life, beautiful and pleasing - the lot fell to her. Having said "Administer the voting tickets again," they administered them up to the third time; even three times the lot fell to her alone. The people looked at the sailor's face, saying "What shall we do, husband?" The sailor said "It is not possible to destroy the great multitude for the sake of one woman; throw her into the water." She, being seized and thrown into the water, frightened by the fear of death, made a cry. Having heard that, the sailor said: What use are the ornaments of this woman who is lost? Having removed all ornaments, having dressed her in one rag, throw her away. But I shall not be able to see her floating on the surface of the water; therefore, in such a way that I do not see her, having tied a pot of sand to her neck, throw her into the sea. They did so. Her too, right at the place where she fell, fish and turtles tore apart. The monks, having known that event, having thought "Apart from the Teacher, who else will know the deed done by this woman? We shall ask the Teacher about her deed," having reached their desired destination, having disembarked from the boat, departed.

Yet other seven monks, going for the purpose of seeing the Teacher, in the evening entered a certain monastery and asked for a dwelling place. And in one rock cell there were seven beds. When they had obtained that very place and were lying down there, in the night-time a stone the size of a pinnacle building, rolling along, having come, closed the door of the rock cell. The resident monks, thinking "We assigned this rock cell to the visiting monks, and this great stone has stood closing the door of the rock cell; shall we remove it?" having assembled people from seven villages all around, even though striving, were not able to move it from its place. The monks who had entered inside also strove indeed. Even this being so, for seven days they were not able to move the stone. The visitors, for seven days, internally hungry, experienced great suffering. On the seventh day, the stone, having rolled away by itself, departed. The monks, having come out, having thought "Who other than the Teacher will know this evil of ours? We shall ask the Teacher," departed. They, having met together with the former ones on the road, all together approached the Teacher, having paid homage, seated to one side, having been received with friendly welcome by the Teacher, asked in succession about the matters seen and experienced by each one.

The Teacher too answered them in succession thus - "Monks, that crow, to begin with, experienced the deed done by itself. For in the past, in Bārāṇasī, a certain farmer, training his own bull, was not able to train it. For his bull, having gone a little way, lay down; even when beaten and made to get up, having gone a little way, again lay down in just the same way. He, having striven, being unable to train it, overcome by wrath, saying 'From now on you shall lie down comfortably,' making it as if a lump of straw, having wrapped its neck with straw, set fire to it; the bull, having burnt right there, died. At that time, monks, that evil deed was done by that crow. He, by the result of that, having been tormented in hell for a long time, by the remainder of the result, having been reborn seven times in the realm of crows, died having burnt in the sky in just this very way."

That woman too, monks, experienced only the deed done by herself. For in the past, in Bārāṇasī, she was the wife of a certain householder and did all the duties such as fetching water, pounding, cooking, and so on with her own hand. A certain dog of hers would sit just looking at her while she was doing all the duties in the house. When she was carrying food to the field or going to the forest for the purpose of firewood, leaves, and so on, it would go together with her. Seeing that, young people mocked her saying "Hey, the dog-hunter has come out; today we shall eat with meat." She, becoming downcast by their talk, having struck the dog with clods of earth, sticks, and so on, put it to flight; the dog, having turned back, again followed her. It is said that he had been her husband in the third individual existence back; therefore he was unable to sever the affection. Although indeed in the round of rebirths without discernible beginning there is no one who has not been a wife or a husband, yet in a recent individual existence there is exceeding affection towards relatives; therefore that dog was unable to abandon her. She, having become angry with it, while carrying rice gruel to her husband in the field, having placed a rope on her lap, went; the dog went together with her. She, having given the rice gruel to her husband, having taken an empty water pot, having gone to a watering place, having filled the pot with sand, called out to the dog that was standing nearby looking on. The dog, thinking "At long last indeed sweet talk has been obtained by me today," wagging its tail, approached her. She, having firmly grasped it by the neck, having tied the pot with one end of the rope, having tied one end of the rope to the dog's neck, rolled the pot towards the water. The dog, following the pot, having fallen into the water, died right there. She, by the result of that action, having been tormented in hell for a long time, by the remainder of the result, in a hundred individual existences, having had a sand-pot tied to her neck and having been thrown into water, died.

By you too, monks, only the deed done by yourselves was experienced. For in the past, seven cowherd boys who were residents of Bārāṇasī, while tending cows by turns of a week in a certain forest region, one day, having tended the cows and coming back, having seen a large iguana, pursued it. The iguana, having fled, entered an ant-hill. Now that ant-hill had seven holes; the boys, thinking "We shall not be able to catch it now; having come tomorrow, we shall catch it," each one taking a handful of broken branches, all seven persons, having blocked the seven holes, departed. They, on the following day, not paying attention to that iguana, having tended the cows in another region, on the seventh day, while taking the cows and going, having seen that ant-hill, having regained mindfulness, thinking "What indeed

is the situation of that iguana?" opened the holes blocked by each of them. The iguana, having become without attachment to life, with only bones and skin remaining, trembling, came out. They, having seen it, having shown compassion, saying "Do not kill it; it has been without food for seven days," having rubbed its back, released it saying "Go in happiness." They, because of not having killed the iguana, were not tormented in hell. But those seven persons, having come together, in fourteen individual existences were without food for seven days each time. At that time, monks, that deed was done by you, having been the seven cowherds. Thus the Teacher answered each question as asked by them.

Then one monk said to the Teacher - "But, venerable sir, is there no release even for one who, having done an evil deed, has flown up into the sky, or has plunged into the ocean, or has entered into a mountain interior?" The Teacher, having said "So it is, monks; even in the sky and so on there is not a single spot where, standing, one could be freed from evil action," having made the connection, expounding the Teaching, spoke this verse -

127. "Not in the sky, not in the middle of the ocean, not by entering a cleft of the mountains;
There is no spot on earth found, where standing one could be freed from evil deeds."

Its meaning is - For if anyone, thinking "By this means I shall be freed from evil deeds," were to sit in the sky, or were to enter the great ocean eighty-four thousand yojanas deep, or were to sit amongst the mountains, he would indeed not be freed from evil deeds. In the regions of the earth such as the eastern and so on, in the divisions of the ground, there is not even a space the size of the tip of a hair, where standing one could be able to be freed from evil deeds.

At the conclusion of the teaching, those monks attained the fruition of stream-entry and so on, and the proclamation of the Teaching was beneficial for the great multitude that had assembled.

The story of the three persons is the eleventh.

12. The Story of Suppabuddha the Sakyan

128. "Not in the sky" - the Teacher, while dwelling at the Nigrodha Monastery, spoke this proclamation of the Teaching referring to Suppabuddha the Sakyan.

It is said that he, thinking "This one, having abandoned my daughter, went forth, and having given my son the going forth, has stood in the place of an enemy to him," having bound resentment towards the Teacher for these two reasons, one day, thinking "Now I shall not allow him to go to the place of invitation and eat," having blocked the path of going, sat drinking liquor in the middle of the street. Then, when the Teacher, surrounded by the community of monks, arrived at that place, they announced "The Teacher has come." He said - "Tell him 'Go on ahead'; this one is not older than me; I shall not give way to him" - even though being told again and again, having said just the same, he sat down. The Teacher, not obtaining passage from the maternal uncle, turned back from there. He too sent a spy saying "Go, having heard his talk, come back." The Teacher too, while turning back, having smiled, when asked

by the Elder Ānanda "What, venerable sir, is the condition for the manifestation of a smile?" said - "Do you see, Ānanda, Suppabuddha?" "I see him, venerable sir." "A weighty deed has been done by him, not giving way to a Buddha such as me. On the seventh day from now, at the lower mansion, at the foot of the steps, he will sink into the earth." The spy, having heard that talk, having gone to the presence of Suppabuddha, when asked "What was said by my nephew while turning back?" reported as he had heard. He, having heard his words, said "Now there is no fault in my nephew's talk; certainly whatever he says, that is just so. Even this being so, I shall now restrain him by means of lying. For he, without saying in an unspecified manner 'On the seventh day he will sink into the earth,' said 'At the lower mansion, at the foot of the steps, he will sink into the earth.'" "From now on I shall not go to that place; then, by not sinking into the earth at that place, I shall restrain him by means of lying" - having had all his belongings carried up to the top of the seven-storeyed mansion, having had the steps removed, having had the doors shut, having placed two wrestlers at each door, having said "If through negligence I wish to descend below, restrain me," he sat down in the royal bedchamber on the seventh storey of the mansion. The Teacher, having heard that news, having said "Monks, let Suppabuddha not merely fly up into the sky from the mansion floor and sit in the air, or plunge into the ocean by boat, or enter into a mountain interior - there is no such thing as a twofold outcome of the declaration of Buddhas; he will sink into the earth at the very place stated by me," having made the connection, expounding the Teaching, spoke this verse -

128. "Not in the sky, not in the middle of the ocean, not by entering a cleft of the mountains;
There is no spot on earth found, where standing one would not be overcome by death."

Therein, "where standing one would not be overcome, by death" means there is not even a hair-tip's measure of a spot on earth, in whatever region standing, death would not overcome, would not overpower. The remainder is similar to the preceding.

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

On the seventh day, at the time when the Teacher's alms-round route was blocked, at the lower mansion, Suppabuddha's state horse became restless and struck this and that wall. He, sitting above, having heard its sound, asked "What is this?" "The state horse is restless." But that horse, having seen Suppabuddha, settles down. Then he, wishing to seize it, having risen from his seated place, faced towards the door; the doors opened of their own accord; the steps stood in their own place. The wrestlers standing at the door, having seized him by the neck, threw him downwards. By this method, on all seven storeys too, the doors opened of their own accord; the steps stood in their proper places. At each place the wrestlers, having seized him by the very neck, threw him downwards. Then, when he had reached the foot of the steps at the lower mansion, the great earth, opening up, having split, received him; he, having gone, was reborn in Avīci.

The story of Suppabuddha the Sakyan is the twelfth.

The commentary on the Chapter on Evil is concluded.

The ninth chapter.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 02. Commentary on the Teaching in Verses. 9. The Chapter on Evil Retrieved from paliverse.org

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